

The Model of Integrative Buddhist Parental Care in Khao Suan Kwang District, Khon Kaen Province

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Abstract The objectives of this research were: 1) to study the parental care in Theravada Buddhist scriptures; 2) to study the problems of parental care in Khao Suan Kwang District, Khon Kaen Province 3) to propose a model of integrative Buddhist parental care in Khao Suan Kwang District. This research was carried out by means of qualitative research methodology. The research results were as follows: Parental care in Theravada Buddhist scriptures: there are two types of parental care: 1) 'Worldly', which is physical assistance, 2) 'Supramundane', which means to have faith in the Dhamma or to attain the Dhamma, etc. Children have two virtues: 1) being grateful and 2) reciprocating the done favor. There are two types of reciprocating the done favor: 1) physical and 2) mental. Children have 5 duties towards their parents such as taking care of them by Saṅgahavatthu Dhamma etc. Problems of parental care in Khao Suan Kwang District: there are 3 problematic aspects: 1) the problem of social well-being in which everyone has to struggle in seeking income to support themselves; until it is an important factor that prevents children from being able to take care of their parents; 2) problems in relationship such as they are not able to fully provide assistance at the work; 3) problems with understanding merit dedication. The model of integrative Buddhist parental care in Khao Suan Kwang District: children have integrated the principles of the six directions to take care of their parents, such as supporting householding expenses and investing in work activities, hiring someone to take care of their parents, being a good person in society and responsible for their duties that do not disgrace the family. As for making merit, children must be given knowledge and understanding of making merit. The form of making merit must be changed such as a 7-day ordination ceremony, a merit-making dedication without entertainment, etc.

Keywords: The Model of Integrative Buddhist Parental Care, Theravada Buddhist scriptures.

I. INTRODUCTION

Statement of the problems

Parents are like children's worthy ones (Araṇhanta) because they are the ones who raise their children. They also educate children to behave as a good person in society. They will always

look after their children with love and care, wishing them happiness. In Buddhist principles, children's duty must know how to repay their mother and father by looking after them while they are alive or making merit to them after their death from this world.

The support of mother and father is the responsibility of gratitude from children to their mother and father or supporter. It is a very important virtue in society which is the principle that links people in society to create an appreciation and repay the done favour each other. It is a virtue that supports a sustainable society, calm and peaceful as said in Tipitaka that the support of mother and father can be divided into 2 ways as follows; 1. body support means giving four requisites along the seven Vattapada of the first one, namely we should raise our parents long live.[1] Because they support us a lot. Therefore, children must worship them by rice, water, cloth, shelter, scenting, bathing, and foot washing. Because we must look after them in the present. 2. mind support means supporting their mind to have joy, do not make them unhappy, introducing them the faith, precepts, sacrifice, and wisdom. Children look after their parents to convince the respect of the triple gem, undertaking the precepts, ordination. It regards that they will be praised in this world.[2] The Buddha talks a lot about the importance of gratitude as said in the basket of discourses (Sutta-Pitaka) "Bhikkhus, a person consisting of 4 virtues is welcomed in heaven. They comply with 4 kinds as follows; 1. good conduct in action 2. good conduct in word 3. good conduct in thought 4. gratitude. They are welcomed in heaven. And another principle is the support of mother and father by 6 directions etc. Besides, in Thai society, there is a law on the duties of parents and children by stipulating the duties of a child in section 1563 "Child must support of mother and father".[3] It can be seen that the support of mother and father if the child does not comply with it, he/she is both moral and legal wrong.

Thai society is still a society that praises the children who appreciate the grace of their parents and repay the done favour, respect, faith those who are virtuous and honored as a role models. It is consistent with the Buddha's teaching regarding the praise of those who are known to repay the done favour as the moral standard of good people. As the Buddha said that "good men are gratitude, they are praised as the moral standard of good people".[4] Buddhadasa Bhikkhu explains that the support of mother and father is to recognize and acknowledge the favour of others that are above one's own, is called gratitude (Katannu), to know how to repay the done favour is called (Katavedi). A person who is grateful is called Katannu, a person who replays the done favour is called Katavedi. Therefore, it means gratitude and repaying the done favour appear virtues that protect the world and support the world to be able to live and peace.[5]

Thai society today is changing rapidly both physical and mental change. The reason is to depend on technology rather than their minds. This causes new demands including the entry of foreign cultures. It makes Thai people have more material values, move away from the Buddha doctrine more. As a result, the love, respect, and gratitude towards the parents have gradually declined in Thai society. It directly affects the family institutions. In which the family institutions instruct

the personality and character of the members that are very important to the mental development. The Buddha doctrine emphasizes the support of mother and father. As the Buddha said “Children should support of mother and father as the east in five ways; 1. having been supported by them, we will support them by turn 2. we will do their work for them 3. we will keep up the honour and the traditions of our family 4. we will make ourself worthy of my heritage 5. we will make offerings, dedicating merit to them after their death.[6] The support of mother and father is therefore an important aspect in Buddhism.[7]

Currently, most of the problems in Thai society take place from family problems which are becoming more and more violent as it appears in the news and media almost every day. It affects behavioral deterioration. This is the basis of the good traditions of Thai society that have been passed down from generation to generation. This directly affects behaviour and social expression, lack of responsibility, lack of assistance in the family. It causes the problem of mother and father being abandoned, not receiving the proper care from children. For example, caused by economic problems in the family where children have to travel to work in the stranded area in order to make money for living, caused by social change problem in Thailand with technology and communication coming in quickly causing endless competition in various fields. These are claimed by children in order to support of mother and father. It can be seen that parents are abandoned, leave them alone, live with difficulties due to physical aging, not able to work and stand on his/her own feet.

Khon Kaen province is another province that faces family problems caused by economic and social problems, people travel to work abroad for a career in order to earn income to support their living as well as the family to live in society. It causes the problem of leaving the parents alone at home, it is unable to take care of them perfectly. Some families have occupations in their own areas, so they can take care of their parents. The statistics from the survey of the elderly living in the home alone in Khon Kaen province in 2018 had an average of 6.64%, Human Development Indicator of Provincial Level.[8] Most of them worked outside in other areas. Khao Suan Kwang district was also faced the same problem both economic problems, cultural, traditional, and social aspects. It caused them to leave their parents alone, unable to take care of their parents perfectly. Some could take care of their parents perfectly. Because they did not work outside their area. It could be seen that the support of mother and father of children in Khao Suan Kwang district had differences according to the basic conditions of the family.

From the problems and information mentioned above, the researcher is interested in the study the model of Buddhist integrated support of mother and father in Khao Suan Kwang District, Khon Kaen Province. The Buddhist principles will be integrated and applied for the support of mother and father in modern times in order to obtain the model and guidelines for the support

of mother and father which is the duty of children. It focuses on the present model of Buddhist integrated support of mother and father in Khao Suan Kwang District, Khon Kaen Province.

II. RESEARCH OBJECTIVES

- 2.1 To study the support of mother and father in Theravada Buddhist scriptures
- 2.2 To study the problems of the support of mother and father in Khao Suan Kwang district, Khon Kaen province.
- 2.3 To offer the model of Buddhist integrated support of mother and father in Khao Suan Kwang District, Khon Kaen Province

III. RESEARCH METHOD

“Model of Buddhist integrated support of mother and father in Khao Suan Kwang District, Khon Kaen Province” was qualitative research. The data were collected from documentary research, In-depth interview, and observation in order to get model of Buddhist integrated support of mother and father in Khao Suan Kwang District, Khon Kaen Province. It was determined by the researcher as follows.

- 3.1 Documentary study was collected by the primary source such as Thai Tipitaka (scripture) Mahachulalongkornrajavidyalaya University, 1996 and the secondary source was collected by books, texts, research papers, and others related to a model of Buddhist integrated support of mother and father in Khao Suan Kwang District, Khon Kaen Province.
- 3.2 In-depth interview was collected by targets. It was determined by the researcher.
- 3.3 The data were collected by participant observations, focus groups, and others related to the model of Buddhist integrated support of mother and father in Khao Suan Kwang District, Khon Kaen Province.

IV. RESEARCH RESULTS

Model of Buddhist integrated support of mother and father in Khao Suan Kwang District, Khon Kaen Province was qualitative research. The data were studied by the primary source consisted of Thai Tipitaka (scripture) Mahachulalongkornrajavidyalaya University and the second source consisted of books, texts, research papers, articles as well as online sources. It was also studied by fieldwork in Khao Suan Kwang, Khon Kaen province and it was analyzed and synthesized in descriptive explanation. The results revealed as follows.

- 4.1 The support of mother and father in Theravada Buddhist scripture was found that the support of mother and father was virtues of great assistance. It was called the highest blessing (Mangala) and led to happiness in this world and the next world. Parents had a great significance.

They gave birth both physically and spiritually. Therefore, if children did not support their parents, they had been gossiped. When they died, they would go to hell. Conversely, if they supported their parents, they would go to heaven, be born into Indra Deva, be the highest blessing, which led to happiness in this world and the next world. It was divided into 2 kinds as follows; 1) Lokiya was worldly support to be physical convenient, and 2) Lokuttara was an attachment if they had no faith, we convinced them to have faith, we supported them more until to attain wisdom, the eye of Dhamma in order to attain the supreme Dhamma such as the fruition of stream-entry (Sotapati-phala), etc., The virtue of children consisted of 2 kinds as follows; 1) gratitude was grateful 2) grateful person repaid the done favour. Repaying the done favour consisted of 2 kinds as follows; 1) repay the done favour in the body providing a convenient body. It was important in the present. Buddhism regarded repaying the done favour was not real action. The real action was to support in mentality, we supported them to believe in the triple gem, etc. However, children would initially have a virtuous intention, to feel real responsibility for Buddhist ethics, it would be supported from the heart. The advantage was in this world that was a perfectionist and in the next world was to be the prosperous person and the ultimate advantage was Nibbana which was the supreme goal in Buddhism. Therefore, it could be summarized that there were 2 kinds of support of mother and father; 1. Lokiya was to support in body and mind and 2. Lokuttara was to attain the supreme Dhamma such as the fruition of stream-entry (Sotapati-phala), etc., or support them to have higher moral virtues. The advantage was in this world that was a perfectionist and in the next world was to be the prosperous person and the ultimate advantage was Nibbana which was the supreme goal in Buddhism. When we accumulated our full merit, we would attain Nibbana which was the ultimate goal of Buddhism.

There were many Dhamma principles associated with the support of mother and father. The researcher would like to introduce only 6 directions which were people who were compared to 6 directions, namely mother and father, teachers, children, wives, and friends, servants, slaves, labours, brahmins were important whether they were pupils, students, workers, elderly even priests. Because it was a good practice for people surrounding everyone for many benefits such as for the peace of society, for happiness, for progress in life, and for stability in life for everyone in society. In five ways a child should minister to his parents as the eastern quarter as follows; 1. having been supported by them, we will support them in our turn 2. we will do their work for them 3. we will keep up the honour and the traditions of our family 4. we will make ourself worthy of our heritage. 5. we will make offering, dedicating merit to them after their death. In five ways his/her parents, thus served as the eastern quarter, show their love for him/her as follows; 1. they keep him/her back from evil 2. they train him/her in virtue 3. they have him/her taught arts and sciences 4. they arrange for his/her marriage to a suitable wife 5. they hand over his/her inheritance to him/her in due time. It could be applied or integrated with the science of caring for mother and father and the elderly which was a modern science or science

in order to support of mother and father covering both physical and mental aspects, that was, the body is at peace, the mind is at peace because there were children who took care of them all the time.

4.2 The problem situation of the support of mother and father in Khao Suan Kwang district, Khon Kaen province was found two parts as follows;

1. The problems of children-rearing of parents. It was divided into 5 issues as follows;

1.1. The Problems in teaching regarding behaviour for children, no parents would like their children to be bad people. Mostly, children were mistaken to be addicted to friends rather than their parents and led to drug addiction. And parents never stayed with their children all the time, they couldn't teach their children.

1.2. The problem of suggestion to children to be laid in virtue, it could be seen that parents were raising their children freely, letting them use social media and cell phones too much. Some families did not live together with children, they were adopted by grandparents, causing the wrong way of adoption. It caused children to behave inappropriately, aggression and disobedience of parents, and finally led to drug addiction.

1.3. The problems in supporting and promoting arts and sciences for children (supporting education, supporting them tuition fee), in Khao Suan Kwang district, each family had a different status, some were poor, some couldn't support their children and education throughout the problems of drug addiction that made some children ran away from their education due to drug addiction. In addition, children wouldn't like to attend the class.

1.4. The problems in giving advice on how to find a suitable partner for children, mostly, parents did not give advice on how to mate to their children, children found their partner on their own. Therefore, it caused to have a partner at young age and burden for parents.

1.5. The problems in taking care of the inheritance and granting rights to children, the problem with the inheritance was found very rare, but it could be seen that there was no equality in the division of inheritance for some families. Children disagreed with parents who shared the unequal inheritance until a lawsuit was filed and the relationship between brothers and sisters was broken.

2. The problem of children regarding the support of mother and father. It was divided into 5 issues as follows;

2.1. The problem of support of mother and father, mostly, children faced the problem to adopt their parents because they went to work outside. So, their parents were left alone. And children believed that their parents could take care of themselves, they believed that they would return to take care of them when their parents were sick only.

2.2. The problems of parents' work, it was a time problem. Because children had to work their own job, so they couldn't completely help their parents. There were problems in communication in which parents used bad words to their children to help their job, scolded them, and harsh words.

2.3. The problem to keep up the honour and the traditions for family, children were severely addicted to drugs and leading to other problems in terms of creating disgrace to the family, addicted to friends and problems with unsuccessful schooling and married when were young.

2.4. The problems of making oneself worthy of heritage, it was communication problems, parents didn't understand their children and quarreled and fought each other as well as being a good role model for their children. Because some families were addicted to alcohol and drugs, therefore children imitated their parents. In addition, the quarrels between mother and father affected behaviour of children directly.

2.5. The problem of dedicating merit to parents after their death, knowledge and understanding of making merit, and dedicating charity which new generation did not understand and was not introduced by anyone. And they got stuck making money all day, therefore, there was no time to turn to make merit. They also lacked cultivation in terms of making merit from parents when they were young.

4.3 Model of Buddhist integrated support of mother and father in Khao Suan Kwang district, Khon Kaen Province was found that was divided into 6 forms as follows;

1. Model of doing work for parents of children, it comprised 2 styles; 1.1 self-work, in case of children, they took care of their parents, they would be able to help their parents' work and housework and other work related to a career such as farming. 2.2 Helping by support, most of Khao Suan Kwang district people worked on the farm. They did not live with their parents; they needed to work in other places. They could support them by hiring workers to help their parents, by supporting the cost of agricultural equipment, plowing, planting, etc.

2. Model of keeping up the honour and the traditions of the family of children, they could do by not changing their original surname as well as behaved oneself to be a good person of the society, knew how to help others, conducted and be honest occupation and seek additional wealth from the inheritance from parents, and training their children to be good people with morality. Children would behave appropriately as an heir; they would know their duties according to their age. During their school years, they would study, not addicted to drugs, during their working age, they would intend to work hard to save money to return to their parents and to help society.

4.4. Model of making offerings, dedicating merit to them after their death, there should be education for children in terms of making merit and dedicating to charity. Because these days children do not understand the principles of making merit as they should. This may be a monk or a guardian who will be able to provide knowledge in this section as well as making merit and dedicating new charity that the usual traditions have been made such as canceling the entertainment into restoring the temple, novice ordination to dedicate the merit, changing from ordinating 1 day to 3 days or 7 days in order to dedicate the merit to them, organizing a group ordination in order to dedicate the merit to them, etc.

4.5 Model of relationship between parents and children, the building of the relationship between parents and children were very important. Because it could help to encourage parents. Children could eat food together in case they lived together. They rarely ate food with their parents, and they never took their parents on trips to different places. They never ate food outside their home in order to relax or build a relationship. Changing the atmosphere would have a positive effect on family relationships. For those who did not live with their parents, they could build their relationship by calling them, or video calling. Because nowadays communication can be reached in all areas by calling them every day, asking for news and others, as well as returning to visit parents during festivals or holiday. These will make them happy.

The overview of the model of support of mother and father could be divided into 2 ways as follows;

1. Body support, they shouldn't leave them alone, there is at least 1 child who takes care of their parents. It is the duty of the children to discuss who will live with them. They cook for them. They take care of them when they are sick. They give four requisites if needed. For those who work in the stranded area, what they should do is to send money to support them each month as well as they need other things.

2. Mind support, being a good person, they shouldn't do any tension for them, obey them. They should cook for them and try to support them to make merit. They should prepare food in order to offer food to the monks in the morning. They deliver them to the temple to make merit. They convince them to make merit and practice Dhamma as well as they serve them and they don't cause them any embarrassment.

V. DISCUSSIONS

The discussion of "Model of Buddhist integrated support of mother and father in Khao Suan Kwang district, Khon Kaen Province" is shown as follow;

5.1 The support of mother and father in Theravada Buddhist scripture was found that the support of mother and father was virtues of great assistance. It was divided into 2 kinds as

follows; 1. Lokiya was worldly support to be physical convenient, and 2. Lokuttara was an attachment if they had no faith, we convinced them to have faith, we supported them more until to attain wisdom, the eye of Dhamma in order to attain the supreme Dhamma in accordance with Naiyana Namkhem (2011)^[9] in her thesis title “An analytical study of the parents support (Matapitu-Upatthana) in Theravada”, the result was found that the principles in Theravada Buddhist relating to the support of mother and father covered physical and mental support as well as Lokiya (mundane) and Lokuttara (supramundane) support. Two approaches consisted of the parents making a favour before were called “Puppakari” and children have been supported by parents, children would support them in their turn, was called “Katannukatavedi”. Besides, the approaches would have been instilled into children were kinds of respect, six directions, etc. The principles in Theravada Buddhist relating the support of mother and father which covered the support and instruction such as six kinds of respect, six directions, six states of conciliation, four virtues for a good household life and noble sentiments, and the principles as an enemy of the parent support, nine kinds of impurity, and detraction (the fifth point of deep defilement).

5.2. The problem situation of the support of mother and father in Khao Suan Kwang district, Khon Kaen province was found two parts as follows;

1. The problems of children-rearing of parents. It was divided into 5 issues as follows;

.1. The Problems in teaching regarding behaviour for children, no parents would like their children to be bad people. Mostly, children were mistaken to be addicted to friends rather than their parents and led to drug addiction as well as being a good role of parents. Because some families are addicted to alcohol, quarrel and fight, therefore, children imitated their parents.

5.3 The problem of suggestion to children to be laid in virtue, it could be seen that parents were raising their children freely, letting them use social media and cell phones too much. Some families did not live together with children, they were adopted by grandparents, causing the wrong way of adoption. It caused children to behave inappropriately, aggression and disobedience of parents, and finally led to drug addiction.

1. 3. The problems in supporting and promoting arts and sciences for children (supporting education, supporting them tuition fee), in Khao Suan Kwang district, each family had a different status, some were poor, some couldn't support their children and education.

1.4. The problems in giving advice on how to find a suitable partner for children, mostly, parents did not give advice on how to mate with their children, children found their partner on their own. Therefore, it caused to have a partner at young age and burden for parents.

1.5. The problems in taking care of the inheritance and granting rights to children, the problem with the inheritance was found very rare, but it could be seen that there is no equality

in the division of inheritance for some families. Children disagreed with parents who shared the unequal inheritance until a lawsuit was filed and the relationship between brothers and sisters was broken.

2. The problem of children regarding the support of mother and father. It was divided into 5 issues as follows;

2.1. The problem of support of mother and father, mostly, children faced the problem to adopt their parents because they went to work outside. So, their parents were left alone. And children believed that their parents could take care of themselves, they believed that they would return to take care of them when their parents were sick only.

2.2. The problems of parents' work, it was a time problem. Because children had to work their own job, so they couldn't completely help their parents. There were problems in communication in which parents used bad words to their children to help their job, scolded them, and harsh words.

2.3. The problem to keep up the honour and the traditions for family, children were severely addicted to drugs and leading to other problems in terms of creating disgrace to the family, addicted to friends and problems with unsuccessful schooling and married when were young.

2.4. The problems of making oneself worthy of heritage, it was communication gap, parents didn't understand their children and quarreled and fought each other as well as being a good role model for their children. Because some families were addicted to alcohol and drugs, therefore children imitated their parents. In addition, the quarrels between mother and father affected the behaviour of children directly.

2.5) The problem of dedicating merit to parents after their death, knowledge and understanding of making merit, and dedicating charity which new generation did not understand and was not introduced by anyone. And they got stuck making money all day, therefore, there was no time to turn to make merit. They also lacked cultivation in terms of making merit from parents when they were young. It was in accordance with Akkhravin Abhijato (Hiranyaphaphong) (2015)[10] in his thesis title "An application of the concept of gratitude for the teenager in the current Thai society". The problem situation of gratitude of teenagers in Thai society was found that various problems related each other. The relationship between family, monastery, and school vanished. The teenager grew without knowing the meaning of morality and ethics even the way of practice in Buddhism. Many teenagers who declined from morality and ethics also rejected the teaching of Buddhism which could be the principle and spiritual belief. Presently education cannot be taught to teenagers in order to understand themselves but taught how to addict materialism. A few teenagers are interested in the teaching of Buddhism. Most of them believe

that Buddhist teaching is useless and boring. Religious values such as making merit is a middle belief for teenagers. It causes to show the gratefulness of teenagers in Thai society.

5.3. Model of Buddhist Integrated Support of Mother and Father in Khao Suan Kwang District, Khon Kaen Province was found that was divided into 5 styles as follows;

1. Model of support of mother and father of children was divided into 2 types; 1.1. body support, they shouldn't leave them alone, there is at least 1 child who takes care of their parents. It is the duty of the children to discuss who will live with them. They cook for them. They take care of them when they are sick. They give four requisites if needed. For those who work in the stranded area, what they should do is to give money to support them each month as well as they need other things. 1.2. mind support, they should cook for them and try to support them to make merit. They should prepare food in order to offer food to the monks in the morning. They deliver them to the temple to make merit. They convince them to make merit and practice Dhamma as well as they serve them and they don't cause them any embarrassment.

2. Model of doing work for parents of children, it comprised 2 styles; 2.1. self-work, in case children, they took care of their parents, they would be able to help their parents' work and housework and other work related to a career such as farming. 2.2. helping by support, most of Khao Suan Kwang district people worked on the farm. They did not live with their parents; it was needed to work in other places. They could support them by hiring workers to help their parents, by supporting the cost of agricultural equipment, plowing, planting, etc.

3. Model of keeping up the honour and the traditions of the family of children, they could do by not changing their original surname as well as they would behave appropriately as an heir, they would know their duties according to their age.

4. Model of making offerings, dedicating merit to them after their death, children should be educated in terms of making merit and dedicating to charity. Because these days children do not understand the principles of making merit as they should. This may be a monk or a guardian who will be able to provide knowledge in this section as well as making merit and dedicating new charity that the usual traditions have been made.

5. Model of relationship between parents and children, the building of the relationship between parents and children were very important. Because it could help to encourage parents. Children could eat food together in case they lived together. They rarely ate food with their parents, and they never took their parents on trips to different places. They never ate food outside their home in order to relax or build a relationship. Changing the atmosphere would have a positive effect on family relationships. For those who did not live with their parents, they could build their relationship by calling them back, or video calling. Because nowadays communication can be reached in all areas by calling them back every day, asking for news

and others, as well as returning to visit parents during festivals or holiday. These will make them happy. It was in accordance with Somboon Watana (2017)[11] in his thesis title "Caregiving for elder parents in accordance with the Buddhist doctrine in Thai Buddhist families", the result was found that it was qualitative research targeting to Buddhist population aged between 18-59 years old who had lived in the 5 target districts of Metropolitan Bangkok, Thailand. A purposive sampling technique was used to identify and gather the data from 632 sample populations with the application of a descriptive statistic for data analysis. The result revealed that 98.4% of the samples agreed upon the influence of traditional Buddhism teaching regarding the support for elderly mother and father such as support for mother and father was an essential duty of children according to the Buddha doctrine of the title the gratefulness of Buddhism. The support of the elderly mother and father was auspicious, it was one of the good things according to the Buddha doctrine.

VI. BODY OF KNOWLEDGE

"Model of Buddhist integrated support of mother and father in Khao Suan Kwang district, Khon Kaen Province" was qualitative research. The documents were collected from primary and secondary sources as well as the In-depth Interview in order to be analyzed and synthesized. The data were explained by the descriptive presentation. The body of research knowledge was shown as follows;

1. Understanding the support of mother and father in Theravada Buddhist scriptures, it was divided into 2 kinds as follows; 1. Lokiya was worldly support to be physical convenient, and 2. Lokuttara was an attachment if they had no faith, we convinced them to have faith, we supported them more until to attain wisdom, the eye of Dhamma in order to attain the supreme Dhamma. We understood the duty of children's virtue to the support of mother and father.
2. Understanding the living situation of each family in Khao Suan Kwang district, there were diversities in wealth consisting of the upper class, middle class, and lower class which was the basis for a variety of occupations.
3. Understanding the problems of the support of mother and father by children, and children-rearing of parents, mostly, it was a problem that was consistent with the living situation of society where everyone struggled to make money to support themselves until it was an important factor that children were not able to support their parents.
4. Spotting the model of Buddhist integrated support of mother and father which was the basis of people in Thai society that has been changed from the original.

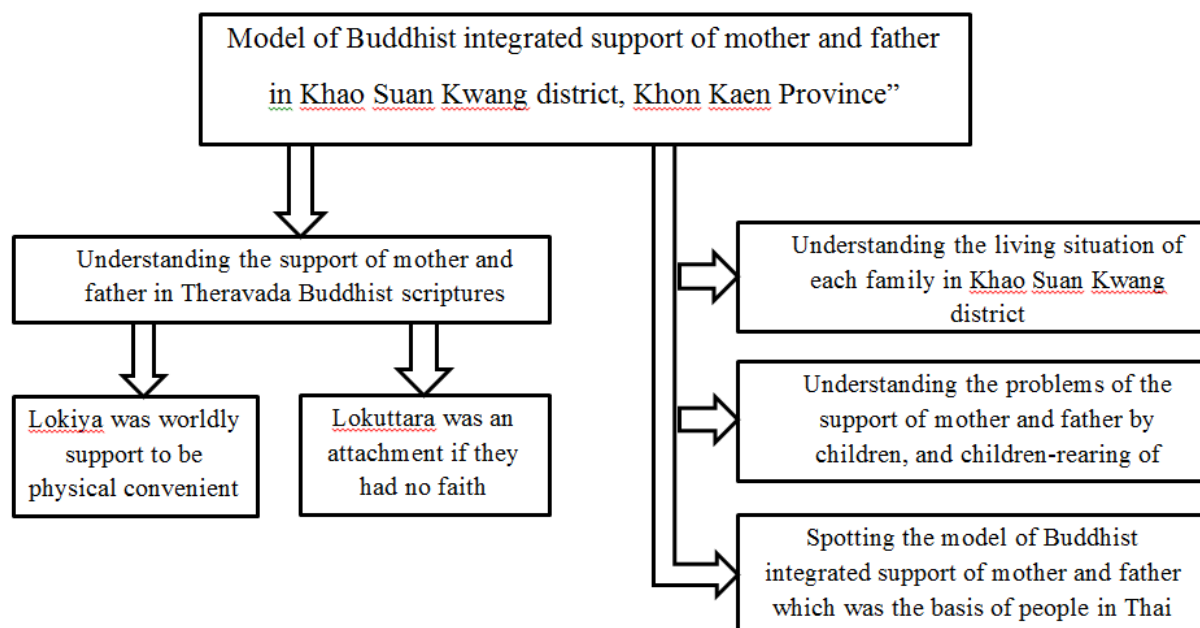


Fig.1 Body of Knowledge from Research

CONCLUSION

Model of Buddhist integrated support of mother and father in Khao Suan Kwang district, Khon Kaen Province, is shown as follow; 1. Lokiya was worldly to be physical convenient, they have to supported mother and father by material. They provided comfort to them, and 2. Lokuttara was an attachment if they had no faith, they supported them more until to attain wisdom and give Dhamma to them. Then, they understood the duty of children's virtue to the support of mother and father.

Research implications

7.1 Policy suggestions

1. The government should provide the policy regarding the project of morality and ethics training program to parents and children in order to build awareness of the support of mother father and children-rearing appropriately.
2. The government should provide the policy regarding the project to educate the principles of making merit in the right way to youth and the new generation. Because they still lack the knowledge and understanding regarding the correct making merit principles as they should.
3. The project of social problem solving and human security existed, the government should provide the policy for this project continuously.
4. The government should support the project of solution of drug problems and others are related.

7.2 Academic suggestions

1. The government should emphasize Buddhism subject more, nowadays, new generations do not concentrate on Buddhism as they should.
2. The government should increase the curriculum for cultivating morality and ethics for youth at least once a week, supported by monks who play a role and provide knowledge.

7.3 Suggestion for further use

1. The cultivation of children should have morality by using Buddhist activity as a medium
2. Parents should be role models and cultivate their children in order to have morality and ethics, know their duty as a basis for life.

7.4 Suggestion for further research

1. Model of Buddhist integrated support of mother and father in other provinces.
2. Model of the grateful person (Katannukatavedi) cultivation of youth in Khao Suan Kwang district.
3. Guidelines for the drug problem solution in order to break the ice of youth violence.

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