A Model to Promote Family Happiness among the People of Chiang Mai province by the application of good household life


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Abstract - The objectives of this research were as follows: 1) to study the context and analyse the problems of the lack of happiness in the family of people in Chiangmai 2) to study the virtues for a good household life (Gharavasa-dhamma) applied to promote the happy family life 3) to create the pattern of promoting the happy family life 4) to try out and evaluate the model of the happy family life by using the virtues for a good household life. Population and sample were the family living in Chiangmai Municipality it was divided as informants using questionnaire 398 families, using activities and interview 20 families and 5 specialists. The tool of data collection were questionnaire and interview, the statistics used for analysing were frequency, percentage, mean and standard deviation. Findings were as follows : 1) all the four problems of the lack of happiness in the family were in medium. When considering each aspect, the higher aspect was economic, social and environmental. The secondary were the influence of the media, not ready and not prepared to be a family, and society is not aware of the importance of family. 2) Gharavasa-dhamma applied to use promoting the happy family life were 1) Sacca: sincerity to each other, honesty and not cheating. 2) Dama: adaptation and the ability to control emotions 3) Khanti: patience, perseverance and an unfailing commitment to the destination. 4) Caga: kindness and sympathy. All will make the happy family life. 3) For the families did not understand Gharavasa-dhamma well and there was a lack of responsibilities of a family member, Gharavasa-dhamma was tried out the model through Happy Family Promotion Program. Consequently, each family member is responsible and knows his/her own role as a family member. 4) Evaluation of using the model to promote the happy family life by Gharavasa-dhamma aspect with family lifestyle. After experiment with the target audience with 20 families, the results are at the highest level.

Keywords— Model, Promote a happy family, Gharavasa-dhamma

I. INTRODUCTION

The family is the most important institution that everyone has to take care of because it serves to shape and refine humanity, including nurturing, loving, helping and supporting each other. In addition, the morals, ethics, values, and social cultures are cultivated and transferred to family members in order for them to be of good quality as well as to be a good member of society. Similarly, according to the Department of Women’s Affairs and Family Development, Ministry of Social Development and Human Security, “family is a starting point and a critical crucible in the production of members for society[1]. The quality of the members of society is therefore the product of which the family plays a large part in the production. For this reason, the family is a source of humanity that affects the quality of society and that is expected from society to be an important unit in preventing, restoring, developing, and solving problems to members of society at all times. As the
current situation of Thai society has been perceived as in a state that is full of various problems that are all escalating every day, it is inevitable for the family to become a social unit regarded as the defendant of the current situation.

When looking back at the past, the living conditions of the family were close and intimate with a strong relationship, respectfulness, support, and care for each other, including constant contact with relatives. Nowadays, the changes in society have transformed the previous conditions of Thai families into a single family rather than an extended family with more than 2 generations of people living together. In addition, a single family has more diverse characteristics, that is, parents and children live together, or elders and grandchildren live alone because their parents are necessary to immigrate to pursue a career, or women become a family head and live with their children due to abandonment or separation of their husbands for working, or children live alone without parents or elders. Moreover, parent-children coexistence tends to decline, while only husband-wife coexistence (childless families) tends to increase, which is similar to the increasing trend of divorce families. As for the relationship among family members, they have an increasing distance from each other while the responsibility for the role of each family member has decreased and changed due to the socio-economic conditions and the advancement of technologies and communications. Moving for occupation and tight working to generate income and pay off debt have also provided family members with less time to spend together [2]. From the current social situation, there are still family problems where children are a victim of physical abuse, husbands injure their wives or vice versa, parents raise their children in a wrong way, and sexual abuse is committed by family members, etc. as presented in various media, including television and newspapers, which are common problems and are becoming more serious today.

Similarly, the current conditions of families in Chiang Mai have changed dramatically in many ways due to globalization and advancement of modern technologies. An extended family where people of different ages live together has become a single family consisting of only parents and children. However, when it is coerced by a living situation, it is more important to make a living than caring for a family relationship. As a result, the family is weaker and parents do not have time to take care of their adolescent children. In addition, the adolescents themselves are the age of wanting to learn and try and having a high self, causing family conflicts and resulting in many problems [3]. These changes have led to the economic and social shakiness of the family institution. According to the Chiang Mai Provincial Social Development and Human Security Office [4]. The problems of families in Chiang Mai are as follows respectively: a divorce or separation leads to a single-parent family with unaccompanied children, the family members behave inappropriately, such as children wandering around, the family heads behave inappropriately, such as alcoholism or gambling addiction, there is a lack of proper care or neglect of parents, and the children and women are violently abused. This situation reflects that these problems within the family are the beginning of the problems that weakens the family institution and other social problems that will follow in the future. Similarly, according to the family development policy and plan for 1994–2003 established by the Thai Family Research and Development Center [5], family problems are caused by unreadiness and unpreparedness to be a family in many aspects. For example, for psychological aspect, there must be enough maturity to bear the burden of parenting, for social aspect, there must be sufficient knowledge and ability to pursue a career and earn income to support the family, and for economic, social, and environmental aspect, the family is unable to play its role completely and to adapt itself. Weak families are also severely affected by the lack of appropriate family welfare while society does not recognize that the family has an impact on society as a whole. As a result, there is a lack of collective consciousness and power from all institutions in society to develop families and prevent

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and resolve family problems. In addition, these family problems are influenced by the media that
instill extravagant values, violence, promiscuous behavior, and obscene productions.

Therefore, the researcher has realized the importance of social problems and changes occurred in
today's society because household security is the cornerstone of national security. Similarly, according
to Phanom Ketman, the family is the basis for human development and the learning of children begins
in the family [6]. It can be seen that, in the family with happiness and warmth, the children will grow
into quality citizens. Thai families are now facing more problems because society has changed
quickly, there is more material prosperity, family structure has changed and become smaller, there
are more divorces, people pay less attention to the mind, parents have less time for their children and
have a problem of raising their children, and there is a lack of warmth and joy in the family causing
problems for children and adolescents. Therefore, encouraging families to be strengthened is
extremely important.

The Buddha’s teachings about the four virtues for lay people bestowed upon the householders to
practice in order to enhance the happiness in their life consist of 1) Sajja includes honesty, trust, no
cheating and secret to each other, and only one love in which when the family has no Sajja or
sincerity, it will be the beginning of the division, and when there is no trust to each other, the couple
life will start becoming miserable; 2) Thama includes knowing to restrain from the bad thoughts of
our heart, to resist the heart when the uncomfortable stories arise, to improve oneself to keep
progress continuously, and to accept and correct own shortcomings; 3) Khanti includes the patience
in the events or stories that occur in the family and in the gossiping of the other party with no
expressing a moody emotion or response because at the time of anger there is no consciousness to
listen to the reasons of the other party; and 4) Jaka includes sacrifice, generosity, support, assistance,
public servicing, waiving of own anger, selfishness, and happiness for the other party, and
compromise and sacrifice on some or all matters between the husband and the wife in order to make
the family life happy. Although the time has passed over two thousand years, nowadays these four
virtues for lay people can still convey the meaning of happiness of coexistence thoroughly and apply
to everyone in the society where we live in order to make the society full of love for one another.

From the above principles and reasons, the researcher has interested in investigating the
promotion of family happiness among the people of Chiang Mai through the principles of
virtues for lay people in order to analyze the problems of unhappiness among family members and the virtues
used in the household affairs as well as to develop a model to promote family happiness. The results
of this study can reveal knowledge about the process of promoting family happiness and enable
the community and related agencies to develop a network in the management and promotion of family
happiness, which affects the overall economic and social development of the country. In addition, it
is in line with the mission of the university that provides academic services according to the
Buddhism concept to society, community and localities, especially Buddhist studies, in order to
focus on propagation of Buddhism, solving of social problems, application in everyday life to bring
peace and guide the society in a creative way, and settlement of conflicts based on the principles
of Buddhism [7]. Therefore, the researcher has interested in conducting this study.

II. RESEARCH OBJECTIVES
  1. To study the context and analyse the problems of the lack of happiness in the family of people in Chiangmai
  2. To study the virtues for a good household life (Gharavasa-dhamma) applied to promote the happy family life
  3. To create the pattern of promoting the happy family life
4. To try out and evaluate the model of the happy family life by using the virtues for a good household life.

III. RESEARCH METHODS

The samples and the informants consisted of 398 families living in the area of Chiang Mai Municipality for more than 5 years. The researcher selected the samples representing a single family, i.e. husband + wife with no children, parents + children, and single parent + children, all of which were characterized by differences in their family structure, economic status, and family conditions (families with and without Sample Family Award). The sample size was determined by using Taro Yamane's formula and informants from 20 families involving in the activities and interviews, including five family and Buddhist experts. The instruments used in this research included a questionnaire, an interview form, an unstructured observation form, and an assessment form with a scale of 5 levels using the Likert Scale principle, i.e. very high, high, moderate, low, and very low. The statistic used for data analysis included percentage, mean (X̄), and standard deviation (S.D). Data were analyzed and processed by computer. Researcher has set the conceptual framework of creating a model for promoting family happiness in Chiang Mai province by applying good family life as follows:

![Conceptual Framework]

IV. RESEARCH RESULTS

A. Analysis of the problem of unhappiness of family members

The problem of unhappiness of family members was at the moderate level in all four aspects. The results are shown in Table 1:

<table>
<thead>
<tr>
<th>Problem of Unhappiness</th>
<th>X̄</th>
<th>S.D.</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. Aspect of unreadiness and unpreparedness as a family</td>
<td>3.10</td>
<td>.51</td>
<td>moderate</td>
</tr>
<tr>
<td>2. Aspect of economic, social, and environmental conditions</td>
<td>3.21</td>
<td>.39</td>
<td>moderate</td>
</tr>
<tr>
<td>3. Aspect of society and recognizing the importance of the family</td>
<td>3.03</td>
<td>.52</td>
<td>moderate</td>
</tr>
<tr>
<td>4. Aspect of media influence</td>
<td>3.19</td>
<td>.40</td>
<td>moderate</td>
</tr>
<tr>
<td>Total</td>
<td>3.18</td>
<td>.51</td>
<td>moderate</td>
</tr>
</tbody>
</table>

When considering individually, it was found that:

1. The aspect of unreadiness and unpreparedness as a family was at the moderate level. When considering each item, the item with the highest mean was economic unreadiness interpreted at a high level, followed by social unreadiness, such as by having insufficient knowledge and ability to pursue a career and earn income to support their family, health unreadiness, psychological
unreadiness with no adequate maturity to bear the burden of parenting, and age unreadiness, respectively;

2. The aspect of economic, social, and environmental conditions was at the moderate level. When considering each item, the item with the highest mean was economic downturn and higher cost of living interpreted at a high level, followed by economic problem within the family that is a reason to focus on working to earn income to support the family, social change in values and hasty daily life that affects family relationships, environmental problem unfavorable for occupation that affects family life, excessive expenditures and materialism leading to the debt, and improper values and attitudes about the inequality between men and women, respectively;

3. The aspect of society not recognizing the importance of the family was at the moderate level. When considering each item, the domestic violence was regarded as a personal matter, making people in society not want to interfere with and provide help, followed by institutions in the society having no common consciousness and power to develop the family and prevent and solve family problems, respectively; and

4. The aspect of media influence was at the moderate level. When considering each item, the item with the highest mean was media influence playing an important role in changing the behavior of family members, followed by media instilling extravagant values, mescaline, and violence, media not paying adequate attention to family development, family members behaving alienated from real life and obsessed with the online world with less communication to each other, and media influence creating the age gap, respectively.

B. Analysis of the virtues for lay people for use in promoting family happiness

1. As for the aspect of unreadiness and unpreparedness as a family, the economic unreadiness had a high mean. It can be seen that the problem arising from the struggling economy within the family forces the family members to focus on working to earn more income for the family, causing emotional stress and unhappiness. Therefore, the family heads can apply the principle of "Khanti" because it means tolerance and focuses on working diligently with strong and unshaken confidence. In addition, it focuses on persistence and resistance to the obstacles of life. Good family heads must always be patient when faced with various events as well as must have a strong heart and withstand excessive intrusion without giving up on obstacles easily, such as by enduring hardships at work and profession to care for and nurture family members to the best of their ability.

2. As for the aspect of economic, social, and environmental conditions, the economic recession and the higher cost of living had a high mean. It can be seen that the current economic situation has problems and the high cost of living affects the livelihood. The expenditure does not correspond to income received, resulting in the debt. Therefore, family members can apply the principle of "Khanti" because they must endure passion and desire for unnecessary objects. Otherwise, it will result in a payment that exceeds the family status, incurs a debt, and cause the unhappiness.

3. As for the aspect of society not recognizing the importance of the family, the domestic violence was regarded as a personal matter, making people in society not want to interfere with and provide help, which has a moderate mean. It can be seen that, at present, the interaction of families with community and society tends to decline, especially in urban areas where people in society live separately with no social events or cooperation in community and social development. Therefore, family members can apply the principle of "Jaka" because the sacrifice of personal interests or happiness to the other party causes the practitioners to see and care for the sufferings and needs of
others, making them a non-selfish person who is helpful and generous with sympathy as well as who more likes to share and thinks of others than themselves.

4. As for the aspect of media influence, the media influence playing an important role in changing the behavior of family members had a high mean. It can be seen that, at present, everyone has the right to receive information. They can freely seek out information from various sources while the influence of the media has spread far and wide and improved the potential to access information anytime and anywhere with no limit. As the media is both constructive and negative, family members can apply the principles of virtues for lay people because nowadays the influence of media is up-to-date from various channels, including television, radio, telephone, computer, and print media. The stimulation or provocation can happen anytime and anywhere. The principle of "Sajja" means that family members must be honest and responsible for their duties as well as must not be misled by the media. The principle of "Thama" means that family members must have self-patience to the temptation of the media. The principle of "Khanti" means that family members must endure the craving and desire for unnecessary objects. The principle of "Jaka" means that family members must know to share their own happy time in media exposure for family members.

C. Trial to use a model to promote family happiness

Research target group who participated in the training paid attention and had willingness to learn actively. The researcher consulted with the priest lecturers experienced in the training, defined the training duration of one day, and determined the training content in accordance with the research and development objectives using the principles of virtues for lay people to enhance the happiness of the target group. The training consisted of academic activities directly focusing on enhancing knowledge and understanding of the principles of virtues for lay people and recreation activities focusing on useful joy and creativity, such as playing games to answer questions in accordance with the four virtues for lay people. After the training, the target group was encouraged to practice at their home, especially the behavior of good behavior consistent with the principles of virtues for lay people. After another month, the researcher asked the target group to respond to the assessment form again.

From the study of the situation, it could be concluded that the family lacked knowledge and understanding of the principles of virtues for lay people due to a deficient functioning structure. Family problems could be solved and strengthened for the better since family members were aware of the problems and wanted to seek a solution. Therefore, they were ready to fully cooperate and support the activities. In addition, the researcher also provided personnel with knowledge and capability to assist in the training. When the principles of virtues for lay people were tried through the activities of training to promote family happiness by applying these principles in conjunction with the roles and duties of each individual, it was clearer in self-practice. It was therefore highly likely that this operation would achieve satisfactory results.

D. Evaluation of the model to promote family happiness through the principles of virtues for lay people

The evaluation of the model to promote family happiness through the principles of virtues for lay people with the target group of 20 families was interpreted at the highest level. When considering each item, the item with the highest mean was application, after participating in the activities, of the principles of virtues for lay people to their roles and duties to enhance the quality of life of family members, followed by application of the principle of "Sajja" to the family to build trust and reliability between family members as well as to solve problems in the family after participating in
the activities, application of the principle of "Thama" to the mind control, correction of shortcomings, self-restraining from doing wrong things, self-improvement to progress with wisdom while families participating in the activities could be a role model as a quality family, application of the principle of "Jaka" to the family members to listen to the sufferings, opinions, and needs of the spouses with no selfishness, and application of the principle of "Khanti" to the events or stories occurring in the family, including matters of economy, work, home, and relatives, respectively.

V. DISCUSSIONS

A. Problem of unhappiness of family members

The problem of unhappiness of family members for people of Chiang Mai in all four aspects was at a moderate level. When considering each aspect, the economic, social, and environmental condition had the highest mean, followed by media influence, unreadiness and unpreparedness as a family, and society not recognizing the importance of the family, respectively. Since the economy expanges, the society is becoming more urban, and the livelihood of the people in the area of Chiang Mai Municipality is being stimulated for consumption, the attitudes and roles of family members have changed, causing problems in the family's internal economy and forcing family members to focus on working to earn more income for their family resulting in emotional stress and no happiness. Similarly, according to the Department of Women’s Affairs and Family Development, Ministry of Social Development and Human Security, as for the situation and factors affecting the family, the environmental changes have a direct impact on all families, especially the poor families who more face problems and difficulties than other families. In addition, the environmental changes cause some people to lose their lives and property while some families may have to migrate to other areas to earn money to support their families, causing separation of people in the family [8]. This may cause family problems with poor care for children followed by social problems. A loss of the family heads as the main source of income causes not only the psychological problems but also the problems of economy and ability to earn income, followed by the problems of livelihood and debt. Therefore, the family and its members must get prepared in terms of knowledge and skills to cope with these environmental changes in order to be able to help themselves and maintain their family in a crisis.

B. Trial to use a model to promote family happiness

The family lacked knowledge and understanding of the principles of virtues for lay people along with having impaired functions of each member of the family. From an analysis of family problems, economic problem within the family was a reason to focus on working to earn income for the family, causing parents to not have time to take care of their children. As for the society not recognizing the importance of the family, the domestic violence was regarded as a personal matter, making people in society not want to interfere with and provide help. In addition, the media influence played an important role in changing the behavior of family members after applying the principles of virtues for lay people in conjunction with the roles and duties of each individual, making it clearer in self-practice. Similarly, according to Varo Phengsawat [9]. The conceptual framework of principles, methods of operation, and various criteria of the system can be taken as a guideline for the implementation of the objectives.

C. Evaluation of the model to promote family happiness through the principles of virtues for lay people
The evaluation of the model to promote family happiness through the principles of virtues for lay people was done with 20 families participating in the activities and interpreted at the highest level because family members were aware of the problems and wanted to seek a solution to solve them, so they were ready to fully cooperate and support the activities. In addition, participation in these activities also gained knowledge and understanding in applying the principles of virtues for lay people in their daily life in order to create happiness for the family, making the evaluation results at the highest level. Similarly, according to Pralong Krutnoi, the evaluation is important as an activity that plays an important role in the decision-making process to develop useful tasks, such as providing useful information for determination of policy or direction of operations of the organization as well as for improvement of media, work pieces, plans, and projects to be appropriate before implementation [10]. It also makes the persons in charge of the tasks/projects know the weaknesses and strengths of tasks that can be improved to be more efficient. Moreover, it can reduce the chance of waste in operations and make it known whether any operation invested has the benefit or it is worth or it should continue.

CONCLUSION

1. Economic problem within the family that is a reason to focus on working to earn income to support the family. So Institutions in society, both public and private sectors, should have joint strength in developing the family and preventing and solving family problems because the government alone cannot fully build and develop family institution to the strength. The participation of all sectors is therefore important, especially the people themselves who have to seriously look back and give importance to their family, and The factors that support the family to increase warmth and happiness should be studied to obtain new information and elements that affect the promotion of family happiness and warmth and get a quality family.

2. The domestic violence was regarded as a personal matter, making people in society not want to interfere with and provide help. So Institutions in society should raise their awareness of the reduction of social attitudes that view domestic violence as a personal matter, making people in society not want to interfere with and provide assistance, and of the rights and welfare that should be received by law to find channels for access into such rights and welfare, and The warmth of the family should be compared between before and after the family and community development according to the family development policy or plan implemented by the local government organizations or other agencies to indicate the effectiveness of their operations.

3. Unpreparedness as a family, the economic unreadiness had a high mean. It can be seen that the problem arising from the struggling economy within the family forces the family members to focus on working to earn more income for the family, causing emotional stress and unhappiness. So Public and private agencies should come to support by giving advice and consultation on family management in various parts, including roles of parents, family member relationships, family self-reliance, and family recreation activities, to promote greater well-being, and The process of shaping each spouse to have patience in resolving problems or conflicts in the family to make them happy should be further studied.
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