



The Ethics Teachings Phaya (Philosophy) in a Household: Case study of Ku Ka Sing Subdistrict, Kaset Wisai District, Roi Et Province, Northeast Thailand

Siripong Sekhamphan and Panya Senawiang*

Faculty of Humanities and Social Sciences, Rajabhat Mahasarakham University

*Corresponding Author Email: pywisdom@gmail.com

Received 08/12/2021
Revise 22/12/2020
Accepted 25/12/2021

Abstract:- *This research has the following objectives: (1) To study the ethical context of the folk wisdom of Ku Ka Sing Subdistrict, Kaset Wisai District, Roi Et Province. (2) To study analytical principles of household ethics through indigenous people in Ku Ka Sing Subdistrict, Kaset Wisai District, Roi Et Province. (3) to study the principle of house ownership of Ku Ka Sing Subdistrict, Kaset Wisai District, Roi Et Province. A sample of 16 people, the data were collected in the field by in-depth interviews, non-participant observations, then analyzed, synthesized, and presented to conclusions, descriptive-analytic discussion of the results. The results of the research revealed that the ethical context in the Ku Ka Sing sub-district arises from the composition of a community sage and transcribing the sage's words from fairy tales as a reminder to teach people in the community, teach children, teach grandchildren, teach husband and wife, because Khamphaya is a teaching for people of all genders and ages to be a good person, Kham Phaya is influenced by the teachings of Buddhism and customs, traditions, principles of housekeeping, that appear in the words of wisdom. The influence came mainly from the teachings of Buddhism. such as secular dharmas 4, 6 directions, 5 precepts, etc.*

Keywords: Philosophy, Ethics, Household

Introduction

Isan society and the culture of the people in the Northeast are unique in themselves and have the wisdom to create a body of knowledge in inventing factors for living such as 4 factors, traditions, beliefs, language, literature, etc. Which has inherited good things from the ancestor's time to the present generation of descendants who have applied the knowledge of the ancestors to apply in daily life. **Phyā (Phaya, Philosophy)** is literary wisdom that demonstrates the pride and prosperity of the Isan people. Phaya reflects that wisdom, namely the speaker's ability to use the language and what it lies in it. The identity of Phaya. As the saying goes, "Money fills the sky, not as much as a full brain (Ngein tēm phā b̄ th̄x̄ p̄hyā tēm p̄m)", It means that no matter how much wealth there is, without knowledge, the assets have no value. From this script it shows that Isan people accept those who know wisdom, each chapter will insert thoughts, wisdom, knowledge, wisdom, proverbs with profound meaning, ethical beliefs, values, teachings have principles to act (Phinthong, P., 1885). Phaya can be analyzed and interpreted according to ethics, which ethics is the subject of human conduct or action, the study of what should be avoided, what should be done, what is right, what is good, what is evil, the nature of good or bad deeds. What is the supreme good deed that is the ultimate goal of human life (Attaphat, C., 1987)?

Therefore, the devil can be used as a teaching and a principle to practice for people in society to uphold. Especially important is that the family is an important institution, the family is the most sub-unit institution of society that plays an important role and influence in the training of the personnel in the society. The family institution has a special feature that distinguishes it from other institutions in that it is the first institution where a person has the opportunity to connect with other people. Thus, the household influence on the individual, when the family institution is strengthened, the householder can function and be completely refined, inevitably bringing about family solidarity in society as a whole. Today, domestic violence is a problem that causes a huge social change, as it leads to social problems such as divorce. These are problems that are considered to be more serious, affecting family and social



environments. For example, it may affect the orphanage and affect the mental state of the child, the family, and society, etc. These problems may continue to lead to other problems in society.

Nowadays, Thai society has a relatively fragile and worrisome family divorce record. Data from the Ministry of Interior surveys show that in 2016-2017, there were more than 25 million households in total, of which 3 07,746 married couples were registered, and there were registered Divorced number 118,539 couples, In 2017, 121,658 couples were registered for divorce, For 2018, from January 1 to February, 31,173 couples registered their marriages, and 14,047 divorces were registered. It can be seen that over the past three years, there has been an increase in divorce registrations almost every year, while the overall statistics of divorce over the past 10 years has tended to increase from 25% of married couples. In 2006, it increased to 39 percent in 2015 (Thainewsagency,2019). The cause may be immoral people, domestic violence, economic pressure, higher cost of living, but wood income has increased with expenditure. When there is economic pressure, people in society can do every possible way to obtain property, possibly stealing, cheating, stealing, etc. Working couples work outside the home, less time to care for and take care of their children. Today, problems with vices are inevitable, mostly among the youth. When parents have less time to take care of their children, problems follow, teenagers may marry prematurely, children may cause trouble for society such as alcohol addiction, drug addiction, gambling addiction. And these problems can lead to theft, rape, and murder, among others.

The problem that plagues the family the most is the infidelity, infidelity, and marital affairs that come with divorce. Therefore, the mind of the people in the society should be refined with the teachings of the motto. It is ideal to bring the pledge to be the doctrine in the family to live in the house for values and adherence, therefore the pledge is important to bring happiness in the family and Thai society.

As mentioned, Phaya is the teaching of the Isan people from ancient times to the present, and today there is an increasing problem of divorce. Therefore, the researcher has an objective to apply the teachings on housekeeping to ethical analysis to know the doctrines of the Isan people to apply this teaching as a practice for the community and society to uphold. Practice for peace. Ku Ka Sing Subdistrict, Kaset Wisai District, Roi Et Province is an old community with a long history, a community that promotes tourism in the form of local cultural wisdom which is promoted by the Tourism Authority of Thailand. Therefore, the researcher considers that it is very appropriate to choose this community research study in the area of community knowledge and indigenous teachings to study basic concepts related to the household, to analyze and interpret from the faculties. In the ethical way of owning a house, there are mottos, rules to behave, and forbidden to behave, and should choose to behave in any way, For example, in a way that brings happiness in the family, or in a way that causes suffering in the family, or in a way that creates wisdom in a household. This will be able to apply what has been applied as a guideline for training and teaching as a guideline for happiness in the family and Thai society today.

Objectives

1. To study the ethical context of Phaya in Ku Ka Sing Subdistrict, Kaset Wisai District, Roi Et Province.
2. To conduct an analytical study on the ethics of household living through Phaya in Ku Ka Sing Subdistrict, Kaset Wisai District, Roi Et Province.
3. To study the principle of house ownership in Ku Ka Sing Subdistrict, Kaset Wisai District, Roi Et Province.



Methodology

1. The target group includes 16 people who are knowledgeable in the field of knowledge, who are interested in the field of knowledge, who are willing to provide information, choosing a purposive sampling.

2. Research tools include unstructured interviews, unstructured observations.

3. Collection of educational data, including data collection from Primary Data, which is the data obtained from in-depth interviews with the target group, and data obtained from the collection of Document Research such as books, textbooks, academic documents, research, and related electronic media, etc.

4. Data analysis consists of analyzing, synthesizing data obtained from interviews and group discussions according to the objectives through content analysis and presenting the data to summarize the results by descriptive analysis.

Results

Research results on the ethics teaching's philosophy in the household case study: Ku Ka Sing Subdistrict Kaset Wisai District Roi Et Province, has the following research results.

1. The ethical context of Phaya

1.1 The origin of Phaya in Ku Ka Sing Subdistrict, Kaset Wisai District, Roi Et Province from the study found that The origin and origin of Phaya are divided into two types: (1) The first characteristic is caused by the sage's composing in the community, which is caused by the sage's preference and therefore goes to study the sage's words from the teacher. Khamphaya, a philosopher of wisdom in Ku Ka Sing Subdistrict from study and selection according to the scope are as follows: Mr. Suan-Ngam, P., Mr. Wassanam, P., and Mr. Seethieng, B., etc. (2) The second feature is a poem taken from a book as a poem that has been heard from various places. Phaya is taken from palm leaves and Phaya is taken from folk tales such as Pha Daeng Nang Ai, Little rice box kills mother, etc. which in this life must be knowledgeable or wise only to be able to do this, because in the Phaya there is a hidden philosophy and there are words that are poems that are translated from palm leaves, a language that in the palm leaves are as follows: Dharma language, Thai Noi language, Khmer language, The words Phaya are in the Dharma language and the Tai Noi language, the most common is in the Tai Noi language, the words that are composed or transcribed are recorded in the diaries of sages and some sages are not recorded by Able to recite (pay the promise) out immediately.

1.2 In the ethical context of the sage, it was found that the purpose of composing and transcribing the sage's words was to be a reminder to teach people in the community, teach children, teach grandchildren, teach husband and wife. Because the word promise is a teaching for people of all genders and ages to be good people, The environment of Phaya is influenced by Buddhist teachings, traditions, and traditions. In addition, there are writings and transcribing words to conserve the words that may disappear from the community, because the present society has changed, so the words are preserved to be preserved.

It can be concluded that the Phaya in Ku Ka Sing Sub-district was influenced by the Isan region by respecting the Buddhist values and traditions of the Isan people. The origin of the Phaya was made by the sages in the community and extracted from books. Phaya is useful for teaching people in society to adhere to customs and traditions, to adhere to them as a guideline for their lives. Phaya is a teaching that has existed since ancient times, what our ancestors have set as rules or norms of society.



2. Meaning of Phaya

The meaning of the sage in Ku Ka Sing Subdistrict has given the meaning of Phaya as follows:

Phaya refers to soft words, multifaceted meanings, hidden values, and teachings, making those who listen to them feel happy, and think accordingly. (Interview with Mr. Suan-Ngam, P. On 24 November 2019).

Phaya means words that are sharp and sharp, useful to the reader and listener in the hidden wisdom, which only the knowledgeable or wise can do, because in the Phaya Has latent wisdom and has spoken words such as poems, etc. (interview with Mr. Wassanam, P. on 23 August 2019).

Phaya refers to words that are sharp in the Phaya, possessing wisdom, teaching mottos or proverbs, metaphors, and values, etc. (Interview with Mr. Seethiang, B. on November 23, 2019).

Phaya means wisdom expressed in phrases, as poems in the Lao language that the people of Isan use to speak, in words, wisdom, dharma, teachings, etc. (interview with Mr. Saeng-ngam, A. on November 23, 2019).

From the point of view of the sage, it can be concluded that Phaya is a phrase and poem that has hidden wisdom. such as multifaceted thinking, comparing ethics, teachings, and proverbs, which is beneficial to make the listener follow their thoughts. It can also be divided into the following types.

3. Phaya type

Types of Phaya in Ku Ka Sing Sub-district, Kaset Wisai District, Roi Et Province In the study, the researcher collected Phaya in Ku Ka Sing Sub-district, found that Phaya was divided into the following types:

3.1 Types of teachings or proverbs, the use of words in short verses hidden with morals, warnings. Or in other words, the text is a metaphor for the listener to think, interpret, and be able to practice in a good, correct way. From the study, it was found that teachings or proverbs can be classified as follows.

3.1.1 Phaya for a household is a family that teaches the principles of living or family practices, teaches the practices of husband and wife to each other, such as the wife and husband must speak sweetly, be polite to each other, teach the principles A household that controls emotions in times of trouble or clashing, teaches husbands and wives' loyalty to each other, teaches husbands and wives to respect the elders of both parties, and, most importantly, teaches them about customs and traditions.

3.1.2 Phaya teaches children, is the doctrine of the duty of the children. For example, teaching children to be grateful people, teaching them to study, teaching them to be diligent and patient to be a good person for society, not to cause trouble for others, teach them to know how to be humble. He knows the elders and is the one who thinks carefully about what will be good.

3.1.3 Phaya teaches teenagers, the teaching of teenagers, nowadays society has changed in various aspects such as culture, clothing, and environment, etc. Phaya teaches teenagers to compare and teach teenagers. For example, this new generation of teenagers, do not change a new style, think about the identity and culture of Isan and Thailand, know the duties that should be performed, study hard, help the parents' housework, do not cause trouble to society, listen to admonitions. of parents

3.1.4 Phaya proverb, is a teaching of all ages. People use words to insert ideas, philosophy of life in a metaphorical way, in words to make listeners think according to proverbs. From the study, there are teachings about the principles of living that teach how to



behave as a good person, think good, do good, have grace for those who are benevolent and grateful.

3.2 Mysterious Phaya-Proverb Problems are those who use words that insert comparative ideas of life philosophy into words, causing listeners to think and interpret themselves with questions to make them think and compare in life.

3.3 Phaya for blessing, is the use of words that are used to say blessings on various occasions, most often the words spoken by elders or respected people to bring prosperity to the listener or recipient.

3.4 Phaya type of courtship, Phayat type of this type has a different name that Phaya Khrua, Phaya sub, or Phaya type of courtship is the use of words to talk to each other in courtship, greetings, salutations, praise or mourning.

2. Analyzing the ethical principles of living through the Phaya

The principle of housekeeping or house ethics in Ku Ka Sing Subdistrict is influenced by the "Heet Khong", "Kha lam" Buddhism which the nameless sages in the past have been bound to teach their descendants with the doctrine, observing the natural surroundings, observing the life experiences of people and communities as important elements. Buddhism, Het Khong, and Khalam, which are words of wisdom that have been tied up to teach their children, therefore serve as tools for determining norms of attitudes and behaviors of members of the community and Isan society. Family affairs are also regarded as the product of a sage who has been bound to teach and practice principles for husband and wife, children to hold in "Heat Kong", to be a complete husband and wife, making the family and peaceful society

From the analysis of ethical principles of household ownership in Ku Ka Sing Subdistrict, it was found that The principle of housekeeping that appears in the Phaya is primarily influenced by the teachings of Buddhism. Because the context or ethics in the Phaya of Isaan are all influenced by Buddhism, the principle of living following Buddhism is the secular Dhamma 4 as follows; (1) Truth, husband, and wife are persons who depend on each other, depend on each other, be honest with each other, do not behave infidelity with each other, let the spouses have the truth that is sincere or honest with each other. (2) Jaka, sacrifice for sharing, wealth comes and allocates the wealth that is earned together, sacrifice to take care of each other. (3) Tama, is knowing how to suppress and control emotions, suppress emotions or feelings towards events and actions. (4) Patience, is patience, and when together at some point in life, one of the couples may get sick, suffer misfortunes, and the spouse must have patience. In addition, the ethical analysis of the housekeeper in Ku Ka Sing also corresponds to the doctrine of Buddhism in the sixth division that corresponds to the principle of the household, namely the packmates (background direction), namely husband and wife: Husbands should nourish their wives in the following manner: honoring their wife's status, not disrespecting, not cheating, giving them greatness in household chores, finding accessories as gifts on occasions. A wife supports her husband as follows: tidying up the house, helping both relatives and friends well, not cheating, keeping the wealth he has earned, being diligent and not lazy in all work. In the matter of morality, an ethical analysis of households living in Ku Ka Sing sub-district corresponds to the 5th precepts: Kamesumizchajaraveramani means abstaining from sexual misconduct, offending another's wife. The fourth verse is musavadaveramani, abstaining from lying, rude or slanderous speech, including speaking to the people in unity as follows:

“*Khan mæn pæn meī lêu hī pæn khn thwnhī, meī hī meī thê, khx hī xì nkhr xng, yā dī pæn meī lèn, meī kin khūx sīng dāng, hī pæn meī xyù khāng thāng bān sū yām*”

(Source: Interview with Mr. Wassanam, P. on August 23, 2019)

Meaning: If becoming a wife, then be a person who is careful and thorough, reaching and staying in Heat Kong, not being a wife who roams and plays.



Ethics analysis in the scriptures, this chapter contains the doctrine of good wives, there is the principle of the wife's conduct that expresses the principle of conduct, that is, married wives should not hang out and have fun, stay is the mother of the house, is on duty in the house such as cooking, taking care of other household chores, to be an absolute wife. The ethics in this chapter corresponds to the teachings of Buddhism, namely, the sixth direction (back direction), which is the direction of husband and wife, the duty of the wife to support her husband as follows: tidying the house, giving good support to relatives and friends, Not unfaithful, maintain wealth acquired, diligent, not lazy in all work, etc.

“Th̄wy k̄ab b̄wng m̄an t̄xng patha k̄an”

(Source: Interview with Mr. Seethieng, B. on November 23, 2019)

Meaning: Husband and wife, when living in the house, must have a normal conflict.

The ethical analysis in this life is the doctrine of patience, knowing how to restraint, that is, husband and wife when living with each other must have a normal impact on each other if compared to people in society as well because people think. Different habits. Therefore, the principle that will help purify the violence is patience, restraint, which is consistent with the Buddhist dharma which is the secular Dharma 4, the principle of tolerance is patience with the words or actions of others that we are dissatisfied with, and the principle of Tama is knowing how to suppress and know how to control emotions and suppress emotions

“P̄haw mēy n̄i k̄u m̄ung xȳa d̄i w̄a h̄i w̄a k̄hxy læa c̄eā s̄n xng t'h̄eā saw ch̄iwan ȳam kin k̄h̄eā h̄i p̄haw ph̄ang kin k̄xn h̄i m̄an h̄el̄ux t̄e k̄āng n̄āng h̄l̄ac̄ang khxy l̄ẽm”

(Source: Interview with Mr. Suan-Ngam, P. on November 24, 2019)

Meaning: Husband and wife do not speak rudely, not politely, speak sweetly, when eating, let the husband eat first, wife eat after

The ethical analysis is that this chapter teaches the principle of polite and impolite speech which is inappropriate, consistent with the Buddhist doctrine of the 5 precepts, verse 4, Musavadaveramani, is to refrain from lying, harsh or slanderous speech, including speaking to discord people, etc., And when eating for the husband to eat first, it is a belief that the husband is the head of the family and the front elephant. Therefore, the husband should be honored and respected, and the family will prosper.

It can be concluded that the ethics of living in a house in Ku Ka Sing sub-district is consistent with the teachings of Buddhism, morality, and household principles mentioned above, which is essentially the husband and wife to follow the family, there will be happiness and happiness of the spouse. When the family is happy, it will bring peace to society and so on.

3. Principle of household

The household is when a man and a woman decide to live together, face problems together, and make an effort to live together for happiness. In a household, when two people from different family backgrounds, having different opinions, values and tastes come together, it creates problems for families to be happy. Because through the conduct of the husband and wife, these two individuals are the ones who can inspire that family to be happy or unhappy. Therefore, the researcher pointed out the viewpoint of each family as to how the principles are adhered to. The study target group was Casual Informant of 7 couples, including the elderly who occupied a household with a partner.

From studying the principles of housekeeping in Ku Ka Sing Sub-district, it was found that the principles of housekeeping were all influenced by Buddhism, which the principles of housekeeping corresponded to the principles of secular Dharma4 ; (1) Truth, that is, truthfulness, honesty is the basis, husband and wife must be honest with each other. (2) Tama, is the practice of suppressing the mind and keeping the mind, the husband and wife must know



how to cultivate one's mind in the household. (3) Forbearance, patience with the words or actions of others that we are dissatisfied with, and tolerance of the coercion of defilements. (4) Jaka, the sacrifice of husband and wife must be sacrificed to each other and the other person as well. In the section on Dharma and Secular Dharma 4 from an analytical study of the principle of household living in Ku Ka Sing Sub-district, the most common topic is patience, which is patience. In addition, there is also a principle that corresponds to the principle of household, which is the Five Precepts. For example, words do not lie, do not speak sarcasm, husband and wife should not be sarcastic with each other, can convey that the principle of housekeeping in Ku Ka Sing Subdistrict is influenced by Buddhism.

Conclusion

Research on the ethics teaching's philosophy in the household case study: Ku Ka Sing Subdistrict Kaset Wisai District Roi Et Province, the results of the research are summarized as follows.

1. Ethical context in Phaya: found 1) Origin and origin of Phaya in Ku Ka Sing Sub-district can be divided into 2 characteristics: First, Phaya in Ku Ka Sing Sub-district is caused by the composing of a community sage. The second feature is that Phaya is taken from the book as a poem that has been heard from various places, is taken from a palm leaf, and taken from a folk tale. 2) The written or transcribed sagas are recorded in the diaries of the sages and some sages are not recorded and can immediately recite them. 3) The ethical context of Phaya in Ku Ka Sing Sub-district has the objective of composing and transcribing the sage's words as a reminder to teach people in the community. For example, teaching children to teach grandchildren, teaching husbands and wives because the promise is a command to teach people of all genders and ages to be good people. 4) Phaya is influenced by the teachings of Buddhism. And 5) Types of Phaya in Ku Ka Sing Sub-District, Phaya teachings or Phaya proverbs, Phaya-riddles - proverb problems, Phaya Blessing, Phaya courtship

2. Ethics of household living through Phaya: found 1) The principle of housekeeping that appears in the phrasing is consistent with the teachings of Buddhism. 2) Housekeeping principles that are consistent with the teachings of Buddhism, such as secular Dharma 4, 6 directions, 5 precepts, etc.

3. Principle of household: It was found that the principles of household ownership were all influenced by Buddhism, which the principles of household ownership corresponded to the principles of secular Dharma 4. In addition, there is also a principle that corresponds to the principle of household, which is the Five Precepts such as speech does not lie, does not speak sarcasm, and forbids the wrongdoing of another's wife, etc., From the study, it was able to convey that the principle of housekeeping in Ku Ka Sing Subdistrict was influenced by Buddhism itself.

Discussion

In a research study titled the ethics teachings philosophy in a household case study: Ku Kasing Subdistrict, Kaset Wisai District, Roi Et Province, the researcher discussed the results as follows.

1. Ethical Context in Phaya of Ku Ka Sing Subdistrict Its purpose was to compose and transcribe the words of the sages as a reminder to teach people in the community. Kham Phaya was influenced by Buddhist teachings and traditions consistent with Ponpakdee, A, (2005) on the issue of the origin of Phaya through research on Phaya and media, a case study of Kut Pong Subdistrict, Mueang District, Loei Province. The results showed that the cause of the disease is said to be: First of all, because of religion, The second is due to customs, beliefs, and social



systems, And finally, it arises from the general character of the Tai Loei people who are the master of poems. A media person who is a monk is a media person in the community who has brought words of wisdom for reference to strengthen credibility, build faith. And profound vows create new ideas in the media that convince people to follow and act effectively.

2. The principle of housekeeping that appears in the Phaya Influenced by the traditions and traditions of the Isan people, and the teachings of Buddhism as a household principle that corresponds to Buddhism is secular Dharma 4, 6 directions, 5 precepts, consistent with Polwised, C. (2002) on ethical issues in Phaya pointed out that ethics for men and ethics for women should be practiced through research on ethical interpretations applied in modern Thai society. The results showed that ethics for males, that is, men must behave following moral principles and Buddhist ethics. For female Isaan women, the importance of being a female Isaan woman, woman is like a hind leg, responsible for taking care of her husband and her husband's relatives. The concept of Phaya tries to convey the ethics of women in Isaan very much because the role of women in the family is a factor in suggesting that the family will have good ethics, happiness, It reflects that Isan women should behave following customs and morals.

3. Housekeeping principles are consistent with Buddhist teachings. The principle of housekeeping is consistent with the secular dharma principle 4, the 5 precepts, showing that the principle of housekeeping in Ku Ka Sing Subdistrict is influenced by Buddhism. Sornphonngam, M.(2017) On the main issue of the household through research on desirable household practices in Buddhism integration. The research found that Buddhism has stated that the principles of coexistence are the 6 Dharma principles that are suitable for coexistence, which has given importance to all levels of different classes, as a housekeeper must give warmth, support at the right time, the reward at the right time, Rewarding or increasing the principle of treating one another is secular dharma4, first must give importance to each other, because the people who are wives and husbands have different origins. To build a strong family, they must be united to have mutual sympathy. The next issue in the household is that the family members have to add some forbidden principles of self-practice, namely the five precepts, to be the main principle in the practice of living in the household.

Recommendation

1. Finding using recommendation: The results of the research can be used as a guideline for people in society to adhere to the principles of homeownership for happiness in the family and society.

2. Further research recommendation: Study and research on conservation and inheritance approaches of Isan Phaya. Study and research on comparative ethical principles in the Northeast with proverbs from other regions. And Study and research on the role of Phaya in Isan society at present.

Acknowledgments

This research was accomplished with the kindness of Assistant Professor Dr. Panya Senavieng, as well as those involved who took the time to give valuable advice on academic principles that are valuable. Suggestions from everyone that are important for conducting this research.



References

- Attaphat, C. (1987). *Ethics*. Bangkok: Ramkhamhaeng University.
- Phinthong, P. (1885). *Explanation of ancient northeastern proverbs*. Ubon Ratchathani: Siritham Printing House.
- Polwised, C. (2002). *Ethical interpretations are applied in Thai society today*. Master of Arts Thesis, Khon Kaen University.
- Ponpakdee, A. (2005). *Phaya and Media Person: A case study of Kut Pong Subdistrict, Mueang District, Loei Province*. Master of Arts degree, Loei Rajabhat University.
- Sornphonngam, M. (2017). *Guidelines for a desirable household in Buddhism*. Bangkok: Mahachulalongkornrajavidyalaya University.
- Thai news agency. (2019). *Thailand's Divorce*. Retrieved 10 July 2019. https://www.siam-legal.com/legal_services/th/thailand-divorce.php.

Interview

- Seethieng, B. (2019). Interview on 23 November 2019.
- Suan-Ngam, P. (2019). Interview on 24 November 2019
- Wassanam, P. (2019). Interview on 23 November 2019.
- Saeng-ngam, A. (2019). Interview on 23 November 2019.