

Dissertation Title : The Family-Violence Management in the Integrated Buddhist Perspective

Researcher : Mrs. Poonsuk Masrungson

Degree : Doctor of Philosophy (Buddhist Studies)

Dissertation Supervisory Committee : Phra Suthithammanuwat (Thaib Siriñano), Pali ix, M.A., Ph.D.

Prof. Asst. Dr. Phramaha Hansa Dhammahaso
(Nitibunyakorn), Assistant to Rector for Academic Affairs, Pali vi, B.A., M.A. (Philosophy), Ph.D.
(Buddhist Studies)

Assoc. Prof. Dr. Watchara Ngamchitcharoen, Pali ix, B.A. (Buddhist Studies), M.A. (Philosophy), Ph.D.
(Philosophy)

Date of Graduation : March 28, 2012

ABSTRACT

This study of the Family-Violence Management in the Integrated Buddhist Perspective consists of 3 objectives, i.e., (1) to study the nature of the problem, the ideas and means including the execution in managing family violence; (2) to study and analyze the Family-Violence Management in the Integrated Buddhist Perspective; and (3) to present the means of the Family-Violence Management in the Integrated Buddhist Perspective.

From this analytical study, it is found that the people in family institution and other concerned could make use of various Dhammas in Theravāda Buddhism by applying them to the globalized western and eastern means including Thai to manage family violence in the integrated Buddhist perspective, in order to create more natural form and efficiency the dimensions of

(1) the transformation of the ‘leading to violence’ conflicts to mutual understanding; (2) the resolution in terms of a) violent problem solving and preventing it from repeats b) healing both individual’s mind and his or her family members’; both by each individual immediate and long-term actions.

The important key of the integration in Buddhist perspective to manage family violence is to get into the managing of the individual’s base of mind by practising and cultivating the mind for the right concentration to have the right view and to be at the present moment with mindfulness and consciousness in order not to be the slave of emotions. It is to begin with the adjustment of one’s own internal factors : craving (Taṇhā), misbelief or the wrong view (Micchādiṭṭhi) and pride or the lust for power (Māna) in order to lesson or stop holding self, being selfish, stingy, greedy and not having sympathy to others which are the causes of violent aggressiveness; and to combine with the development of the leading family life pattern of each individual by having sufficient mind to comply with the economy. This is the pattern in the middle path abound with morality, concentration and wisdom (the Threefold Training) from the practices of various Dhammas together with the good western, and eastern models; plus, the use of the advanced technology for the highest benefits that will yield the individual to be safe from any violent conflicts. Whenever the mind of the individual is peacefully happy, it will certainly decrease or even cease the chances of the occurrence of any physical violence because his or her still and peaceful mind cannot mix with any chaos caused by anyone or anything. Another important thing is that the whole society has to help spread the real value of the related matters of leading family life, both direct and indirect.