THE EFFECTS OF BUDDHIST PSYCHOLOGICAL FACTORS ON THE RESILIENCE OF ADOLESCENTS IN BANGKOK

NADNAPANG PHOPHICHIT

A Dissertation Submitted in Partial Fulfillment of

the Requirements for the Degree of

Doctor of Philosophy

(Buddhist Studies)

Graduate School

Mahachulalongkornrajavidyalaya University

C.E. 2018

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The Graduate School, Mahachulalongkornrajavidyalaya University, has approved this dissertation entitled "The Effects of Buddhist Psychological Factors on the Resilience of Adolescents in Bangkok" as a part of education according to its curriculum of the Doctor of Philosophy in Buddhist Studies.

....

(Phramaha Somboon Vuḍḍhikaro, Dr.)

Dean of Graduate School

Dissertation Examination Committee:

....Chairperson

(Phramedhavinaiyaros, Assoc. Prof. Dr.)

....Member

(Assoc. Prof. Dr. Praves Intongpan)

....Member

(Phramaha Somphong Khunakaro, Dr.)

....Member

(Phramaha Hansa Dhammahaso, Assoc.Prof. Dr.)

....Member

(Phramaha Phuen Kittisobhano, Asst. Prof. Dr.)

Dissertation Supervisory:

Phramaha Hansa Dhammahaso, Assoc. Prof. Dr.   Chairperson

Phramaha Phuen Kittisobhano, Asst. Prof. Dr   Member

Researcher: ....

(Nadnapang Phophichit)

Dissertation Title : The Effects of Buddhist Psychological Factors on the Resilience of Adolescents in Bangkok

Researcher : Nadnapang Phophichit

Degree : Doctor of Philosophy (Buddhist Studies)

Dissertation Supervisory Committee

          : Phramaha Hansa Dhammahaso, Assoc. Prof. Dr., Pāli VI, B.A. (Philosophy), M.A. (Buddhist Studies), Ph.D. (Buddhist Studies)

          : Phramaha Phuen Kittisobhano, Asst. Prof. Dr., Pāli VII, B.A.(Psychology), M.A.(Psychology), Ph.D.(Psychology)

Date of Graduation : March 18, 2019

Abstract

The aims of this research were to 1) investigate the concepts of resilience in regard to the western psychological paradigm and Buddhism. The researcher also 2) examined the levels of resilience of adolescents in Bangkok who differ in personal factors. Additionally, the researcher 3) studied the relationship between Buddhist psychological factors and the resilience of adolescents in Bangkok. Finally, the researcher 4) predicted the levels of resilience of adolescents in Bangkok effected by Buddhist psychological factors.

This research applied mixed methods designs. The first stage of the research was a qualitative study which aimed to collect factors that promote resilience of adolescents. The early stage covered sources of data from both literature review and in-depth interviews. 12 key-informants were selected by using purposive sampling. Data obtained from the qualitative approach were used to develop a questionnaire as an instrument used in data collection in the quantitative approach in the second stage. The sample population consists of 495 adolescents aged between 11 to 19 years in Bangkok selected by purposive sampling method. The instrument of research was a tripartite questionnaire of which the three parts were: 1) a part eliciting data concerning demographical characteristics; 2) a part used to assemble data concerning Buddhist Psychological factors; and 3) a part utilized for ascertaining resilience. Statistics used

in this research were percentage, mean ($\bar{x}$), standard deviation (*S.D.*), T-test, F-test (One-Way Anova), Pearson's Product Moment Correlation Coefficient, and Multiple Regression Analysis.

It was discovered that 1) most influential factors on the resilience of adolescents in the Buddhist perspectives were Wise Reflection *(Yoniso-manasikāra)* (15.79%), The Words of Others *(Paratoghosa)* (15.79%), Mindfullness (*Sati*) (10.52%), and Effort *(Viriya)* (10.52%). In the perspectives of modern psychologists, the influential factors on the resilience of adolescents were Parent-child bonding (9.09%) and Emotion Regulation (9.09%). The research findings from the hypothesis testing showed that 2) there was no difference in resilience level between the two genders and between the age of adolescents in Bangkok at a significance level of .05 ($p<.05$). It was also found that 3) Buddhist psychological factors were positively related to resilience level of adolescents in Bangkok under study at a significance level of .001 ($p<.001$). Furthermore, the results showed that the Buddhist psychological factors in the aspect of The Words of Others is the most related factor to adolescents' resilience, followed by Effort, Mindfulness, Wise Reflection, Emotion Regulation and Parent-child bonding. The findings demonstrated that 4) Buddhist psychological factors have positive effects on the resilience of adolescents in Bangkok. The inclusion of Buddhist psychological factors can predict the levels of resilience of adolescents in Bangkok at approximately 70% at a significance level of .001 ($p<.001$).

The insights gained from the mixed methods approach indicated that Buddhist Psychological factors can be applied to promote the development of resilience among adolescents which can make great contributions to the society.

Acknowledgement

Foremost, I would like to express my sincere gratitude to both of my advisors. I wish to express my sincerest appreciation to Phramaha Hansa Dhammahaso, Assoc. Prof. Dr. for the successful completion of this research work. His thoughtful suggestions, compassion, and loving-kindness equipped me with ways to use mindfulness in times of crisis and challenge.

With a sincere heart, I am very much indebted and grateful to Phramaha Phuen Kittisobhano Asst. Prof. Dr. for the continuous support of my Ph.D study, motivation, and immense knowledge. His concern and genuine desire to help me become a good researcher was tremendously helpful. His in-depth understanfing and caring guidance supported me in all the time of research and writing of this dissertation. I could not have imagined having better advisors and mentors for my Ph.D study.

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Last but not the least, words are derisory to express my deep gratitude to my family: my grandparents, parents, and friends and to my students for supporting me physically, mentally and spiritually throughout writing this dissertation and my life in general. Without all precious supports it would not be possible to complete my Ph.D. study.

Nadnapang Phophichit

(March 18, 2019)

Abbreviations

Ibid	In the same source
Loc. cit.	In the same page of the same source

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Chapter I

Introduction

1.1 Background and Significance of the Problem

Adolescence is a bright and beautiful stage of life. However, the period of adolescence is most susceptible to adaptation problems. It is a time of transition involving multi-dimensional changes: biological, psychological (including cognitive) and social. Biologically, adolescents are experiencing pubertal changes, changes in brain structure and sexual interest, as a start. Psychologically, adolescents' cognitive capacities are maturing. Finally, adolescents are experiencing social changes through school and other transitions and roles they are assumed to play in family, community and school.[1]

Global research shows that during adolescence, physical and mental health care are often neglected. A research study by The Children's Society revealed that neglected teenagers are likely to be unhappier with their lives, to feel that no-one around them cares, to doubt their capabilities and to be pessimistic about the future.[2] World Health Organization states that adolescent suicidal behaviors have been increasing over recent decades in many regions of the world.[3] As a major mental health problem worldwide, adolescent suicidal behaviors are the third leading cause of death among American youth aged 15 to 24 years,[4] and one of the leading causes of death among

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[1] National Research Council, **Community Programs to Promote Youth Development**, (Washington DC: National Academies Press, 2002), p. 46.

[2] Phil Raws, "Understanding Adolescent Neglect: A Study of the Links between Parenting and Adolescent Neglect", **Research Report**, (The Children's Society: Britain National Charity, 2016), p. 3.

[3] Herbert Hendin, **Suicide and Suicide Prevention in Asia**, (Geneva: World Health Organization Document Production Services, 2002), pp. 7-13.

[4] Elizabeth Arias et al., "Deaths: Final Data for 2001", **National Vital Statistics Reports**, Vol. 52 No. 3 (September, 2003): 1-86.

Thai adolescents.[5] According to the Public Health Ministry of Thailand, the suicide rate over the past decade classified by age group revealed that approximately 140 to 270 Thai youth aged between 10 and 19 years old commit suicide every year.[6] In Bangkok, 11.4% of 7th to 12th grade students were found to have seriously considered attempting suicide, while 11.5% had made a plan to attempt suicide and 9.3% had attempted suicide.[7] Poor care during the early years of adolescence will inevitably lead to poor outcome for individuals and for society in general.[8]

To overcome adversities, children draw from three sources of resilience features labelled: I have, I am, I can.[9] It is the capacity to rise above difficult circumstances. Resilience is commonly defined as an ability to recover from setbacks, the quality of bouncing back. Resilience is uneven. A person might be highly resilient in one aspect of life and need much higher levels of support in another.[10] It is important to give priority to the development of adolescent growth to prevent physical and mental health problems, and to solve other problems that may occur. Adolescence is the period where they need a source of care and guidance that facilitate proper understanding to overcome adversities and be strengthened by (or even transformed by) the challenges of life to make the transition to successful adulthood.

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[5] Manote Lotrakul, "Suicide in Thailand during the Period 1998-2003", **Journal of Psychiatry and Clinical Neurosciences**, Vol. 60 No. 1 (February, 2006): 90-95.

[6] Department of Mental Health, Public Health Ministry of Thailand, **Suicide Rate Report Classified by Age Group**, [Online], Source: https://dmh.go.th/report/suicide/age.asp [1 February 2017].

[7] Patcharin Nintachan, "Resilience and Risk Taking Behavior Among Thai Adolescents Living in Bangkok", **A Dissertation of Doctor of Philosophy in Family Practice**, (Graduate School: Virginia Commonwealth University), 2007, p. 194.

[8] Phil Raws, "Understanding Adolescent Neglect: A Study of the Links between Parenting and Adolescent Neglect", **Research Report**, p. 4.

[9] Grotberg, E., **A Guide to Promoting Resilience in Children: Strengthening the Human spirit**, (The Hague: The Bernard Van Leer Foundation, 1995), p. 9.

[10] Ginsburg and Jablow, **Building Resilience in Children and Teens**, 3rd Edition, (Illinois: American Academy of Pediatricts, 2015), p. 4.

A previous studies of hospital patients and people who experience trauma states that the core teachings of Buddhism offer each practitioner a path to resilience.[11] Peres et al.[12] reviewed research on religiousness and resilience. The result showed that one of the factors which has been investigated relative to resilience is religious or spiritual aspect. D.A. Pardini et al[13] examined the potential value of religious faith and spirituality in the lives of individuals suffering from a variety of acute and chronic illnesses. The results indicated that among recovering individuals, higher levels of religious faith and spirituality were associated with a more optimistic life orientation, greater perceived social support, higher resilience to stress, and lower levels of anxiety.

To date, there has been little research into resilience concerning influential factors in religious faith and spirituality that enables resilience. Resilience is important because as positive psychology explains it is the human capacity to face, overcome, and be strengthened by (or even transformed by) the challenges of life. For this reason, this research attempts to investigate the concepts of resilience in regard to the western psychological paradigm and Buddhism and to collect factors that are critical resources that contribute to adolescent resilience using a qualitative approach and later study the effects of those influential factors through a quantitative approach to prove the significance of those factors that help promote resilience among adolescents.

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[11] Julia Aegerter, **Resilience: What's Buddhism Got to Do with It?** (USA: Upaya Zen Center, 2012), p. 21.

[12] F. P. Julio Peres et al., "Spirituality and Resilience in Truma Victims," **Journal of Religion and Health**, Vol. 46 No. 3 (September, 2007): 343-350.

[13] D.A. Pardini et al, "Religious Faith and Spirituality in Substance Abuse Recovery: Determining the Mental Health Benefits," **Journal of Substance Abuse Treatment**, Vol. 19 No. 4 (December, 2000): 347-354.

1.2 Objectives of the Research

1.2.1 To investigate the concepts of resilience in regard to the western psychological paradigm and Buddhism

1.2.2 To examine the levels of resilience of adolescents in Bangkok who differ in personal factors

1.2.3 To study the relationship between Buddhist psychological factors and the resilience of adolescents in Bangkok

1.2.4 To predict the levels of resilience of adolescents in Bangkok effected by Buddhist psychological factors

1.3 Statements of the Problems Desired to Know

1.3.1 What are the theoretical concepts of resilience in the Buddhist and western psychological paradigms?

1.3.2 Do personal factors make significant difference to the levels of resilience of adolescents in Bangkok?

1.3.3 What is the the relationship between Buddhist psychological factors and the resilience of adolescents in Bangkok?

1.3.4 What is the prediction of the levels of resilience of adolescents in Bangkok effected by Buddhist psychological factors?

1.4 Scope of the Research

This research is mixed methods research. It consists of both qualitative research and quantitative research. The first stage of the research is qualitative research which aims to collect the variables and then design the instruments in the quantitative research in the second stage. The scope of the research is stipulated into the following five dimensions:

1.4.1 Scope of Sources of Data

Qualitative data

In the early stage of the study, the research covers sources of data from both literature review and in-depth interviews. The concept of resilience in regard to the western psychological paradigm will be investigated through the literature review and in-depth interviews with six modern psychologists. The concept of resilience in Buddhism will be investigated by conducting in-depth interviews with six salient Buddhist scholars. The goal is to obtain new and relevant data as well as to carry out an exploration of the concept of Resilience from the Buddhist perspectives and the factors in Buddhism that enables resilience in adolescents. The influential factors in Buddhism on resilience of adolescents obtained from the in-depth interviews will be further investigated through the primary sources of English translations of Tipiṭaka, the secondary sources of commentaries, textbooks, research works, and Buddhist journals. This is to survey the viewpoint from the related literatures in detailed explanation for clearer comprehension.

Quanitative data

In the second stage of the study, the data collection from the in-depth interviews from the former stage will be used to develop a questionnaire as the tool to collect quantitative data from adolescents in Bangkok. The instrument of research is a tripartite questionnaire of which the three parts are: 1) a part eliciting data concerning demographical characteristics; 2) a part used to assemble data concerning Buddhist psychological factors; 3) a part utilized for ascertaining resilience. Using techniques of descriptive statistics, the researcher analyzed the data collected in terms of percentages, means and standard deviations. The influential statistics used for hypothesis testing include t-test and one-way analysis of variance (ANOVA) in addition to Pearson's product moment correlation coefficient method and multiple regression analysis were also employed to this research.

1.4.2 Scope of Variables

The independent variables and the dependent variables in the current study are as follows:

The independent variables are the variables which are expected to be factors influencing resilience of the adolescents in Bangkok. These variables are comprised of the following factors:

1. Personal factors mean physical personal qualities, which include gender and age.

2. Buddhist psychological factors mean factors influencing resilience, which include The Words of Others *(Paratoghosa)*, Wise Reflection *(Yoniso-manasikāra)*, Mindfulness (*Sati*) and Effort *(Viriya)*, Parent-child bonding, and Emotion Regulation.

The dependent variables are the resilience of adolescents in Bangkok.

1.4.3 Scope of Population

Qaulitative Research

In the fist stage of the research, 12 key-informants were selected by using purposive sampling.[14] The key-informants are experts who are highly knowledgeable about or involved with Buddhism, psychology, resilience and adolescents. In-dept interwiews will be conducted with two groups of key-informants including six salient Buddhist scholars: meditation masters, professor of Religious Studies, a director of Buddhist Studies, and a *Pāli* and Buddhist Studies lecturer and six modern psychologists: a psychotherapist, clinical psychologists, psychology lecturers, and a medical doctor who is expertise in adolescents.

Quantitative Research

In the second stage of the research, The sampling group consists of 495 adolescents aged 11-19 years old in Bangkok by purposive random sampling.

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[14] W. Lawrence Neuman, **Social Research Methods: Qualitative and Quantitative Approaches**, 6th Edition, (USA: Pearson Education, 2006), p. 222.

1.4.4 Scope of Area

The area for researching in this research is in Bangkok.

1.4.5 Scope of Time

This research will be conducted during June 2017 – December 2018.

1.5 Research Hypothesis

1.5.1 Personal factors make significant difference to the levels of resilience of adolescents in Bangkok.

1.5.1.1 Hypothesis 1: There will be significant difference in resilience levels among male and female adolescents in Bangkok.

1.5.1.2 Hypothesis 2: There will be significant difference in resilience levels among different sub-stages of adolescents in Bangkok.

1.5.2 Hypothesis 3: Buddhist psychological factors are positively related to the resilience of adolescents in Bangkok.

1.5.3 Hypothesis 4: Buddhist psychological factors can predict the levels of resilience of adolescents in Bangkok.

1.6 Definition of Terms Used in the Research

This research has a feat terminologies related to the study. To gain benefit from the study, definitions of terms are defined as follows:

Personal factors mean physical personal qualities. The personal factors used for hypothesis testing in this research are gender and age of adolescents in Bangkok.

Buddhist Psychological Factors mean the investigated factors that are synthesized from the two groups of key-informants: Buddhist scholars and modern psychologists. Buddhist psychological factors in this study include The Words of Others *(Paratoghosa)*, Wise Reflection *(Yoniso-manasikāra)*, Mindfulness (*Sati*) and Effort *(Viriya)*, Parent-child bonding, and Emotion Regulation

Paratoghosa means listening to others, hearing others spread the word, listening to the suggestions and teachings of others. It may be right information or a good friend (*kalyānamitta*).

Yoniso-manasikāra means Wise Reflection, skillful modes of thinking, engaging the mind, considering matters thoroughly in an orderly and logical manner though the application of critical or systematic reflection.

Sati means mindfulness. It also refers to heedfulness which has a wide-ranging significance in relation to one's general conduct in life.

Viriya means courage, bravery, effort, perseverance, pressing forward, fighting spirit. It is the quality of individuals that will lead them to perform their best, overcome their hardship and become successful.

Parent-child bonding means the formation of a mutual emotional and psychological closeness between parents (or primary caregivers) and adolescents.

Emotion Regulation means adolescents' ability to effectively manage and respond to the ongoing demands of experience with the range of emotions in a manner that is socially tolerable and sufficiently flexible to permit spontaneous reactions as well as the ability to delay spontaneous reactions as needed.

Adolescent mean a young person aged between 11 and 19 years who lives in Bangkok and is developing from a child into an adult.

Resilience means the ability of an individual to recover from setbacks, the quality of bouncing back that helps a person to function competently in the face of adversity or stress and also prepares a person for good problem solving, setting realistic and optimistic future goals.

Gortberg's theory means resilience theory in positive psychology. For Grotberg, resilience consists of inner personal strengths (I am), social and interpersonal skills (I can), and external supports and resources (I have), all of them contributing to essential blocks that build personal resilience. This theory rather emphasis on resilience in adolescents.

Effects means the prediction of resilience levels of adolescents in Bangkok effected by Buddhist psychological factors.

1.7 Expected Benefits of the Research

This research paper contributes to the advantages as follows:

1.6.1 Gaining a fuller understanding and a crucial body of knowledge regarding the concepts of resilience in Buddhist and Western psychological paradigms

1.6.2 Enhancing the frontiers of knowledge of both Buddhism and western psychology

1.6.3 Realizing influential factors on the resilience of adolescents in Bangkok

1.6.4 Realizing the the effects of Buddhist psychological factors on the resilience of adolescents in Bangkok

Chapter II
Literature Review

To achieve the research objectives, relevant documents, concepts, theories concerning adolescents and resilience, textbooks, research works, and journals are investigated. The data collection focuses on the concepts of resilience in Gortberg's theory and the core teachings of Buddhism in regard to resilience. The review of related literatures are listed as follows:

2.1 Adolescence

      2.1.1 Chronologic definitions of adolescence

      2.1.2 Adolescent sub-stages

      2.1.2 Theories of adolescent development

      2.1.3 The developmental tasks of adolescence

2.2 The conept of resilience in regard to the western psychological paradigm

      2.2.1 Definition of resilience

      2.2.2 Development of the concept of resilience

      2.2.3 Main idea of Grotberg's theory of resilience

2.3 Buddhist psychological factors resilience of adolescents

      2.3.1 The Words of Others *(Paratoghosa)*

      2.3.2 Wise Reflection *(Yoniso-manasikāra)*

      2.3.3 Mindfulness (*Sati*)

      2.3.4 Effort *(Viriya)*

      2.3.5 Parent-child bonding

      2.3.6 Emotion Regulation

2.4 Relevant research

2.5 Conceptual framework

2.1 Adolescents

'Adolescence' is a dynamically evolving theoretical construct informed through physiologic, psychosocial, temporal and cultural lenses. Adolescence is a unique state of of development and the first part of adulthood.[1] Boys are believed to enter early adolescence between the ages of 12 and 14.5, while girls are generally believed to enter this period slightly early, between about 10 and 13 years old.[2] There is currently no standard definition of "adolescent." Although often captured as an age range, chronological age is just one way of defining adolescence. Adolescence can also be defined in numerous other ways, considering such factors as physical, social, and cognitive development as well as age.[3]

2.1.1 Chronologic Definitions of Adolescence

The term 'adolescence' is relatively new, coming originally from the Latin adolescere, meaning to grow to maturity.[4] From the viewpoint of society, adolescence did not really exist until almost the 20th century. For many centuries adolescents, and even children, fully entered the adult work force—often as early as age 6 or 7. The Roman Emperor Claudius married at 12 and became a high priest at 13. Even when children attended school rather than worked, they did not romp in a bucolic setting. Rather, they faced adult problems.

In the 1300s and 1400s boys of elementary-school age often had to carry sabers toschool for protection. A societally recognized period of adolescence began to arise out of a series of social changes. As the Western world became more technological, there was a need for a literate, educated population. Free public

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[1] Steinberg, L., **Age of Opportunity: Lessons from the New Science of Adolescence**, (Boston: Houghton Mifflin Harcourt, 2014), p. 5.

[2] Terry Faw & Gary S. Belkin, **Child Psychology**, (Singapore: McGraw-Hill, Inc., 1989), p. 414.

[3] American Psychological Association, **Developing Adolescents: A Reference for Professionals**, (Washington, DC: American Psychological Society, 2002), p. 1.

[4] Clare Lennie & Terry Hanley, "Adolescence in Context", **Adolescent Counselling Psychology: Theory, Research and Practice**, ed. by Terry Hanley, Neil Humphrey & Clare Lennie, (New York: Taylor & Francis Group, 2013): 69-87.

schooling became widespread in the late nineteenth century. At about the same time there were social reforms that protected children and young adolescents from being sent to war or working long hours in factories. [5]

The emerge of adolescents as a recognizable group probably dates from the early 1940s.[6] Hall's[7] original conception of adolescence included both genders between the ages of 14 and 24 years. More recent definitions of adolescence vary depending on the source without much discussion of the reasoning behind the proposed chronology.

In 1995 the Society for Adolescent Medicine (SAM)[8] adopted a position statement declaring adolescent medicine covered the ages between 10 and 25. According to Gordon R. Lowe[9], the age of adolescence period is between 13 and 19 years old. The American Psychological Association are generally defined adolescents as youth ages 10 to 18 years old.[10] The World Health Organization (WHO)[11] defines 'adolescents' as individuals between 10 and 19 years, "youth" between 15 and 24 years, and 'young people' between 10 and 24 years. Steinberg, in the Age of Opportunity: Lessons from the New Science of Adolescence, identifies adolescence as the ages of 10

[5] Patricia H. Miller, "Theories of Adolescent Development", **The Adolescent as Decision-Maker: Applications to Development and Education**, ed. by Judith Worell and Fred Danner, (California: Academic Press, Inc., 1989): 13-14.

[6] Gordon R. Lowe, **The Growth of Personality: From Infancy to Old Age**, (London: Cox & Wyman Ltd, 1976), p. 150.

[7] Hall, G. S., **Adolescence: Its Psychology and Its Relations to Physiology, Anthropology, Sociology, Sex, Crime, Religion and Education**, (New York: D. Appleton and Company, 1904), p. xix.

[8] Heather Munro Prescott, **Student Bodies: The Influence of Student Health Services in American Society and Medicine**, (Michigan: The University of Michigan Press, 2007), p. 3.

[9] Gordon R. Lowe, **The Growth of Personality: From Infancy to Old Age**, (London: Cox & Wyman Ltd, 1976), p. 150.

[10] American Psychological Association, **Developing Adolescents: A Reference for Professionals**, (Washington, DC: American Psychological Society, 2002), p. 1.

[11] Blum, R., W., & Nelson-Nmari, K., "The Health of Young People in a Global Context," **Journal of Adolescent Health**, Vol. 35 No 5. (2004): 402-418.

to 25 years old.[12] The United Nations defines adolescents as those between the ages of 10 and 19 years old.[13] table 2.1 shows the Chronologic Constructs of Adolescence.

Table 2.1 Chronologic Constructs of Adolescence

Organization/Theorists	Definition of Adolescence (years)
G. Stanley Hall (1904)	14-24
Society for Adolescent Medicine Position Statement (1995)	10-25
Gordon R. Lowe (1976)	13-19
American Psychological Association (2002)	10-18
World Health Organization (2004)	Adolescents: 10-19 Youth: 15-24 Young People: 10-24
Steinberg, L. (2014)	10-25

2.1.2 Adolescent Sub-stages

Obviously, tremendous developmental discrepancy exists between the ages of 10 through 25 years and therefore "adolescence" is generally divided into sub-stages. Theorists and clinicians have historically differed in their chronologic definition of these sub-stages. Adolescence is traditionally divided into three parts: puberty (early adolescence); middle adolescence; and late adolescence, the transitional period to adulthood.[14]

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[12] Steinberg, L. **Age of Opportunity: Lessons from the New Science of Adolescence**, p. 5.

[13] United Nations Children's Fund (UNICEF), **The State of the World's Children 2011: Adolescence, An Age of Opportunity**, (New York: United Nations Children's Fund, 2011), p. 6.

[14] Terry Faw & Gary S. Belkin, **Child Psychology**, (Singapore: McGraw-Hill, Inc., 1989), p. 413.

Nienstein et al.[15], a frequently consulted clinical authority, designates early adolescence as approximately 10 to 13 years, middle adolescence as approximately 14 to 16 years, and late adolescence as approximately 17 to 21 years. Steinberg[16] previously identified adolescent sub-stages as early (10 to 13 years), middle (14 to 17 years), and late (18 to 21 years). Elliott and Feldman[17] described early adolescence as 10 to 14 years, middle adolescence as 15 to 17 years, and late adolescence as 18 years to the mid-20s. Additionally, other prominent researchers separate youth into early adolescence (10 to 14 years), late adolescence (15 to 19 years), and young adulthood (20 to 24 years).[18] Clark-Lempers et al.[19] subdivided adolescence into early adolescence (11 to 13 years), middle adolescence (14 to 16 years), and late adolescence (17 to 19 years). Table 2.2 illustrates sub-stages of adolescents from different clinicians' and researchers' perspectices.

Table 2.2 Adolescent Sub-stages

Clinicians/ Pediatrics Researchers	Adolescent Sub-stages		
	Early (years)	Middle (years)	Late (years)
Nienstein et al.	10-13	14-16	17-21
Steinberg L.	10-13	14-17	18-21
Elliott and Feldman	10-14	15-17	18-the mid-20s
Irwin et al.	10-14	15-19	20-24
Clark-Lempers et al.	11-13	14-16	17-19

[15] Neinstein, L., **Handbook of Adolescent Healthcare**, (Philadelphia, PA: Lipppincott, Williams & Wilkin, 2009). p. 14.

[16] Steinberg, L, **Adolescence**, 10th Edition, (New York, McGraw Hill, 2013). p. 6.

[17] Elliott, G. R., & Feldman, S. S., "Capturing The Adolescent Experience", **At the Threshold: The Developing Adolescent**, ed. by S.S. Feldman & G.R. Elliot, (Cambridge: Harvard University Press, 1990): 1-13.

[18] Irwin, C. E., Burg, S. J., & Cart, C. U., "America's adolescents: Where Have We Been, Where Are We Going?," **Journal of Adolescent Health**, Vol. 31 No. 6 (December, 2002): 91-121.

[19] Clark-Lempers, D. S., Lempers, J. D., & Ho, C., "Early, Middle, and Late Adolescents' Perceptions of Their Relationships with Significant Others," **Journal of Adolescent Research**, Vol. 6 No. 3 (July, 1991): 296-315.

2.1.3 Theories of Adolescent Development

Adolescence is a transition process from childhood to adulthood. About 80% of adolescents cope well with the developmental process. This ability to cope is a resiliency that is often overlooked, as the behaviors of adolescents are often the primary focus of attention.[20] The definition of adolescence and adolescent sub-stages are founded in a theoretical understanding of adolescent development. Understanding the adolescent developmental process is beneficial in helping adolescents through problem periods.

2.1.3.1 Evoluationary Theories

G. Stanley Hall[21] was the first psychologist to advance a psychology of adolescence in its own right and to use scientific methods to study them. He defined this period to begin at puberty at about 14 years and at about 24 years of age. Hall's theory of adolescence drew on the work of Charles Darwin and his thoughts regarding evolution. Hall believed that a person's psychological development in some way recaptures or recapitulates the evolution of the human species, both physically and culturally. He believed the turbulence, often viewed as part of adolescence, mirrored the volatile history of the human race over the last 2000 years and he called this turbulence Sturm und Drang (storm and stress).[22]

Anecdotally there is considerable evidence to support Hall's notion of storm and stress in this stage of development. Parents can often be heard saying that their offspring are hard to handle, moody, slamming doors, being temperamental and

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[20] Lawrence S. Neinstein, MD, FACP, **A Handbook of Adolescent Health Care**, (Pennsylvania: Lippincott Williams & Wilkins, 2009), p. 14.

[21] Hall, G. S., **Adolescence: Its Psychology and Its Relations to Physiology, Anthropology, Sociology, Sex, Crime, Religion and Education**, p. 19.

[22] Clare Lennie & Terry Hanley, "Adolescence in Context", **Adolescent Counselling Psychology: Theory, Research and Practice**, ed. by Terry Hanley, Neil Humphrey & Clare Lennie, (New York: Taylor & Francis Group, 2013): 69-87.

hormonal. Indeed, this is often a hard time for parents too as they are viewed with ambivalence in terms of their being a 'helpful resource'.[23]

In this theory, Hall stated that the experiential history of the human species had become part of the genetic structure of each individual. The law of recapitulation claimed that the individual organism, during its development passes through states that correspond to those that occurred during the history of mankind. He considered adolescence important not only because of rapid and far-reaching physical changes but also because adolescents are more amenable to the civilizing influences of society than are younger children. In Hall's view, a teenager is somewhere between an uncivilized savage with uncontrolled impulses and a responsible member of modern society.[24] For Hall, adolescence is a new birth from which high-order traits emerge, a stage of maturity that echoes developing civilisation and in this sense for maturity is not fixed but is ever-developing.[25]

Summary

To sum up, the individual relives the development of the human race from early animal like primitivism, through a period of savagery, to the more recent civilized ways of life that characterize maturity.[26] Therefore, Hall described adolescence as a new birth, 'for the higher and more completely human traits are now born'.[27] He views adolescence as a recapitulation of the human species's stormy past.

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[23] Downey, J, "Psychological Counselling of Children and Young People," **Handbook of Counselling Psychology**, 3rd Edition, ed. by R. Woolfe, S. Strawbridge, B. Douglas & W. Dryden, (London: Sage, 2009): 322-342.

[24] Patricia H. Miller, "Theories of Adolescent Development", **Adolescent as Decision-maker**, ed. by Allen J. Edwards, (California: Academic Press. Inc., 1989): 13-46.

[25] Downey, J, "Psychological Counselling of Children and Young People," **Handbook of Counselling Psychology**, 3rd Edition, ed. by R. Woolfe, S. Strawbridge, B. Douglas & W. Dryden, (London: Sage, 2009): 322-342.

[26] Muuss, R.E., **Theories of Adolescence**, 3rd Edition, (New York: Random House, 1975), p. 33.

[27] Hall, G. S., **Adolescence: Its Psychology and Its Relations to Physiology, Anthropology, Sociology, Sex, Crime, Religion and Education**, p. xiii.

2.1.3.2 Psychodynamic Theories

Sigmund Freud

Freud's theory of psychosexual development paid little attention to the stage of adolescence specifically; indeed, his developmental stages stopped at 18 years, which marked the onset of 'adulthood'.[28] It is important to be clear here about what Freud meant by 'sexual'. In his own writing, which was in German, he used a concept that might more accurately be translated as "life force' or, more generally, 'emotional energy'.[29]

In terms of adolescence, Freud believed that the behavioural, social and emotional changes that occur and the relationships between the physiological and psychological transition influenced the young person's self-image, often resulting in an increase in negative emotions, such as moodiness, anxiety, loathing, tension and other forms of behaviour observed in the young person.[30]

For Freud, the stages of development (oral 0-1 years, anal 1-3 years, phallic 3-6 years, latent 6-12 years and genital 12-18 years) were genetically determined and little influenced by environmental factors.[31] In the first year of life, the child experiences an almost erotic pleasure from its mouth, its oral region. Babies get satisfaction from sucking, biting and swallowing. Then, between about two and four years of age, children get pleasure from defecating, from feelings in their anal region. Then, at around five to eight years of age, the child begins to have a kind of immature genital longing, which is directed at members of the opposite sex. Freud called this the

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[28] Clare Lennie & Terry Hanley, "Adolescence in Context", **Adolescent Counselling Psychology: Theory, Research and Practice**, ed. by Terry Hanley, Neil Humphrey & Clare Lennie, (New York: Taylor & Francis Group, 2013): 69-87.

[29] John McLeod, **An Introduction to Counselling**, 5th Edition, (New York: Open University Press, 2003), p. 83.

[30] Clare Lennie & Terry Hanley, "Adolescence in Context", **Adolescent Counselling Psychology: Theory, Research and Practice**, ed. by Terry Hanley, Neil Humphrey & Clare Lennie, (New York: Taylor & Francis Group, 2013): 69-87.

[31] Loc. cit.

phallic stage. (Freud thought that the child's sexuality became less important in older childhood, and he called this the latency stage.)[32]

Freud did not merely suggest that childhood experiences influence adult personality; he suggested that the influence occurred in a particular way – through the operation of the unconscious mind. The 'unconscious', for Freud, was the part of the mental life of a person that was outside direct awareness. Freud saw the human mind as divided into three regions: [33]

1. The id ('it'), a reservoir of primitive instincts and impulses that are the ultimate motives for our behaviour. Freud assumed that there were two core drives: life/love/sex/Eros and death/hate/aggression/Thanatos. The id has no time dimension, so that memories trapped there through repression can be as powerful as when the repressed event first happened. The id is governed by the 'pleasure principle', and is irrational.

2. The ego ('I'), the conscious, rational part of the mind, which makes decisions and deals with external reality.

3. The superego ('above I'), the 'conscience', the store-house of rules and taboos about what you should and should not do. The attitudes a person has in the superego are mainly an internalization of his or her parents' attitudes.

There are two very important implications of this theory of how the mind works. First, the id and most of the superego were seen by Freud as being largely unconscious, so that much of an individual's behaviour could be understood as being under the control of forces (e.g., repressed memories, childhood fantasies) that the person cannot consciously acknowledge.

Second, the ego and the other regions (the id and superego) are, potentially at any rate, almost constantly in conflict with each other. For example, the id presses for its primitive impulses to be acted upon ('I hate him so I want to hit him') but the ego will know that such behaviour would be punished by the external world, and the

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[32] John McLeod, **An Intoduction to Counselling**, p. 83.

[33] Ibid., pp. 85-86.

superego tries to make the person feel guilty because what he or she wants to do is wrong or immoral. It is, however, highly uncomfortable to live with such a degree of inner turmoil, and so Freud argued that the mind develops defence mechanisms – for example, repression, denial, reaction formation, sublimation, intellectualization and projection – to protect the ego from such pressure. So, not only is what the person consciously believes only part of the story, it is also likely to be a part that is distorted by the operation of defence mechanisms.

The phases of psycho-sexual development set the stage for a series of conflicts between the child and its environment, its family and, most important of all, its the parents or family as having to respond to the child's needs and impulses, and he argued that the way in which the parents responded had a powerful influence on the laterpersonality of the child. Mainly, the parents or family could respond in a way that was too controlling or one that was not controlling enough.[34] Freud hypothesized that an individual must successfully complete each stage to become a psychologically healthy adult with a fully formed ego and superego; otherwise, individuals may become stuck or "fixated" in a particular stage, causing emotional and behavioral problems in adulthood.[35]

Summary

Stated briefly, Freud paid relatively little attention to adolescent development only to discuss it in terms of psychosexual development. It may be apparent from the previous discussion that, although Freud in his original theory emphasized the psycho-sexual nature of childhood development, what really influences the child emotionally and psychologically as he or she grows up is the quality of the relationships he or she has with his or her parents and family.[36] Freud shared a common idea with that of Hall's evolutionary theory: that the period of adolescence could be seen as phylogenetic. Freud did maintain that the individual goes through the earlier experiences of mankind in his psychosexual development.

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[34] Ibid., pp. 83-84.

[35] Ibid., p. 84.

[36] Loc. cit.

Anna Freud

Anna Freud believed that puberty is a major influencing factor on later character formation. The biological changes occurring at this stage of life reawaken the id (the part of personality structure proposed by Freud which is full of basic instinctual urges, waiting for immediate gratification and pleasure), creating a disequilibrium from the harmony that had been achieved during the latency or resting psychosexual stage. This, she believed, resulted in individuals engaging in behaviours where they actively try to re-establish equilibrium. The two main defence mechanisms typical of the adolescent striving for equilibrium are asceticism and intellectualisation. Asceticism is due to a generalised mistrust of all instinctual wishes and associated abstinence of behaviours that give pleasure, not only in relation to sex but also including eating, sleeping and dressing habits. Intellectual activities might be used as a defence mechanism against urges of the libido.[37]

Anna Freud also places much emphasis on the relationship between the id, the ego and the superego. She believes that the physiological process of sexual maturation, beginning with the functioning of the sexual glands, plays a critical role in influencing the psychological realm. This interaction results in the instinctual reawakening of the libidinal forces, which, in turn, can bring about psychological disequilibrium. The painfully established balance between ego and id during the latency period is disturbed by puberty, and internal conflict results. Thus, one aspect of puberty, the puberty conflict, is the endeavor to regain equilibrium.[38]

Anna Freud dealt mainly with deviant or pathological development and paid very little attention to normal sexual adjustment. She described obstacles to normal development: 1) the id overriding the ego - in which she says no trace will be left of the previous character of the individual and entrance into adult life will be marked by a riot

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[37] Clare Lennie & Terry Hanley, "Adolescence in Context", **Adolescent Counselling Psychology: Theory, Research and Practice**, ed. by Terry Hanley, Neil Humphrey & Clare Lennie, (New York: Taylor & Francis Group, 2013): 69-87.

[38] Muuss, R.E., **Theories of Adolescence**, p. 43.

of uninhibited gratification of instincts[39]; and, 2) the ego may be victorious over the id and confine it to a limited area, constantly checked by numerous defense mechanisms.

Among the many defense mechanisms the ego can use, Freud considered two as typical of pubescence: asceticism and intellectualization. Asceticism is due to a generalized mistrust of all instinctual wishes. This mistrust goes far beyond sexuality and includes eating, sleeping, and dressing habits. The increase in intellectual interests and the change from concrete to abstract interests are accounted for in terms of a defense mechanism against the libido. This naturally brings about a crippling of the instinctual tendencies in adult life, and again the situation is 'permanently injurious to the individual'.[40] Anna Freud believes the factors involved in adolescent conflict are:

1. The strength of the id impulse, which is determined by physiological and endocrinological processes during pubescence.

2. The ego's ability to cope with or to yield to the instinctual forces. This in turn depends on the character training and superego development of the child during the latency period.

3. The effectiveness and nature of the defense mechanism at the disposal of the ego.

Summary

In summary, Anna Freud spotlights two defenses as particularly important during adolescence. Stated briefly, the two main defence mechanisms are asceticism and intellectualization. Adolescents resort to asceticism, the denial of any type of pleasure, due to the fear that they may lose control over their sexual impulses. The adolescent can make use of intellectualization, a second defense, by transforming emotional conflicts into abstract philosophical arguments, stripped of emotion.

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[39] Freud, A., **The Ego and the Mechanism of Defense**, Tr. by C. Baines, (New York: International Universities Press, 1948) , p. 163.

[40] Ibid., p. 164.

Otto Rank

Otto Rank was a follower of the psychoanalytic school but then criticised Freud's emphasis on the unconscious. He then later developed his own theory and began to challenge Freud's notions, believing it only to be of importance if it impacts on present behaviours. Otto was interested in the role of will in determining behaviour, rather than being beholden to the impulses of the id and the associated shift from dependence to independence that is central to transition in adolescence.[41]

Rank saw human nature not as repressed and neurotic, but as creative and productive. He criticized Freud's emphasis on the unconscious as a storehouse for past experiences and impulses. Rank pointed out that the past is of importance only to the degree that it acts in the present to influence behavior. He also places less emphasis on instinctual forces and instinctual behavior. He believed that Freud actually neglected the role of the ego and gave value to it only as a repressive force. Rank wanted to restore the balance of power in the psychic realm.

Rank stated that there must be an examination of the place that adolescent development has in this psychoanalytic theory based on consciousness and 'will'. Sexuality is no longer the strongest determining factor in the developmental process. It has found its counterpart in 'will', which can to some degree, control sexuality. It is during the shift from childhood to adolescence that a crucial aspect of personailty development occurs - the change from dependence to independence.

During the latency period, the 'will' grows stronger, more independent, and expands to the point where it turns against any authority not of its own choosing. The actual origin of the 'will' goes further back into the oedipal situation. It is here that the individual will encounters a social will, represented by parents and expressed in a moral code centuries old.[42]

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[41] Clare Lennie & Terry Hanley, "Adolescence in Context", **Adolescent Counselling Psychology: Theory, Research and Practice**, ed. by Terry Hanley, Neil Humphrey & Clare Lennie, (New York: Taylor & Francis Group, 2013): 69-87.

[42] Muuss, R.E., **Theories of Adolescence**, p. 47.

In early adolescence, the individual undergoes a basic change in attitude; he begins to oppose dependency, including both the rule of external environmental factors (parents, teachers, the law, and so on) and the rule of internal cravings, the newly awakening instinctual urges. Establishing volitional independence, which society values and requires, becomes an important but difficult developmental task for the adolescent. This newly developed need for independence and the struggle for the attainment of independence lie at the root of many adolescent personal relationships and their complications. Rank sees no necessity for external sexual restrictions and inhibitions, since the struggle is one in which the individual's will strives for independence against domination by biological needs.[43]

Summary

To recapitulate, Rank puts emphasis on the adolescent need for independence. He was interested in the role of will in determining behavior or the present behaviours, rather than being beholden to the impulses of the id and the associated shift from dependence to independence that is central to transition in adolescence.

2.1.3.3 Psychosocial Theories

Erik Erikson

Erik Erikson's life span theory is believed to have more influence on research and theorizing on adolescence than any other theory. The core concept of Erikson's theory is the acquisition of an ego-identity, and the identity crisis is the most essential characteristic of adolescence. Although a person's identity is established in ways that differ from culture to culture, the accomplishment of this developmental task has a common element in all cultures. In order to acquire a strong and healthy ego-identity the child must receive consistent and meaningful recognition of his achievements and accomplishments.[44] Erikson believed that there was complexity as to how we come through each of the stages, suggesting that each centres around a particular crisis for

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[43] Ibid., p. 48.

[44] Ibid., p. 55.

which there is a struggle between positive (adaptive) and negative (maladaptive) outcomes. Erikson's eight stages are:[45]

1. Trust versus mistrust. From ages birth to one year, children begin to learn the ability to trust others, based upon the consistency of availability of their caregiver(s), resulting adaptively in confidence and security in the world around the child. Unsuccessful completion of this stage can result in an inability to trust and a resulting sense of fear about the inconsistent world.

2. Autonomy versus shame and doubt. Between the ages of one and three years, children begin to assert their independence in terms of increased mobility and choice. If children are encouraged and supported in this increased independence, they become more confident and secure in their own ability to survive in the world. With criticism or excessive control they begin to feel inadequatein their ability to survive.

3. Initiative versus guilt. Around age three to six years, children increasingly assert themselves, so developing a sense of initiative. If this tendency is overly controlled or the child's actions are criticised, the child could remain a follower, lacking in self-initiative.

4. Industry versus inferiority. At age six years to puberty, children begin to develop a sense of pride in their accomplishments. If their initiative is not encouraged, children begin to feel inferior, doubting their own abilities and therefore possibly not reaching their potential.

5. Identity versus role confusion. This is the stage which is central to adolescence and is discussed below.

6. Intimacy versus isolation. In young adulthood, we share ourselves increasingly with others in an intimate way leading toward longer-term commitments, resulting in comfortable relationships and a sense of commitment, safety and care. Avoiding intimacy and fearing commitment and relationships can lead to isolation, loneliness and sometimes depression.

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[45] Clare Lennie & Terry Hanley, "Adolescence in Context", **Adolescent Counselling Psychology: Theory, Research and Practice**, ed. by Terry Hanley, Neil Humphrey & Clare Lennie, (New York: Taylor & Francis Group, 2013): 69-87.

7. Generativity versus stagnation. In middle adulthood we establish our career, settle down within a relationship, rear our own families and develop a sense of being a part of the bigger picture and giving back to society. By failing to achieve these objectives, we become stagnant and feel unproductive.

8. Ego integrity versus despair. As we grow older and become senior citizens, we tend to slow down our productivity, and explore life as a retired person contemplating our accomplishments. We are able to develop integrity if we see ourselves as leading a successful life. If we evaluate our life as unproductive, or we feel guilt about events in the past, we become dissatisfied with life, despairing and hopeless.

For Erikson the stage which is central to adolescence is the fifth, the major task of which is establishing a strong sense of personal identity. The confusions of puberty and the biological a lenovo sical changes that ensue, alongside their developing intellectual ability, often result in painful evaluations of personal strengths and weaknesses in finding their own place in an adult society. A personal sense of identity is achieved through effort and this is often a painful process.[46]

Identity includes a sense of continuity between what one has been and what one will become. A person asks 'Who am I?' in each stage and forms an answer based on personal experience in that stage and all previous stages. The search for identity is most critical during adolescence as a youth tries to integrate previous identities into a new coherent whole and prepare for future developmental tasks requiring a solid sense of self. [47]

In each stage there is a critical issue to be resolved, but each issue appears in some degree in all stages. Ideally, by the end of each stage, the person will have achieved a favorable balance of the two extremes of the critical dimension, with the positive aspect dominating the negative. For example, an adolescent will achieve a basic sense of identity but maintain a bit of healthy identity diffusion in order to be

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[46] Loc. cit.

[47] Patricia H. Miller, "Theories of Adolescent Development", **The Adolescent as Decision-Maker: Applications to Development and Education**, ed. by Judith Worell and Fred Danner, (California: Academic Press, Inc., 1989): 13-46.

open to later identity development. If a stage-defined crisis is not handled successfully, it will haunt the person during later stages and make development more difficult. The pressure for a changed identity is intensified by society's expectations that adolescents will begin to make decisions about schooling and careers. The adolescent attempts to define the self by trying out many different roles—serious student, athlete, artist, and musician—and different personality types—clown, introverted philosopher, leader, and angry young man. [48]

The positive outcome of this stage for Erikson is a strong sense of ego identity, knowing what one stands for and remaining true to these ideals, a sense of self that will carry the individual through hard times.[49] However, if the adolescent fails in his search for an identity, he will experience self-doubt, role diffusion, and role confusion; and the adolescent may indulge in self-destructive one-sided preoccupation or activity. Such an adolescent may continue to be morbidly preoccupied with what others think of them, or may withdraw and no longer care about themselves and others. This leads to ego diffusion, personality confusion and can be found in the delinquent and in psychotic personality disorganization. In its most severe cases, according to Erikson, identity diffusion can lead to suicide or suicide attempts. Once the personal identity is established, then the adolescent can move on to find intimacy or isolation in interpersonal relationships.[50]

Diffusion is more likely if there are threats to identity such as homosexual feelings, minority-group status, pressures from parents to enter a particular occupation, and inadequate interaction with peers. Peers are particularly important because feedback from peers while one is trying out various roles helps to define the self and pinpoint personal strengths and weaknesses. An extremely diffused identity can lead to

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[48] Loc. cit.

[49] Clare Lennie & Terry Hanley, "Adolescence in Context", **Adolescent Counselling Psychology: Theory, Research and Practice**, ed. by Terry Hanley, Neil Humphrey & Clare Lennie, (New York: Taylor & Francis Group, 2013): 69-87.

[50] Muuss, R.E., **Theories of Adolescence**, p. 67.

drug use, delinquency, and even suicide because the despairing adolescent 'would rather be nobody or somebody bad, or indeed, dead ... than be not-quite-somebody'.[51]

Summary

In summary, Erikson provides a description of adolescence as the period where the individual must search for identity and avoid the dangers of role diffusion and identity confusion through sustained individual efforts. Adolescents must search answers for themselves about who they are, and what they will become. Successful in establishing a strong sense of personal identity will carry the individual through hard times. On the other hand, negative outcomes on one's own identity formation will result in a lasting sense of isolation and confusion.

James Marcia

Marcia defines identity as an internal, self-constructed, dynamic organisation of drives, abilities, beliefs and individual history. He believes that the better developed this structure is, the more aware individuals appear to be of their own uniqueness and similarity to others. They also become aware of their strengths and weaknesses in making their way in the world.[52] According to Marcia, the criteria for the attainment of a mature identity are based on two essential variables: crisis and commitment. Crisis refers to times during adolescence when the individual is involved in choosing among alternative occupations and beliefs, whereas commitment refers to the degree of personal investment the individual expresses in an occupation or belief. [53]

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[51] Erikson, E. H., **Psychological Issues: Identity and the Life Cycle**, (New York: International Universities Press, 1959), p. 132.

[52] Clare Lennie & Terry Hanley, "Adolescence in Context", **Adolescent Counselling Psychology: Theory, Research and Practice**, ed. by Terry Hanley, Neil Humphrey & Clare Lennie, (New York: Taylor & Francis Group, 2013): 69-87.

[53] Patricia H. Miller, "Theories of Adolescent Development", **The Adolescent as Decision-Maker: Applications to Development and Education**, ed. by Judith Worell and Fred Danner, (California: Academic Press, Inc., 1989): 23-25.

The presence or absence of crisis or commitment forms the following four potential "identities statuses": [54]

1. Identity diffusion: The individual is in crisis and is unable to formulate clear self-definition, goals and commitments - in summary, an inability to take on adult identity. In this stage, individuals had not yet experienced an identity crisis, nor made any commitment to a vocation or set of beliefs.

2. Identity foreclosure: The individual has avoided the uncertainties and anxieties of crisis by committing rapidly to safe and conventional goals without exploring options. In this stage, individuals have not experienced crisis, but has made commitments, however, these commitments are not the result of his own searching and exploring, but they are handed to him, ready-made, by others, frequently his parents.

3. Moratorium: Decisions regarding identity are postponed while the individual tries out alternative identities without committing to any particular one. In this stage, individuals who are in an acute state of crisis. They are exploring and actively searching for alternatives, and struggling to find their identity; but have not yet made any commitment or have only developed very temporary kinds of commitment.

4. Identity achieved: The individual has experienced a crisis but has emerged successfully with firm commitments, goals and ideologies. In this stage, individuals have experienced crises but have resolved them on their own terms, and as a result of the resolution of the crisis had made a personal commitment to an occupation, a religious belief, a personal value system; and, has resolved their attitude toward sexuality.

Most adolescents seem to progress toward a status of identity achieved. Identity achievement is rarest among early adolescents. It is more frequent among older high school students, college students and young adults. During junior and senior high school, identity diffusion and identity foreclosure are the most common. Few differences are found between males and females on measures of identity. The adolescent moratorium is defined as a developmental period during which

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[54] Marcia, J. E., "Ego Identity Status: Relationship to Change in Self-esteem, General Adjustment, and Authoritarianism", **Journal of Personality**, Vol. 35 No. 1 (March, 1967): 118-133.

commitments have not yet been made or are rather exploratory and tentative. However, there are many crises and many unresolved questions. There is an active struggle to find an answer, explore, search, experiment, try out different roles, and play the field. It is in this sense that the moratorium is considered the adolescent issue par excellence. According to Marcia, about 30 percent of today's college students are in this stage.[55]

Interestingly, some social scientists believe that schools may be encouraging foreclosure, since they demand conformity to the way things are and submission to authority rather than aiding the adolescent in his search for a unique individuality and a personal identity. Many have maintained that schools require adolescents to submit and suppress their creativity, individuality, and identity to the demands of the skill-and knowledge-oriented curriculum in order to succeed. [56]

Summary

To conclude, according to Marcia, adolescence is a period during the individual progress towards a status of identity achieved which will promote the awareness of their strengths and weaknesses in making their way in the world. However, it can turn to be a frustrated experience if the adolescent struggle to attain an identity and achieve adult status.

2.1.3.4 Social-Cultural Theories

Margaret Mead

Mead maintains that the major task facing adolescents today is the search for a meaningful identity. This task is immeasurably more difficult in a modern democratic society than in a primitive society. The behavior and values of parents no longer constitute models, since they are outmoded as compared with the models provided by the mass media rather than those which are familial and local. Those that come from the family may be viewed as outdated compared with images on television and

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[55] Muuss, R.E., **Theories of Adolescence**, p. 77.

[56] Ibid., p. 81.

computers. [57] Furthermore, the adolescent in the process of freeing the self from dependency on parents is not only unresponsive, but frequently antagonistic to their value system. Since the adolescent has been taught to evaluate his behavior against that of his age-mates, he now discards his parents' value system and exchanges it for the standard of his peers. Rapidity of social change, exposure to various secular and religious value systems, and modern technology make the world appear to the adolescent too complex, too relativistic, too unpredictable, and too ambiguous to provide him with a stable frame of reference. [58]

For psychological identity, youth utilizes peer group symbols to establish a semi-identity of deprived and/or semi criminal groups. According to Mead, even education has become functional and "success" oriented. Consequently, the goals and values of adolescents are directed toward success, security, immediate gratification of desires, conformity, and social acceptance with little room for experimentation, idealism, utopianism, and personal martyrdom. Mead states that "failure to adopt our educational and social system...may be held responsible for some of the sense of self-alienation, search for negative identities, and so forth, characteristic of this present group of young people". [59]

Mead does advocate greater freedom for the adolescent and less conformity to family, peer and community expectations to allow the adolescent to realize his creative potential. She states, "we can attempt to alter out whole culture, and especially our child-rearing patterns, so as to incorporate within them a greater freedom for and expectation of variations". [60] Mead also criticizes the American family for its too intimate organization and its crippling effect on the emotional life of the growing youth. She believes that too strong family ties handicap the individual in his ability to live his

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[57] Clare Lennie & Terry Hanley, "Adolescence in Context", **Adolescent Counselling Psychology: Theory, Research and Practice**, ed. by Terry Hanley, Neil Humphrey & Clare Lennie, (New York: Taylor & Francis Group, 2013): 69-87.

[58] Muuss, R.E., **Theories of Adolescence**, p. 111.

[59] Mead, M., "The Young Adult", **Values and Ideals of American Youth**, ed. by Ginzberg E., (New York: Columbia University Press, 1961): 37-51.

[60] Mead, M. & Macgregor, F.C., **Growth and Culture**, (New York: Putnam, 1951) p. 185.

own life and make his own choices. She suggests that "it would be desirable to mitigate, at least in some slight measure, the strong role which parents play in children's lives, and so eliminate one of the most powerful accidental factors in the choices of any individual life".[61]

Summary

Stated briefly, Mead shed light on adolescent development in a cultural context. She contributes new and important ideas to the understanding of the phenomenon of adolescence. According to Mead, society encouraged continuity between childhood and adulthood. She highlights the importance of social institutions and cultural factors in adolescent development.

2.1.3.5 Cognitive Theories

Jean Piaget

Piaget outlines the developmental stages in cognitive development. He believed that children's thinking develops sequentially and that, through a process of accommodation and assimilation, childrens' schemas or building blocks of intelligent behaviour develop and change, so resulting in learning. Assimilation is where new information is fitted into existing schemas, resulting in a state of equilibrium. Where existing schemas cannot cope with new information, a state of disequilibrium occurs where the child is motivated to restore equilibrium and needing to accommodate or modify his or her schema. For Piaget, the stages of cognitive development are sensorimotor (birth to 2 years), preoperational (2–7 years), concrete operational (7–11 years) and formal operational (11 years onwards). As children progress to the final stage, their thinking becomes more abstract and they are able to manipulate thoughts as they might do physical objects in the preceding stages. There are various shifts in egocentric thinking as the child develops, the final one being at the shift between concrete operational and formal operational thinking. The young person at this stage is

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[61] Mead, M., **Coming of Age in Samoa**, (New York: New American Library, 1950), p. 141.

able to hypothesise and consider reshaping reality and possibilities by carrying out manipulation of symbols in his or her mind.[62]

Cognitive change during adolescence can be summarized in terms of Piaget's general formula of development: development = physical maturation + experience with the physical environment + social experience + equilibration (elimination of a mild cognitive storm and stress due to cognitive contradiction). Neurological changes in early adolescence, combined with the new experiences possible in adolescence and the driving force of equilibration, create a new form of thinking. Thus, innate and environmental factors are in constant interaction.[63]

According to Piaget, the final form of egocentrism, the ability only to see the world from one's own standpoint, occurs at the transition from the concrete to the formal stage as a result of enlarging the structure of formal operations. This high level egocentrism take the form of a naive but exuberant idealism with unrealistic proposals for educational, political, and social reforms, attempts at reshaping reality, and disregard for actual obstacles. "The adolescent not only tries to adapt his ego to his social environment but, just as emphatically, tries to adjust the environment to his ego."[64]

While the child at the concrete operational stage becomes able to reason on the basis of objects, the adolescent begins to reason on the basis of verbal propositions. He can make hypothetical deductions and entertain the idea of relativity. "Formal thought reaches its fruition during adolescence. An adolescent, unlike the child, is an individual who thinks beyond the present and forms theories about everything,

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[62] Clare Lennie & Terry Hanley, "Adolescence in Context", **Adolescent Counselling Psychology: Theory, Research and Practice**, ed. by Terry Hanley, Neil Humphrey & Clare Lennie, (New York: Taylor & Francis Group, 2013): 69-87.

[63] Patricia H. Miller, "Theories of Adolescent Development", **The Adolescent as Decision-Maker: Applications to Development and Education**, ed. by Judith Worell and Fred Danner, (California: Academic Press, Inc., 1989): 13-46.

[64] Inhelder, B. and Piaget, J., **The Growth of Logical Thinking from Childhood to Adolescence**, Tr. by A. Parsons & S. Milgram, (New York: Basic Books, 1958), p. 343.

delighting especially in consideration of that which is not."[65] To recapitulate, the adolescent can not only think beyond the present, but can analytically reflect about their own thinking.

Adolescents think like a scientist. They identify the possibly relevant variables in a problem, mentally generate all possible outcomes of combinations of the variables, formulate a hypothesis concerning the most likely outcome, and test the hypothesis by systematically manipulating these variables. Piaget's focus is on the problem-solving process rather than whether the answer is correct. A concrete operational child might obtain a correct answer but would have arrived at this answer in basically a trial-and-error fashion. The adolescent acquires a logical system of propositional logic, based on all combinations of logical possibilities, that underlies the thinking about many different content areas.

Adolescents' thinking about the social world, however, still is naive in some ways. They overestimate the possibility of solving social problems and personal problems through logical thinking. This, combined with their awareness of the difference between possibility and actuality, can make them highly critical and intolerant of the deficiencies of their parents and the current social order. They later will become aware of the practical problems of achieving an ideal society.[66]

The adolescent thinker can leave the real objective world behind and enter the world of ideas. They are able to control events in their mind through logical deductions of possibilities and consequences. Even the direction of his thought processes change. The preadolescent begins by thinking about reality and attempts to extend thoughts toward possibility. The adolescent, who has mastered formal operations, begins by thinking of all logical possibilities and then considers them in a systematic fashion; reality is secondary to possibility. "The most distinctive property of formal thought is this reversal of direction between reality and possibility....formal

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[65] Piaget, J., **The Psychology of Intelligence**, Tr. by M. Piercy & D.E. Berlyne, (New York: Harcourt, Brace, 1947), p. 148.

[66] Patricia H. Miller, "Theories of Adolescent Development", **The Adolescent as Decision-Maker: Applications to Development and Education**, ed. by Judith Worell and Fred Danner, (California: Academic Press, Inc., 1989): 13-46.

thought begins with a theoretical synthesis implying that certain relations are necessary and thus proceeds in the opposite direction....This type of thinking proceeds from what is possible to what is empirically real."[67] This reversal of the direction of thought between reality and possibility constitutes a turning point in the development of the structure of intelligence, since it leads to an equilibrium that is both stable and fixed. [68] Formal operations allow the adolescent to combine propositions and to isolate variables in order to confirm or disprove his hypothesis. He no longer needs to think in terms of objects or concrete events, but can carry out operations of symbols in his mind. [69]

Summary

To conclude, Piaget provides an explaination as to how the adolescent is described as a feeling social being, under biological and social pressure, searching for emotional stability and a meaningful sense of self. He discusses the concept of egocentrism during the period of adolescent development. His research has shown that adolescents tend to be egocentric, that is, they do not know that other people's viewpoints can be different from their own. He believes that adolescent's thinking sequentially through a process of accommodation and assimilation, resulting in learning. He also notes that early adolescence is the period of formal operational thought.

Lawrence Kohlberg

In a similar way to Erikson, who developed Freud's stage theory into adulthood, Lawrence Kohlberg extended Piaget's theory into adulthood, believing that cognitive development preceded moral development. Kohlberg distinguishes three basic levels of moral development: (1) the preconvention or premoral level; (2) the conventional level; and (3) the postconventional or autonomous level. Morality is an idea of justice that is primitive, undifferentiated and egocentric in young children, and

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[67] Inhelder, B., & Piaget, J., T**he Growth of Logical Thinking from Childhood to Adolescence**, p. 251.

[68] Muuss, R.E., **Theories of Adolescence**, , p. 192.

[69] Ibid., p. 193.

becomes more sophisticated and social as the adolescent moves through specific stages of moral thinking.[70]

Kohlberg proposes three levels with two stages per level. By adolescence, most people in the Western world have completed Stage 1, when judgments are based on punishment and obedience, and Stage 2, when judgments are based on satisfying one's own needs and desires. Next, at the conventional level, usually during adolescence, the person takes a societal perspective. The "good boy-good girl" orientation of Stage 3 dictates that one should do what meets the approval of significant others. Having good motives, obeying rules, and conforming are all important, and mutual expectations and caring are more important than individual desires. During Stage 4, law and order prevail. One should obey laws and do one's duty in order to maintain the social order for its own sake. Finally, at the postconventional level during late adolescence or adulthood, there is a social contract orientation. One generally should follow agreements made in social or legal contracts. Rules are arbitrary and sometimes wrong but generally serve to maintain the will of the majority and human rights. A sixth stage involves universal ethical principles, such as justice, inalienable human rights, and logical consistency, that are above the laws of society.

These stages are universally developed in an invariant order with each stage encompassing more factors and considering more of the complexities of human interaction than the earlier stages. However, some people never reach these more advanced stages. Because the rate of development is influenced by social factors such as the "moral atmosphere" of one's environment and cultural factors such as length and type of schooling, there can be striking individual differences between individuals of the same age in the same culture or in different cultures. Also, depending on one's experiences, one can be in different stages of moral reasoning for different domains such as the value of human life and property rights.[71]

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[70] Clare Lennie & Terry Hanley, "Adolescence in Context", **Adolescent Counselling Psychology: Theory, Research and Practice**, ed. by Terry Hanley, Neil Humphrey & Clare Lennie, (New York: Taylor & Francis Group, 2013): 69-87.

[71] Patricia H. Miller, "Theories of Adolescent Development", **The Adolescent as Decision-Maker: Applications to Development and Education**, ed. by Judith Worell and Fred Danner, (California: Academic Press, Inc., 1989): 13-46.

Summary

To summarise, Kohlberg put forwards an influential theory of the development of moral reasoning during adolescence. For Kohlberg, cognitive development precedes moral development. Because adolescents achieve new levels of thinking such as formal operations, they now are compelled to question the values instilled during their socialization. During the transitional stages of adolescent development, particularly at the specific stages of moral thinking, some individuals may reach an awareness of universal values and ethical principles.

Albert Bandura

Albert Bandura is known as the father of cognitive theory. Bandura believes that humans are active information processors and think about the relationship between their behavior and its consequences.[72] Observational learning could not occur unless cognitive processes were at work. These mental factors mediate (i.e., intervene) in the learning process to determine whether a new response is acquired. Therefore, individuals do not automatically observe the behavior of a model and imitate it. There is some thought prior to imitation, and this consideration is called mediational processes. This occurs between observing the behavior (stimulus) and imitating it or not (response).[73] According to social learning theory, modeling influences produce learning principally through their informative function. During exposure observers acquire mainly symbolic representations of the modeled activities which serve as guides for appropriate performances. In this conceptualization, observational learning is governed by four component processes: [74]

1. Attention: Attentional processes determine what is selectively observed in the profusion of modeling influences to which one is exposed and what is extracted from such exposures. People cannot learn much by observation unless they attend to, and perceive accurately, the significant features of the modeled behavior. Among the

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[72] Bandura A., **Social Learning Theory**, (New Jersey: Prentice-Hall, Inc., 1977), p. 12.

[73] Ibid., pp. 19-22.

[74] Ibid., pp. 22-29.

various attentional determinants, associational patterns are clearly of major importance. The people with whom one regularly associates, either through preference or imposition, delimit the types of behavior that will be repeatedly observed and hence learned most thoroughly. The advent of television has greatly expanded the range of models available to children and adults alike. People today can observe and learn diverse styles of conduct within the comfort of their homes through the abundant symbolic modeling provided by the mass media.

2. Retention: A second major process involved in observational learning concerns retention of activities that have been modeled at one time or another. Observational learning relies mainly upon two representational systems-imaginal and verbal. Visual imagery plays an especially important role in observational learning during early periods of development when verbal skills are lacking, as well as in learning behavior patterns that do not lend themselves readily to verbal coding. The second representational system, which probably accounts for the notable speed of observational learning and retention in humans, involves verbal coding of modeled events. Most of the cognitive processes that regulate behavior are primarily verbal rather than visual. People cannot be much influenced by observation of modeled behavior if they do not remember it. After modeled activities have been transformed into images and readily utilizable verbal symbols, these memorycodes serve as guides for performance.

3. Reproduction: The third component of modeling involves converting symbolic representations into appropriate actions. The amount of observational learning that will be exhibited behaviorally partly depends on the availability of component skills. Learners who possess the constituent elements can easily integrate them to produce the new patterns; but if some of these response components are lacking, behavioral reproduction will be faulty. This is the ability to perform the behavior that the model has just demonstrated. We see much behavior on a daily basis that we would like to be able to imitate but that this not always possible. We are limited by our physical ability and for that reason, even if we wish to reproduce the behavior, we cannot. This influences our decisions whether to try and imitate it or not.

4. Motivation: Social learning theory distinguishes between acquisition and performance because people do not enact everything they learn. They are more likely to adopt modeled behavior if it results in outcomes they value than if it has unrewarding or punishing effects. The will to perform the behavior. The rewards and punishment that follow a behavior will be considered by the observer. If the perceived rewards outweigh the perceived costs, then the behavior will be more likely to be imitated by the observer. If the vicarious reinforcement is not seen to be important enough to the observer, then they will not imitate the behavior.

Summary

To conclude, according to Bandura, most human behavior is learned observationally through modeling: from observing others, one forms an idea of how new behaviors are performed, and on later occasions this coded information serves as a guide for action. Stated briefly, Bandura's social learning theory explains human behavior in terms of continuous reciprocal interaction between cognitive, behavioral, and environmental influences.

2.1.3.6 Field Theory

Fundamental to Lewin's theory of development is the view that adolescence is a period of transition in which the adolescent must change his group membership. While both the child and the adult have a fairly clear concept of how they fit into the group, the adolescent belongs partly to the child group, partly to the adult group, without belonging completely to either group. Parents, teachers, and society reflect this lack of clearly defined group status; and their ambiguous feelings toward the adolescent become obvious when they treat him at one time like a child and at another time like an adult. Difficulties arise because certain childish forms of behavior are no longer acceptable. At the same time some of the adult forms of behavior are not yet permitted either, or if they are permitted, they are new and strange to the adolescent.[75]

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[75] Muuss, R.E., **Theories of Adolescence**, p. 125.

Lewin depicted development as changes in one's "life space". The person psychologically organizes the world into positiveattracting and negative-repelling features of and barriers to certain goals. During development this life space becomes more differentiated into regions. The person (age, talents, etc.) and the environment (relationships with family and friends, school structure, etc.) keep changing simultaneously. Because the two are so interdependent, a change in one causes a change in the other. If this change is gradual there is little stress because people can adjust by changing their psychological organization slightly. If, as during adolescence, there is more rapid change due to sudden physical changes and new social pressure, there is storm and stress.[76]

Lewin sees adolescents as marginal members of society, living in a poorly defined area between two worlds, a "social no man's land".[77] They must give up the behaviors and goals of childhood but do not yet have the status and skills of an adult. In other words, adolescents enter a cognitively unstructured region, not unlike moving into a strange town. Their ambiguous role as they change their group membership carries a great deal of stress. Since the perceptual structure is unstable, behavior is unstable. The adolescent is "oversensitive, easily shifted from one extreme to the other, and particularly sensitive to the shortcomings of younger fellows".[78] At the same time, adults vacillate in whether they treat the adolescent as a child or an adult. Adolescents' life space differs from that of children in the following ways: (1) an increased scope (e.g., more areas of their environment are open to them, the time span stretches into a more distant past and future); (2) a greater differentiation into various social relations and areas of activities; (3) an increased organization which allows them to coordinate

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[76] Patricia H. Miller, "Theories of Adolescent Development", **The Adolescent as Decision-Maker: Applications to Development and Education**, ed. by Judith Worell and Fred Danner, (California: Academic Press, Inc., 1989): 13-46.

[77] Lewin, K. "Field Theory and Experiment in Social Psychology: Concepts and Methods", **American Journal of Sociology**, Vol. 44 No. 6 (May, 1939): 868-896.

[78] Loc cit.

behaviors to achieve a goal; (4) an increase in the strength of the boundaries between the various regions; and (5) an increase in realism.[79]

Summary

In summary, Lewin's theory on adolescence is conceptually different from other theories of adolescent development. His Field theory has successfully integrated the biological and sociological factors. Lewin provides an explaination as to how different factors including the physical environment, the social environment, and one's physical and psychological makeup, including needs, motives, and goals influence a person's behavior at a given time.

As has been shown, the literature review has highlighted differing views on the concept of adolescence as a developmental stage, all of which reflect challenges of transition which faced in this stage. How these challenges manifest themselves for the adolescent are varied. The data obtained from the literature review suggest ways in which the researcher conducts the current research by gaining a deep understanding into the challenges during transitional stages of adolescence. The researcher draws the conclusion of the theories of adolescence according to the developmental areas and the core concepts as shown in table 2.3 below.

Table 2.3 Theories of Adolescence

Theories	Theorists	Developmental Area	The Core Concept
Evoluationary Theories	G. Stanley Hall	Biological	Focus of the period is physical and sexual development determined by genes and biology.
Psychodynamic Theories	Sigmund Freud, Anna Freud, Otto Rank	Psychological	Focus on adolescence as a period of sexual excitement and anxiety.

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[79] Patricia H. Miller, "Theories of Adolescent Development", **The Adolescent as Decision-Maker: Applications to Development and Education**, ed. by Judith Worell and Fred Danner, (California: Academic Press, Inc., 1989): 13-46.

Theories	Theorists	Developmental Area	The Core Concept
Psychosocial Theories	Erik Erikson, James Marcia	Psychosocial	Focus on identity formation; adolescents struggle between achieving identity and identity diffusion.
Social-Cultural Theories	Margaret Mead	Cultural	Focus on the culture in which the child grows up.
Cognitive Theories	Jean Piaget, Lawrence Kohlberg	Cognitive	Focus on formal operational thought; moving beyond concrete, actual experiences and beginning to think in logical and abstract terms.
	Albert Bandura	Social Cognitive Learning	Focus on the relationship between social and environmental factors and their influence on behavior. Children learn through modeling.
Field Theory	Kurt Lewin	Experiment in Social Psychology	Focus on dynamics of behavior of the individual to provide description and explaination, and prediction of the behavior of a given individual in a specific situation.

2.1.4 The Developmental Tasks of Adolescence

The developmental tasks of adolescence include the following:[80]

1. Develop a sense of identity-a concept of one's unique combination of values, attitudes, beliefs, and behaviors. All of the other developmental tasks contribute to this personal identity.

2. Adjust to a changing body. The many physical changes during puberty require perceptual-motor and psychological adjustment. In particular, an adolescent's gender identity crystalizes as a result of sexual maturity.

3. Develop abstract thought. Adolescents acquire more complex and abstract forms of reasoning that they apply to both the physical world of objects and events and to the social world of people, social events, and social structures.

4. Acquire interpersonal skills. Emerging sexuality and the value placed on the peer group make it critical to develop skills for interacting with and building relationships with same- and cross-sex peers.

5. Establish a new relationship with one's family. Adolescents' growing need for autonomy and their lessening emotional dependence on the family require a new relationship with family members who, however, are still needed for psychological and financial support.

6. Formulate a value system. Both adolescents' development of abstract thought and their greater penetration into society catalyze the development of a personal moral philosophy concerning why acts are right or wrong and what values are most important.

7. Set goals for future achievement. Adolescents set tentative goals concerning higher education, preparation for a career, marriage, and so on. Their testing out of their abilities in various academic, social, athletic, and artistic settings facilitates the formation of realistic goals.

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[80] Ibid., pp. 15-16.

These tasks obviously are interrelated, with progress within one task propelling development in another task. For example, cognitive development may help youths imagine themselves in various possible careers, infer what others are feeling and thinking during social interaction, and understand abstract moral philosophies. The interrelationships can also be negative. Failure to develop appropriate interpersonal skills can lead to a negative self-concept, a turbulent relationship with the family, and pessimism regarding one's future achievements.

Concluding Remarks

Adolescence is a developmental transition between childhood and adulthood. It is the period from puberty until full adult status has been attained. The most commonly used chronologic definition of adolescence includes the ages of 10-19, but may incorporate a span of 10 to 25 years depending on the source. The term 'Adolescent' in this current study refers to a young person who lives in Bangkok and is between the age of 11 and 19 years old. Adolescene in this research is subdivided into early adolescence (11 to 13 years), middle adolescence (14 to 16 years), and late adolescence (17 to 19 years).

Transition from childhood to adulthood is obviously a universal phenomenon, since children become mature adults in all societies. However, the shift from childhood to adulthood involves multi-dimensional changes: biological, psychological, cognitive and social. As has been shown in the literature review, adolescents are experiencing pubertal changes. Their cognitive capacities are maturing. Moreover, adolescents are experiencing social changes through school and other transitions and roles they are assumed to play.

We should recognize how difficult it is to succeed in transitional stages of adolescence. During these stages, it can turn to be a frustrated experience which will result in a lasting sense of negative outcomes if the adolescent struggle to achieve adult status. It is therefore significantly important to give priority to the development of adolescent growth to prevent physical and mental health problems, and to solve other problems that may occur. To overcome adversities, adolescents need a source of care and guidance that facilitate proper understanding to be strengthened by (or even transformed by) the challenges of life to make the transition to successful adulthood.

Resilience is the ability to recover from setbacks, adapt well to change, and keep going in the face of adversity. It is the capacity to rise above difficult circumstances. Therefore, the investigation into the conept of resilience will be presented in the next section.

2.2 The Concepts of Resilience in regard to the Western Psychological Paradigm

This part deals with studying the concepts of adolescents' resilience in Gortberg's theory of psychology where the definition of resilience, the development of the concept of resilience, main idea of Grotberg's theory and the concluding remark are presented.

2.2.1 Definitions

Definitions of resilience share a common core of meaning, focusing on good outcomes following significant life challenges. The influence of resilience is evident by its reach across diverse disciplines. As evident in most fields, and seen in most typologies, the essence of resilience is described as the ability to bounce back from some form of disruption, stress, or change.[81] The term resilience was introduced into the English language in the early 17th Century from the Latin verb 'resilire'. It then departs in a number of directions reflecting the many applications of the term.[82]

Everly gives an explanation that resilience is the ability to see ourselves in the dark abyss of failure, humiliation or depression – and bounce back, not only to where we were before, but to even greater heights of success, happiness, and inner strength.[83] Masten[84] describes resilience as a common adaptive human process, rather

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[81] Ryan S. Santos, **A Review of Literature of Resilience and Implications for Further Educational Research**, (USA: Claremont Graduate University & San Diego State University, 2012), p. 2.

[82] McAslan A., **The Concept of Resilience: Understanding Its Origins, Meaning and Utility**, (Adelaide: Torrens Resilience Institute, 2010), p. 2.

[83] Everly, Strouse, McCormack, **Stronger: Develop the Resilience You Need to Success**, (New York: Amacom, 2015), p. 2.

[84] Masten, A. S., "Ordinary Magic: Resilience Process in Development," **American Psychologist**, Vol. 56 No. 3 (March, 2001): 227-239.

than a magical process applicable to a select few. Tugade and Fredrickson[85] similarly describe the process of resilience as being characterized by the ability to bounce back from negative emotional experiences, and by flexible adaption to the changing demands of stressful experiences. This understanding seems to be closely related to the concept of hardiness, described by the researcher Kobasa.[86] Resilience also enables us to 'bounce back' after experiencing stressful life events such as significant change, stress, adversity, and hardship.[87] Most importantly, it incorporates the concept of emerging from the adversity stronger and more resourceful.[88]

Ginsburg and Jablow[89] descried that resilience is the capacity to rise above difficult circumstances, the trait that allows us to exist in the less-than-perfect world while moving forward with optimism and confidence. Resilience is commonly defined as an ability to recover from setbacks, the quality of bouncing back. Resilience is similar to buoyancy. When pushed under water, our bodies instinctively rise back up to the surface. Resilience is a mind-set. Resilient people see challenges as opportunities. They do not seek problems, but they understand that they will ultimately be strengthened from them. Rather than engaging in self-doubt, catastrophic thinking, or victimization (Why me?), they seek solutions. Resilience is uneven. A person might be highly resilient in one aspect of life and need much higher levels of support in another. Resilience is not invulnerability, not perfection, not isolation from all risk. Resilience is the trait that parents hope to develop in children so they will be equipped to navigate a stressful, complicated world while relishing its abundant pleasure. Resilience is not a

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[85] Tugade, M. M. and Fredrickson, B. L., "Resilient Individuals Use Positive Emotions to Bounce Back from Negative Emotional Experiences," **Journal of Personality and Social Psychology**, Vol. 86 No. 2 (February, 2004): 320-333.

[86] Kobasa, S. C., "Stressful Life Events, Personality and Health: An Inquiry into Hardiness," **Journal of Personality and Social Psychology**, Vol. 37 No. 1 (January,1979): 1-11.

[87] Maddi S. R. and Khoshaba D.M., **Resilience at Work: How to Succeed No Matter What Life Throws at You**, (New York: Amacom, 2005), p. 2.

[88] Richardson, G. E., "The Metatheory of Resilience and Resiliency," **Journal of Clinical Psychology**, Vol. 58 No. 3 (March, 2002): 307-321.

[89] Ginsburg and Jablow, **Building Resilience in Children and Teen**, 3rd Edition, (USA: American Academy of Pediatricts, 2015), p. 4.

trait of "perfect" people. Perfectionists fear making any mistakes. They perform well but do not take chances to perform at their very best. Resilient people are more successful because they push their limits and learn from their mistakes. Resilience may be a core factor in determining not only who will adapt, but who will thrive.

The definition of resilience has been generally defined as the ability to weather adversity or to bounce back from negative experience. Much of resilience research has examined the interaction of protective factors and risk in high-risk populations. As developmental research most of this work focused on children, sometimes in longitudinal studies of factors in the lives of youth that predicted positive outcomes in adulthood.[90]

2.2.2 Development of the Concepts of Resilience

The scientific study of resilience only began in the 1960s and 1970s.[91] Resilience in the face of adversity has been studied extensively by developmental psychopathologists for the past 50 years.[92] In order to understand how resilience research has evolved, a brief historical overview is provided. Major voices in resilience research have included Norman Garmezy[93], Emmy Werner and Ruth Smith[94], and Michael Rutter.[95] Based on their research, and that of others, the concept of resilience has gone from being limited and specific in nature to being a broader and widely

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[90] Sandra Prince-Embury and Donald H Saklofske, **Resilience in Children, Adolescents, and Adults: Translating Research into Practice**, (New York: Springer Science+Business Media, 2013), p. 3.

[91] Masten A.S., "Resilience in Developing Systems: Progress and Promise as the Fourth Wave Rises," **Development and Psychopathology**, Vol. 19 No. 3 (September, 2007): 921-930.

[92] Sandra Prince-Embury and Donald H Saklofske, **Resilience in Children, Adolescents, and Adults: Translating Research into Practice**, p. 3.

[93] Garmezy N., Masten A.S., Tellegen A., "The Study of Stress and Competence in Children: A Building Block for Developmental Psychopathology," **Child Development**, Vol. 55 No. 1 (February, 1984): 97–111.

[94] Werner, E. E. & Smith, RS, **Vulnerable but Invincible: A Longitudinal Study of Resilient Children and Youth**, (New York: McGraw-Hill, 1982), p.2.

[95] Rutter, M., "Resilience Concepts and Findings: Implications for Family Therapy," **Journal of Family Therapy**, Vol. 21 No. 2 (December, 2002): 119-144.

encompassing construct. Research has moved from focusing on the individual to seeing the child within his or her wider family and community context and considering a much broader range of risk and protective factors.

In studying schizophrenia, Garmezy found that some sufferers appeared to display more adaptive functioning than others. He then investigated children of parents with schizophrenia and became interested in the protective factors that were involved in many of these children doing well despite being highly at risk for psychopathology. Garmezy and others, through Project Competence, went on to investigate a broad range of factors involved in children's exposure to adversity, risk and resilience. The researchers found that even in high risk groups of children (such as those with physical disabilities or living in homeless shelters) there were some who still managed to display "'ok' competence (ordinary or better functioning)"[96] despite exposure to extreme adversity.[97]

In the well-cited longitudinal study of children in Kauai, Hawaii, Werner[98] stated that most successful coping mechanisms include (1) genetically based dispositional attributes; (2) strong affectional ties to the family; and (3) external support systems that rewarded the individual's competencies. Various child, family and community factors were related to positive adult outcomes.[99] These factors often differed for different age groups and between boys and girls.

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[96] Masten, A. S., Best, K., Garmezy, N., "Resilience and Development: Contributions from the Study of Children Who Overcome Adversity", **Development and Psychopathology**, Vol. 2 No. 4 (October, 1990): 425-44.

[97] Masten, A. S., & Powell, J. L., "A Resilience Framework for Research, Policy and Practice", **Resilience and Vulnerability: Adaptation in the Context of Childhood Adversities**, ed. by S. S. Luthar, (New York: Cambridge University Press, 2003): 1-26.

[98] Werner, E. E., **Vulnerable and Resiliency: A Longitudinal Study of Asian Americans from Birth to Aged 30**, (New York: Grant (W.T.) Foundation, 1987), p. 1.

[99] Werner, E. E., "Resilience in development", **Current Directions in Psychological Science**, Vol. 4 No. 3 (June, 1995): 81-85.

More recently prominent researchers such as Michael Rutter[100], Michael Resnick[101] and Suniya Luthar[102] have added their voices to the discussions - critiquing and evaluating the evidence or focusing on areas such as biological and gene-environment influences, cross-cultural settings and the social construction of resilience, and protective factors in the lives of young people.

The term originated in the areas of materials science and environmental studies and then broadened to include resilience in individuals. The term is attractive as it suggests the ability of something or someone to cope in the face of adversity - to recover and return to normality after confronting an abnormal, alarming, and often unexpected threat.[103] In discussing resilience, it is helpful to look at how the discourse around the construct has changed over time and to identify some of the concepts and ideas that have informed these changes:

Early definitions made note of "invulnerable children" but more recently researchers have come to acknowledge that there are no invulnerable children.[104] Although there is a range of definitions of resilience, most agree that it involves children displaying adaptive or competent functioning despite exposure to high levels of risk or adversity. Resilience cannot occur without the presence of two factors - adaptive functioning and exposure to risk or adversity. A well-functioning child who has not faced high levels of adversity would not be considered resilient.[105]

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[100] Rutter, M., "Resilience Concepts and Findings: Implications for Family Therapy," **Journal of Family Therapy**, Vol. 21 No. 2 (December, 2002): 119-144.

[101] Resnick, M. D., Ireland, M., & Borowsky, I., "Youth violence perpetration: What protects? What predicts? Findings from the National Longitudinal Study of Adolescent Health", **Journal of Adolescent Health**, Vol. 35 No.5 (April, 2004): 424.e1-424.e10.

[102] Luthar, S. S., "Resilience in Development: A Synthesis of Research Across Five Decades", **Developmental Psychopathology: Risk, Disorder and Adaptation**, ed. by D. Chicchetti, & D. Cohen, (New York: John Wiley & Sons, 2006): 739-795.

[103] McAslan A., **The Concept of Resilience: Understanding Its Origins, Meaning and Utility**, p. 1.

[104] Masten, A. S., & Obradovic, J., "Competence and Resilience in Development", **Annals New York Academy of Sciences**, Vol. 1094 No. 1 (February, 2007): 13-27.

[105] Vanderbilt-Adriance, E., & Shaw, D. S., "Conceptualizing and Re-evaluating Resilience Across Levels of Risk, Time, and Domains of Competence", **Clinical Child & Family Psychology Review**, Vol. 11 No.1-2, (June, 2008): 30-58.

Resilience has moved from being considered a fixed personality trait to being a temporal process. Research suggests that resilience is not static but may wax and wane over the life course.[106] There appears to be no single path to resilience and both risk and protective factors may have different impacts on children at different stages of development. [107] Identifying developmentally appropriate, adaptive functioning is important in defining resilience. Some children may appear resilient in terms of their behaviors but actually be experiencing internal distress.[108] Children may also display resilience or adaptive functioning in one domain (e.g., emotional functioning) but experience significant deficits in another (e.g., academic achievement).

Resilience is a heterogeneous, multilevel process that involves individual, family and community-level risk and protective factors. Individual protective factors may include emotional self-regulation, self-efficacy and self-determination.[109] Family factors may include a close relationship with at least one caregiver and sibling attachment.[110] Community factors may include a community's social assets such as schools, associations and sporting clubs, as well as feeling a sense of community connectedness. [111] Determining how and which protective and risk processes are involved is imperative for designing effective interventions.[112]

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[106] Luthar, S. S., **Developmental Psychopathology: Risk, Disorder and Adaptation**, pp. 739-795.

[107] Masten, A. S., & Obradovic, J., "Competence and Resilience in Development", **Annals New York Academy of Sciences**, Vol. 1094 No. 1 (February, 2007): 13-27.

[108] Luthar, S. S., **Developmental Psychopathology: Risk, Disorder and Adaptation**, pp. 739-795.

[109] Cicchetti, D., "Resilience Under Conditions of Extreme Stress: A Multilevel Perspective," **World Psychiatry**, Vol. 9 No. 3, (October, 2010): 145-154.

[110] The Bridge Child Care Development Service, **Literature Review: Resilience in Children and Young People**, (London: NCH-The Bridge Child Care Development Service, 2007), pp. 3.

[111] Dean, J., & Stain, H. J., "The Impact of Drought on the Emotional Well-Being of Children and Adolescents in Rural and Remote New South Wales," **The Journal of Rural Health**, Vol. 23 No. 4, (September, 2007): 356-364.

[112] Luthar, S. S., **Developmental Psychopathology: Risk, Disorder and Adaptation**, pp. 740-795.

More recently it has been suggested that 'resilient' functioning may be a more normative response to adversity than once considered. Masten[113] suggested that resilience is common and that it usually arises from the normative functions of human adaptation systems, with the greatest threats to human development being those that compromise these protective systems. Researchers interested in psychological and social determinants of health picked up the concept and have gradually extended its use from the domain of mental health to health in general. Early work on resilience was concerned with the individual, but more recently researchers have become interested in resilience as a feature of whole communities.[114]

2.2.3 Main Idea of Grotberg's Theory

Resilience is an interactive and accumulating process of developing different skills, abilities, knowledge and insight that a person needs for successful adaptation or to overcome adversities and meet challenges. For Grotberg, it consists of inner personal strengths, social and interpersonal skills, and external supports and resources, all of them contributing to essential blocks (self-confidence, self-image, responsibility, independence, initiative, effectiveness, trust) that build personal resilience.

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[113] Masten, A. S., "Ordinary Magic: Resilience Processes in Development," **American Psychologist**, Vol. 56 No. 3, (March, 2001): 227-239.

[114] John Fleming and Robert J. Ledogar, "Resilience, an Evolving Concept: A Review of Literature Relevant to Aboriginal Research," **Canadian Institutes of Health Research**, Vol. 6 No. 2 (October, 2008): 1-2.

Figure 2.1 Grotberg's Theory of Resilience
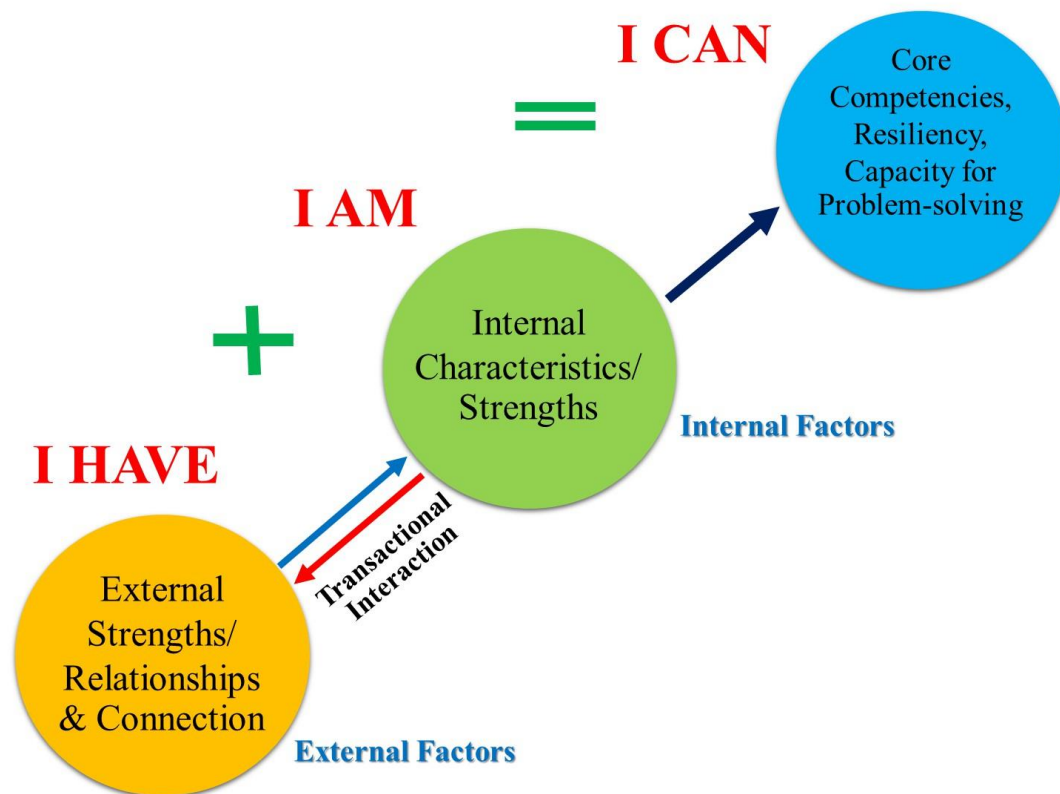
Source: Adapted fom Grotberg[115]

Figure 2.1 represents Grotberg's Theory of Resilience. It is an interactive and accumulating process of developing different skills, abilities, knowledge and insight that a person needs for successful adaptation or to overcome adversities and meet challenges. For Grotberg, it consists of inner personal strengths, social and interpersonal skills, and external supports and resources, all of them contributing to essential blocks (self-confidence, self-image, responsibility, independence, initiative, effectiveness, trust) that build personal resilience.

External supports and resources (I have) are connected to socio-cultural and environmental factors and are linked to direct and indirect interpersonal relations of individuals within the family and within the wider community (peer relationship, household rules, shared values, school, access to services, health and recreation

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[115] Grotberg, E., **A Guide to Promoting Resilience in Children: Strengthening the Human Spirit**, pp. 8-10.

resources, church, etc.). These "I have" features are conducive to a child's realization about the reliability of love, belonging, structure and support within the family and community. They build a child's trust.

Inner personal strengths (I am) are determined by bio-psycho-social characteristics and conditions of the individual, when he or she is seeking to find an answer on "Who I am". They enable the development of personal strengths and build the child's self-confidence, self-image, responsibility, independence.

Social and interpersonal skills (I can) represent one's skills and knowledge capital that prepare him or her for active participation, effective communication, understanding and expressing feelings, good problem solving, setting realistic and optimistic future goals. These "I can" features build a child's initiative and effectiveness.[116]

Concluding Remarks

Modern resilience studies originated among psychologists and psychiatrists for over the past 50 years. A number of research studies into resilience has gone through several stages. Initially, resilience studies were focused on qualities of the individual child or adolescent. Gradually, research studies have broadened the concept of resilience and extended its use from the domain of mental health to health in general.

There is some variation in the use of the term resilience. The most common definition of resilience is frequently defined as the ability of an individual to recover from setbacks, the quality of bouncing back that helps a person to function competently in the face of adversity or stress and also prepares a person for good problem solving, setting realistic and optimistic future goals. It is the ability to become strong, healthy, or successful again after something bad happens. An adolescent who is resilient is more likely to be in a better position to avoid risky behaviors, finds ways to reduce the negative effects of stress, bounce back from adversities in life and enter adulthood with an ability of coping well. The sources of resilience, in the concepts of adolescents'

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[116] Ibid., p. 10.

resilience in Grotberg's theory, are from provided external supports (I have); developed inner strengths (I am); and acquired interpersonal and problem solving skills (I can).

2.3 The Buddhist Psychological Factors on the Resilience of Adolescents

Adolescence is a period where an individual experiences rapid physical changes along with social and psychological challenges. These challenges during the trasitional stages can develop unhealthy habits that grow into problems in their adult life. Resilience, however, as a foundation for positive development in adolescence[117], is likely to facilitate adolescents' mental health.[118] The literature review suggests that building resilience can help promote good mental health for adolescents. Thus, it is essential to explore the factors that can help promote the resilience of adolescents. Buddhist Psychological Factors in this study are the investigated factors that are synthesized from the two groups of key-informants: Buddhist scholars and modern psychologists. The Buddhist psychological factors on the resilience of adolescents in this current research include The Words of Others *(Paratoghosa)*, Wise Reflection *(Yoniso-manasikāra)*, Mindfulness (*Sati*) and Effort *(Viriya)*, Parent-child bonding and Emotion Regulation.

2.3.1 The Words of Others (Paratoghosa)

The Words of Others *(Paratoghosa)* can be analyzed as follows:

2.3.1.1 Significance of *Paratoghosa*

Paratoghosa or The Words of Others is one of the two basic sources of spiritual training, which are called 'prerequisites of right view.' *Paratoghosa* is considered as the external factor of the instruction of others. It is the words or utterance of others. This refers to social influences and transmissions, for example from parents,

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[117] Wright, M. O. D., and Masten, A. S., "Resilience Processes in Development: Fostering Positive Adaptation in the Context of Adversity", **Handbook of Resilience in Children**, ed. by S. Goldstein & R. Brooks (New York: Kluwer Academic/Plenum, 2005): 17-37.

[118] Hu, T., Zhang, D., & Wang, J., "A Meta-Analysis of the Trait Resilience and Mental Health", **Personality and Individual Differences**, Vol. 76 (2015): 18-27.

teachers, friends, associates, books, the media, and one's culture. These outside influences provide correct information and teachings and they encourage one to go in a wholesome direction. In any case, the internal spiritual training of an individual begins with and continues as a result of an engagement with his or her external environment; it is dependent on external influences which act as a source of motivation or as conditioning factors. If one receives teachings, advice, and transmissions from correct sources, or if one is able to select, discern, contemplate and engage with things properly, right view (*sammā-diṭṭhi*) will arise and true training will ensue. Conversely, if one receives incorrect teachings, advice and transmissions, or if one is unable to reflect on, consider, and gain insight into one's experiences, wrong view (*micchā-diṭṭhi*) will arise and one will train incorrectly or not train at all. [119]

2.3.1.2 Meaning of *Paratoghosa*

Paratoghosa means another's utterance; inducement by others; hearing or learning from others.[120] It is one of the two sources or conditions for the arising of Right View.[121] The Words of Others is external motivation and influence; teachings, advice, instruction, transmission, schooling, proclamations, information, and news coming from external sources. This also includes imitating or emulating others' behaviour and ideas. It is an external or social factor. [122] Examples of such sources of learning include, one's parents, teachers, mentors, friends, companions, co-workers, bosses, and employees; famous and esteemed people; books, other forms of media, and religious and cultural institutions. [123]

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[119] Bhikkhu P.A. Payutto, **Buddhadhamma, The Law of Nature and Their Benefits to Life**, (Bangkok: Buddhadhamma Foundation, 2018), p. 1093.

[120] Phra Brahmagunabhorn (P.A. Payutto), **Dictionary of Buddhism**, 14th Edition, (Bangkok: Express Transportation Organization, 2005), p. 69.

[121] Bhikkhu P.A. Payutto, **Buddhadhamma, The Law of Nature and Their Benefits to Life**, p. 1096.

[122] Loc. cit.

[123] Ibid., p. 1097.

2.3.1.3 Principles of *Paratoghosa*

Paratoghosa is one of the two prerequisites of right view which can also be called the forerunners to spiritual training. It is the wellspring of right view, which is the starting point and key principle of spiritual practice in its entirety. [124] There is a teaching presented by the Buddha that elucidates the factors which are sources or conditions for arising of the right views. The expression of the Buddha stated in the discourse are as follows:

> *"Dve 'me bkikkhave, paccayā sammādiṭṭhiyā uppādāya. Katame dve? Parato ca ghoso yoniso ca manasikāro. Ime kho bhikkhave dve paccayā sammādiṭṭhiyā uppādāyā" ti.* [125]

> "Bhikkhus, there are these two conditions for the arising of right view. What two? The utterance of another [person] and careful attention. These are the two conditions for the arising of right view." [126]

The teaching given by the Buddha in this discourse is considered as an explanation of right view (*sammā diṭṭhi*). It can be divided into external and internal factors. The external factor is another's utterance; introducement by others; hearing or learning from others. The internal factor is reasoned attention; systematic attention; genetical reflection; analytical reflection. Relevant passage of the discourse and its translation is given below as follows:

> *"Kati pan' āvuso paccayā sammādiṭṭhiyā uppādāyāti. --Dve kho āvuso paccayā sammādiṭṭhiyā uppādāya: parato ca ghoso yoniso ca manasikāro. Ime kho āvuso dve paccayā sammādiṭṭhiyā uppādāyāti"* [127]

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[124] Ibid., p. 1096.

[125] Richard Morris, Warder (ed.), **Aṅguttara-Nikāya**, Vol. I, (Oxford: The Pāli Text Society, 1989), p. 87.

[126] Bhikkhu Bhodi, **The Numerical Discourses of the Buddha**: A Translation of the Aṅguttara Nikāya/ Translated from the Pāli by Bhikkhu Bodhi, (Boston: Wisdom Publications, 2012), p. 178.

[127] V. Trenckner (ed.), **Majjhima-Nikāya**, Vol. I, (Oxford: The Pāli Text Society, 2002), p. 294.

"Friend, how many conditions are there for the arising of right view? Friend, there are two conditions for arising of the right view: The Words of Others and Wise Reflection. These are the two conditions for the arising of right view"[128]

In this context, *Paratoghosa* refers specifically to those external influences leading one in a correct, wholesome direction and providing correct knowledge, and in particular those enabling one to attain the second factor of 'Wise Reflection' (*yoniso-manasikāra*).

A person with suitable attributes and qualities, who is able to perform the function of instruction well, is called a 'virtuous friend' (*kalyānamitta*). Generally speaking, for a virtuous friend to act effectively and succeed in instructing others, he or she must be able to instill confidence in the student or practitioner, and therefore the method of learning here is referred to as the way of faith.

If the persons offering instruction, for example, parents or teachers are unable to establish a sense of trust in the pupil (or child, as the case may be), who subsequently develops greater interest and trust in another source of information and thinking, say in the words of a movie star transmitted via the media, and if this alternative information is bad or wrong, the process of learning or training is beset by danger. The end result may be a wrong form of learning or an absence of true learning.[129]

All forms of formal and systematic education, both in the past and present, and all forms of schooling in the field of the arts and sciences are matters pertaining to this factor of the 'Words of Others' (*paratoghosa*). The wholesome transmission of knowledge by way of virtuous friends thus deserves the utmost s attention. [130]

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[128] Bhikkhu Bodhi, **The Middle Length Discourses of the Buddha**: A New Translation of the Majjhima Nikāya/ Original Translation by Bhikkhu Ñaṇmoli; Translation Edited and Revised by Bhikkhu Bodhi, (Boston:Wisdom Publications, 1995), p. 390.

[129] Bhikkhu P.A. Payutto, **Buddhadhamma, The Law of Nature and Their Benefits to Life**, p. 1097.

[130] Ibid., p. 1098.

2.3.2 Wise Reflection *(Yoniso-manasikāra)*

Wise Reflection *(Yoniso-manasikāra)* can be analyzed as follows:

2.3.2.1 Significance of *Yoniso-manasikāra*

Yoniso-manasikāra or Wise Reflection is considered as the internal factor of the two basic sources of spiritual training, which are called 'prerequisites of right view.'[131] Here are some words from the Buddha concerning the importance of *Yoniso-manasikāra* or Wise Reflection:

> "In regard to internal factors, no other thing do I know which is so conducive to great benefit as Wise Reflection." [132]

Wise Reflection is skillful modes of thinking; systematic thinking; the ability to contemplate and discern things according to how they truly exist, for example the recognition that a specific phenomenon 'exist just so'. One searches for causes and conditions, inquiries into the source of things, traces the complete sequence of events, and analyzes things in order to see things as they are and as conforming to the law of causality. One does not attach to or distort things out of personal craving and clinging. Wise Reflection leads to wellbeing and an ability to solve problems. This is an internal, spiritual factor and may be referred to as the 'way of wisdom.'[133]

2.3.2.2 Meaning of *Yoniso-manasikāra*

Yoniso-manasikāra means reasoned attention: systematic attention; analytical thinking; critical reflection; thinking in terms of specific conditionality; thinking by way of causal relations or by way of problem-solving and a factor belonging to the category of insight or wisdom.[134]

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[131] Ibid., pp. 1102-1105.

[132] Ibid., p. 1104.

[133] Ibid., p. 1097.

[134] Phra Brahmagunabhorn (P.A. Payutto), **Dictionary of Buddhism**, p. 57.

The compound term *yoniso-manasikāra* is composed of the two words *yoniso* and *manasikāra*. *Yoniso* is derived from the word *yoni* ('origin,' 'place of birth,' 'womb') and is variously translated as 'cause', 'root,' 'source,' 'wisdom,' 'method,' 'means,' or 'path.' *Manasikāra* is translated as 'mental activity,' 'thinking,' 'consideration,' 'reflection,' 'directing attention,' or 'contemplation.' As a compound the term *yoniso-manasikāra* is traditionally defined as 'skillfully directing attention.' The commentaries and sub-commentaries elaborate on this definition and explain the nuances of this term by presenting various synonyms, as follows:

1. *Upāya-manasikāra*: 'methodical reflection'; to think or reflect by using proper means or methods; systematic thinking. This refers to methodical thin that enables one to realize and exist in harmony with the truth, and to penetrate the nature and characteristics of all phenomena.

2. *Patha-manasikāra*: 'suitable reflection'; to think following a distinct course or in a proper way: to think sequentially and in order; to think systematically. This refers to thinking in a well-organized way, for example, in line with cause and effect; to not think in a confused, disorderly way; to not at one moment be preoccupied by one thing and then in the next moment jump to something else, unable to sustain a precise, well-defined sequence of thought. This factor also includes the ability to guide thinking in a correct direction.

3. *Kāraṇa-manasikāra*: 'reasoned thinking'; analytical thinking; investigative thinking; rational thinking. This refers to inquiry into the relationship and be sequence of causes and conditions; to contemplate and search for the original causes of things, in order to arrive at their root or source, which has resulted in a gradual chain of events.

4. *Uppādaka-manasikāra*: 'effective thinking'; to apply thinking in a purposeful way, in order to yield desired results. This refers to thinking and reflection that generates wholesome qualities, e.g.: thoughts that rouse effort; an ability to think in a way that dispels fear and anger; and contemplations which support mindfulness or which strengthen and stabilize the mind.

These four definitions describe various attributes of the kind of thought referred to as 'Wise Reflection'. At any one time, Wise Reflection may contain all or some of these attributes. These four definitions may be summarized in brief as 'methodical thinking,' 'systematic thinking,' 'analytical thinking,' or 'thinking inducing wholesomeness'. It is challenging, however, to come up with a single definition or translation for *yoniso-manasikāra*. Most translations will only capture limited nuances of this term and are not comprehensive. The alternate to give a lengthy definition, as presented above.

The difficulty of translating this term, notwithstanding, there are prominent attributes of this way of thinking which can be used to represent all the other attributes and which can be translated in brief, for example, 'methodical thinking, skillful thinking,' 'analytical thinking,' and 'investigative thinking'. Once one has gained a thorough understanding of this *Pāli* term, it is convenient to rely on a concise translation like 'Wise Reflection,' 'systematic reflection,' or 'careful attention.' [135] *Yoniso-manasikāra* means to be skilled at reflection; to apply proper methods of thinking and reasoning.[136]

2.3.2.3 Principles of *Yoniso-manasikāra*

The practical application of *Yoniso-manasikāra* are divided into two main categories:

1. Wise Reflection aiming directly at the cutting off or elimination of ignorance.

2. Wise Reflection aiming at cutting off or reducing craving.

Generally speaking, the first method is necessary for the final stages of Dhamma practice, because it gives rise to an understanding according to the truth, which is a requirement for awakening. The latter method is most often used during preliminary stages of practice, with the purpose of building a foundation for virtue or

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[135] Bhikkhu P.A. Payutto, **Buddhadhamma, The Law of Nature and Their Benefits to Life**, pp. 1105-1107.

[136] Ibid., p. 1093.

of cultivating virtue, in order to be prepared for more advanced stages. This method is limited to subduing mental defilement. Many methods of applying Wise Reflection, however, can be used for both benefits simultaneously: for eliminating ignorance and for reducing craving.

The chief methods for applying Wise Reflection contained in the *Pāli* Canon can be classified as follows:

1. The method of investigating causes and conditions.

2. The method of analyzing component factors.

3. The method of reflecting in accord with the three universal characteristics (*sāmañña-lakkhana*).

4. The method of reflecting in accord with the Four Noble Truths (reflection used to solve problems).

5. The method of reflecting on the relationship between the goals (*attha*) and the principles (*dhamma*) of things.

6. The method of reflecting on the advantages and disadvantages of things, and on the escape from them.

7. The method of reflecting on the true and counterfeit value of things.

8. The method of reflection in order to rouse wholesome qualities.

9. The method of reflection by dwelling in the present moment.

10. The method of reflection corresponding to analytic discussion (*vibhajjavāda*). [137]

2.3.3 Mindfulness (*Sati*)

Mindfulness (*Sati*) can be analyzed as follows:

2.3.3.1 Significance of *Sati*

The Buddhist teachings give great importance to mindfulness at every level of ethical conduct. Conducting one's life or one's Dhamma practice constantly governed by mindfulness is called *appamāda*, or heedfulness. Heedfulness is of central importance to progress in a system of ethics, and is usually defined as 'living with

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[137] Ibid., p. 1113.

uninterrupted awareness'. This may be expanded on as implying: constant care and circumspection; not allowing oneself to stumble into harmful ways; not missing any opportunity for betterment; a clear awareness of what things need to be done and what left undone; non-negligence; and performing one's daily tasks with sincerity and with unbending effort towards improvement. It may be said that *appamāda* is the Buddhist sense of responsibility.[138]

Heedfulness is classified as an 'internal factor' as is Wise Reflection (*yoniso-manasikāra*). Both of these factors may form a pair with an identical external counterpart: association with good and noble friends (*kalyāṇa-mittatā*). The Buddha's words describing heedfulness sometimes overlap his descriptions of Wise Reflection, for these two qualities are of equal importance, though they differ in application. [139]

Wise Reflection is a wisdom factor and is a tool for practical application. Heedfulness, on the other hand, is a concentration factor; it is that which governs the progress. The use of Wise Reflection, urges its employment, and constantly inspires one to further process.[140]

The importance and scope of heedfulness at various levels of ethical conduct. Heedfulness as an expression of mindfulness has a wide-ranging significance in relation to one's general conduct in life. Broadly speaking, it is applicable from the stage of moral conduct (*sīla*) up to the stage of concentration (*samādhi*). [141] Even in the Buddha's last words which he uttered before his final passing away (*parinibbāna*) pertain to heedfulness:

"*All conditioned things are of a nature to decay; strive to attain the goal by diligence.*" [142]

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[138] Ibid., pp. 1334.

[139] Loc. cit.

[140] Loc. cit.

[141] Ibid., p. 1333.

[142] Ibid., p. 1337.

2.3.3.2 Meaning of *Sati*

English translations for *Sati* include: mindfulness, attentive and detached watching. *Sati* is most simply rendered as 'recollection,' but such a translation may convey the idea that it is simply an aspect of memory. While memory is certainly a valid element of *sati*'s function, it does not do full justice to the essential meaning of the term. As a negation, apart from its meaning of 'non-forgetting,' *sati* also refers to 'non-carelessness,' 'non-negligence,' 'non-distraction,' and 'non-confusion.' The mind is neither disorientated nor inattentive; rather it is focused and alert. These negations point to the positive qualities of circumspection, discernment of one's responsibilities, attentiveness to one's actions, and a readiness to receive things combined with an awareness of how to engage with them, giving rise to vigilance and care.[143]

The Abhidhamma also provides another definition:

What is right mindfulness? Mindfulness is constant recollection and reflection; [or] mindfulness is the state of recollection, remembering, non-fading, non-forgetting. Mindfulness is the faculty of mindfulness, the power of mindfulness, balanced awareness, and the enlightenment factor of mindfulness, which is a factor of the Path, connected to the Path. This is called right mindfulness.

The sutta definition of right mindfulness above is part of the teaching on the abbreviated name: Four Foundations of Mindfulness. Each of the four factors in this teaching has an abbreviated name:

1) *Kāyānupassanā* (contemplation of the body; observing the nature of the body).

2) *Vedanānupassanā* (contemplation of feelings; observing the nature of feelings).

3) *Cittānupassanā* (contemplation of mind; observing the nature of mind).

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[143] Ibid., pp. 1333-1334.

4) *Dhammānupassanā* (contemplation of mind objects, observing the nature of mind objects). [144]

As mentioned in the significant of *sati* that mindfulness is also called *appamāda*, or heedfulness.[145] Venerable Payutto defined heedfulness (*appamāda*) as seamless mindful awareness, to living one's life with constant mindfulness. Heedfulness makes one careful and prudent; it prevents one from falling into bad or harmful ways. It leads to self-restraint, warning one against infatuation and indulgence. It urges one to not be complacent; it induces striving and encourages one to continually develop in spiritual practice. It makes one constantly aware of one's responsibilities, by reminding one of what needs to be done and what does not, of what has been accomplished and what remains to be done. And it helps one to perform one's various tasks with circumspection and precision. Thus, as stated earlier, heedfulness is of major significance in a system of ethics. [146]

2.3.3.3 Principles of *Sati*

The function of mindfulness is often compared to that of a gatekeeper, who pays constant attention to those people who enter and leave a city gate, permitting those suitable persons to enter and leave, while forbidding those who are unsuitable. Mindfulness is thus of major importance in the field of ethics. It regulates people's actions, and it helps to protect and restrain, by keeping people from in dulging in bad actions and by preventing unwholesomeness from infiltrating the mind. Put in simple terms, mindfulness reminds us to do good and to give no ground to the bad. [147] Mindfulness is associated with a large number of other spiritual qualities, particularly effort (*vāyāma*), with which it is combined at all times.[148]

An understanding of the essential, unique meaning of *sati* may be gained by contemplating its function on those occasions when its role is clearly distinguishable

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[144] Ibid., pp. 1332-1333.

[145] Ibid., p. 1334.

[146] Ibid., p. 1338.

[147] Ibid., p. 1334.

[148] Ibid., p. 1338.

from that of other spiritual factors, most notably in the practice called the Four Foundations of Mindfulness (*satipaṭṭhāna*). On such occasions the function of mindfulness can be summarized as follows:

The primary function of mindfulness is that it prevents the mind from distraction; it does not allow sense impressions to pass by unheeded. It guards against absent-mindedness. It is attentive, as if keeping its eyes on each impression that passes into consciousness and then bearing down on it. When one wishes to concentrate on a particular object, mindfulness maintains one's attention fixedly upon it, not allowing the object to slip away or disappear. By means of sati, one constantly recollects the object and bears it mind.

One metaphor for mindfulness is a pillar, because it is firmly embedded in its object of attention. Another metaphor is a gatekeeper, because it watches over the various sense doors through which sense data pass, inspecting all that enters. The 'proximate cause' (*padatthāna*) for the arising of sati is firm and clear perception (*saññā*) of an object. Alternatively, the proximate cause is any one of the Four Foundations of Mindfulness (*satipatthāna*), which are discussed below.

Looking at it from the point of view of ethics, one can discern both negating and positive aspects of mindfulness. As a negating factor, mindfulness guards the mind; it defends against mental distraction, protects one from making mistakes, and prevents one from falling into undesirable mental states or situations. It allows no opportunity for unwholesomeness to enter the mind and it prevents the misuse of thought.

On the positive side, mindfulness guides the stream of conscious experience, the flow of thought, and indeed all of one's actions, so that they follow a desired course. It keeps the mind harnessed to its chosen object. It is thus the tool for laying hold of an object of attention, as if placing it front of the mind for consideration.

In the Buddhist path of practice, there is great emphasis on the importance of mindfulness. Indeed, the Buddha said that it is required in every situation. Mindful ness is compared to salt, which must be used in every curry, and to a prime minister, who is involved in every branch of government. Mindfulness may either restrain or support the mind, depending on the needs of the situation.

Considering the attributes of mindfulness mentioned above, one sees the benefits of developing mindfulness as follows:

1.An ability to maintain and safeguard desired states of mind, by monitoring the cognitive process and the stream of thought; one accepts only that which is favourable to the mind and bars all that which is not. Moreover, by regulating and stilling the thinking process, one facilitates the attainment of concentration (*samādhi*).

2.Freedom, both physical and mental, and 'self-sufficiency'; the body and the mind are intrinsically at ease and relaxed, ready to encounter various situations, and able to effectively deal with things in the world.

3.An ability, in states of concentration, to guide the cognitive process and the stream of thought, and to expand their range of activity.

4.Investigation by the wisdom faculty proceeds with optimum clarity. By taking hold of a meditation object and, as it were, placing it in front of the mind for subsequent investigation, mindfulness acts as a basis on which wisdom can be developed and brought to perfection.

5.The purification of all volitional actions of body, speech and mind; a freedom from the tainted influence by craving and clinging. Accompanied by clear comprehension (*sampajañña*), mindfulness ensures that one's actions are guided by wisdom-by pure, reasoned discernment. [149]

Being mindful can help adolescents aware of their own circumstances and surrounding. Also, notice what they are still capable of doing which will finally lead them to be able to cope with adversities in life and become more resilient.

2.3.4 Effort *(Viriya)*

Effort *(Viriya)* can be analyzed as follows:

2.3.4.1 Significance of Effort *(Viriya)*

Viriya or Effort can be seen as a significant factor in Iddhi as success.[150] lddhi means success, fulfillment, special accomplishment, gain, to succeed, to succeed

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[149] Ibid., pp. 1339-1340.

[150] Ibid., pp. 1418-1419.

well, to accomplish, to attain, to realize, to bring a specific quality to completion.[151] *Viriya* or Effort is also one of the components in the five spiritual faculties or *Bala*.[152] The meaning of *viriya bala* is known as unshakeability with regard to idleness.[153] Effort is a vital quality in Buddhism, which is evident from the fact that right effort is one of three factors (along with right view and right mindfulness) which is required as a constant support for the other factors of the Eightfold Path.[154] In almost every group of spiritual factors found in the scriptures effort is included, represented by different *Pāli* terms. This Dhamma is for the energetic, not for the indolent[155] The following passages by the Buddha confirm the importance of effort:[156]

> May I put forth unremitting effort. Let only my skin, sinews and bones remain; let the flesh in my body dry up; yet there shall be no ceasing of energy till I have attained whatever can be won by manly strength, manly energy, manly effort. Thus should you train yourselves.[157]

People must make effort and produce results by their own strength and energy; they should not expect or appeal for desired results without putting forth effort, as is confirmed by this verse in the Dhammapada:

"Tumhehi kiccaṃ ātappaṃ akkhātāro tathāgatā."[158]

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[151] Ibid., p. 1418.

[152] Phra Brahmagunabhorn (P.A. Payutto), **Dictionary of Buddhism**, p. 187.

[153] Piya Tan, **Panca-Bala: The Five Spiritual Powers**, (Singapore: The Minding Center, 2004), p. 42.

[154] Bhikkhu P.A. Payutto, **Buddhadhamma, The Law of Nature and Their Benefits to Life**, p. 1328.

[155] Loc. cit.

[156] Bhikkhu P.A. Payutto, **Buddhadhamma, The Law of Nature and Their Benefits to Life**, p. 1328.

[157] Ibid., p. 1329.

[158] K. Siridhammananda, **The Dhammapada**, (Malaysia: Sasana Abhiwurdhi Wardhana Soeity, 1992), p. 502.

"You yourselves should make the effort; the *Tathāgatas* are only teachers."[159]

Putting forth effort is similar to developing other spiritual qualities; all these qualities must be cultivated in an integrated manner, not in isolation. When effort has been properly prepared and integrated in the mind, one is then ready to express it as concrete actions in the external world. It is not a matter of simply generating a wish to make effort and then willfully applying physical force in one's exertions, which may lead to excessive straining and have very harmful consequences.[160]

Right effort (*sammā-vāyāma*) is the sixth factor of the Eightfold Path. The suttas define right effort as follows:[161]

1. Generates wholesome enthusiasm, exerts effort, rouses energy, strives, and determines to prevent unarisen evil, unwholesome qualities from arising.

2. Generates wholesome enthusiasm, exerts effort, rouses energy, strives, and determines to abandon arisen evil, unwholesome qualities.

3. Generates wholesome enthusiasm, exerts effort, rouses energy, strives, and determines to foster unarisen wholesome qualities to come into being.

4. Generates wholesome enthusiasm, exerts effort, rouses energy, strives, and determines for the continuance, non-disappearance, increase, completion, thriving, and fulfilment of arisen wholesome qualities?

There are many stories in the scriptures of renunciants at the Buddha's time who belonged to other sects and who asked for ordination as a bhikkhu after gaining faith in the Buddha's teachings. When they discovered that a candidate who has previously been ordained in another religious tradition must undergo a form of initiation or test (to live under 'probation'-*titthiya-parivāsa*) for four months, they were not discouraged. On the contrary, some of them valiantly submitted themselves to this examination for four years.

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[159] Loc. cit.

[160] Bhikkhu P.A. Payutto, Buddhadhamma, **The Law of Nature and Their Benefits to Life**, p. 1329.

[161] Ibid., pp. 1326-1327.

People lacking energy may also want to achieve success, but when they hear that such success may take years to achieve, they are already exhausted and retreat; it is difficult for their spiritual practice to bear fruit and they tend to be restless and agitated. Energetic people possess a special force; whether they are working or engaged in Dhamma practice, their mind is unified and stable, intent upon the goal.[162]

2.3.4.2 Meaning of *Viriya*

Viriya means effort, energy, courage, bravery, perseverance, pressing forward, fighting spirit; not getting discouraged or intimidated by obstacles and difficulties. When one recognizes something as valuable and worthy of attainment, if energy has been roused, even if one hears that this thing can only be achieved with extreme difficulty, the path to its fulfilment is fraught with obstacles, or it will require months or years to realize, one is not disheartened; rather, one sees victory and success in this task as a challenge.[163] The Abhidhamma offers an additional definition:

> What is right effort? The rousing of energy (*viriyārambha*) in the mind; progress, perseverance, determination, effort, exertion, persistence, steadfastness, constancy, steady progress, not forsaking enthusiasm, not neglecting work, shouldering responsibility; energy, the faculty of energy, the power of energy, balanced effort, the enlightenment factor of energy, which is a factor of the Path, connected to the Path. This is called right effort.[164]

In these definitions note the importance of wholesome enthusiasm (*chanda*; 'wholesome desire'), which is the forerunner of right effort and is the essence of all forms of honourable perseverance.[165]

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[162] Bhikkhu P.A. Payutto**, Buddhadhamma, The Law of Nature and Their Benefits to Life**, p. 1415.

[163] Loc. cit.

[164] Ibid., p. 1327.

[165] Loc. cit.

2.3.4.3 Principles of *Viriya*

Right effort is divided into four factors, the so-called 'right endeavour' (*sammappadhāna*) or the four endeavours (*padhāna*), and each of these four endeavours has a specific name, as follows:[166]

1. *Saṁvara-padhāna*: the endeavour to prevent or to be on guard against (unarisen unwholesome qualities).

2. *Pahāna-padhāna*: the endeavour to abandon or to eliminate (arisen unwholesome qualities).

3. *Bhāvanā-padhāna*: the endeavour to cultivate or to develop (unarisen wholesome qualities).

4. *Anurakkhanā-padhāna*: the endeavour to protect, safeguard, or increase (arisen wholesome qualities).

These four efforts are sometimes explained by presenting examples:[167]

1. *Saṁvara-padhāna*: when a monk sees a material form with the eye, he does not grasp at its signs and features (he is not captivated by its dominant and minor attributes). He practises in order to restrain the sense faculties, which when unrestrained are the cause for the unwholesome mind states of covetousness and aversion to overwhelm the mind. He protects the eye faculty, he is restrained in regard to the eye faculty (the same for hearing sounds, smelling odours, savouring tastes, contacting tactile objects by way of the body, and cognizing mental objects by way of the mind).

2. *Pahāna-padhāna*: a monk does not permit thoughts of sensuality, thoughts of ill-will, thoughts of cruelty, and evil, unwholesome states that have arisen to be sustained; he abandons them, decreases them, brings them to destruction, makes them without remainder.

3. *Bhāvanā-padhāna*: a monk develops the seven factors of enlightenment which rely on seclusion, dispassion, and cessation, and incline towards liberation.

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[166] Loc. cit.

[167] Ibid., p. 1328.

4. *Anurakkhanā-padhāna*: a monk nurtures the 'concentrative signs' (*samādhinimitta*), that is, the six 'perceptions' (*saññā*).[168]

Although right effort as one of the Path factors is an internal quality, for it to be effective and to be developed, it must rely on an interaction with the outside world. This includes how one responds to various sense impressions, and generally how one behaves, lives one' life, and engages in various activities. It also includes how one's environment affects one's effort and the cultivation of related spiritual factors, in both favourable and adverse ways.[169]

Concluding Remarks

In this study, the influential factors in Buddhism concerning resilience are The Words of Others *(Paratoghosa)*, Wise Reflection *(Yoniso-manasikāra)*, Mindfulness (*Sati*) and Effort *(Viriya)*. According to the teaching of the Buddha, The Words of Others *(Paratoghosa)* and Wise Reflection *(Yoniso-manasikāra)* are the wellspring of right view. Resilience refers to the process of, capacity for, or outcome of successful adaptation and problem solving despite challenging or threatening circumstances. Likewise, having right view or *sammā diṭṭhi* is essential for problem-solving, with correct understanding, opinions, ways of thinking, attitudes and values and wisdom at its core, which leads to extinction of suffering. Moreover, Mindfulness (*Sati*) can help individuals to be careful and prudent; it prevents one from falling into bad or harmful ways. It makes ones to be aware of their own circumstances, thereby leading to insight or wisdom on solving problems and overcoming challenges in life. In addition, Effort *(Viriya)* is a crucial behavioral competency when individuals have to overcome significant obstacles. It brought about success and would lead to continual development of personal competence, ability to cope under pressure.

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[168] Loc. cit.

[169] Ibid., p. 1330.

2.3.5 Parent-child bounding

2.3.5.1 Definitions

Parental bonding can be described as an attachment between the child and the parent. This attachment theory is based on the idea that there are individual differences in terms of how infants become emotionally bonded to their primary caregivers and how these first attachment experiences influence the future developments of infants in social, cognitive and emotional aspects.[170] According to Bowlby[171], attachment is determined by the parent's attitude and behavior towards the infant's needs. Secure attachment occurs when the caregiver is always sensitive and consistent in responding to child's need. In contrast, parents who often neglect or reject the child's need for attention will lead to insecure attachment.

Besides, another term used to describe enduring bond between parent and child is called the "parent-child connectedness" (PCC).[172] This PCC is measured using two factors – control and warmth. Warmth factor includes characteristics such as trust, flexibility, shared optimism, autonomy or affection[173] while parents who scored highly in control factor are more likely to deprive their children from decision-making or would restrict their freedom in making friends.[174] Examinations of PCC[175] have explored the ongoing relationship between parents and children, which are often described in terms of different parenting styles: authoritative, authoritarian, permissive

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[170] Bowlby, J., "Attachment and Loss", **Parent-Child Connectedness: Implications for Research, Interventions, and Positive Impacts on Adolescent Health,** ed. by Bean, S., Lezin, N., Rolleri, L. A., & Taylor, J., (California: ETR Associates, 2004): 1-85.

[171] Bowlby, J., "The Making and Breaking of Affectional Bonds", **British Journal of Psychiatry**, Vol. 130 No. 3 (March, 1977): 201-210.

[172] Brook, J. S., D. W. Brook, et al., "The Psychosocial Etiology of Adolescent Drug Use: A Family Interactional Approach", **Genetic, Social, & General Psychology Monographs**, Vol. 116 No. 2 (May, 1990): 111-267.

[173] Miller, B.C., Benson, B., & Galbraith, K. A., "Family Relationships and Adolescent Pregnancy Risk: A Research Synthesis", **Developmental Review**, Vol. 21 (2001): 1-38.

[174] Bean, S., Lezin, N., Rolleri, L. A., & Taylor, J., **Parent-Child Connectedness: Implications for Research, Interventions, and Positive Impacts on Adolescent Health,** (California: ETR Associates, 2004), pp. 10-11.

[175] Ibid., pp. 8-9.

and neglecting parenting. Authoritative parenting combines both high warmth scores with moderate levels of control. In contrast, authoritarian parenting is defined by high level of control through rigid rules whereas permissive parenting is characterized by low or high warmth with low level of control The most favorable parenting style is authoritative parenting (high warmth-moderate control), in which parents are usually emotionally warm, affectionate, and able to combine with a set of firm, yet fair disciplinary style. By doing so, they are able to create an emotional context in which parent-children connectedness (PCC) is high.

2.3.5.2 The Theory of Attachment: Parent-child connectedness (PCC)'s or Parent-child bonding's roots[176]

Research on the bonds between children and parents has its formal roots in the theory of attachment. Attachment theory is based on the idea that an infant's first attachment experience (initially to his or her mother) profoundly shapes the social, cognitive, and emotional developments that follow. The concept of attachment was proposed by Bowlby[177] more than three decades ago to describe the fundamental bond between parent and infant that is essential to survival and development. Bowlby asserts that these developmental processes are the product of the interaction of a unique genetic endowment with a particular environment, and that the infant's emerging social, psychological, and biological capacities cannot be understood apart from its relationship with the mother.

The concept of PCC overlaps considerably with that of attachment, but PCC is broader. In the broader view of PCC that is emerging from child development research, both parents and children are acknowledged as active players, or agents.[178] In essence, PCC is characterized by the quality of the emotional bond between parent and child and by the degree to which this bond is both mutual and sustained over time.

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[176] Ibid., pp. 5-8.

[177] John Bowlby, **Attachment and Loss: Volume 1 Attachment**, 2nd Edition, (New York: Basic Books, 1982), p. xii

[178] Maccoby, E. E., & Martin, J.A., "Socialization in the context of the family: Parent-child Interaction", **Handbook of Child Psychology,** ed. by P. H. Mussen, & E. M. Hetherington, (New York: Wiley,1983): 1-101.

Blum and Rinehart define parent and family connectedness as "the highest degree of closeness, caring, and satisfaction with parental relationship…feeling understood, loved, wanted, and paid attention to by family members".[179] According to Brook, mutual attachment (another Parent-child bonding synonym) is "an enduring bond between parent and child, characterized by nurturance, little conflict, and the child's identification with the parent".[180] In a later study, Brook, Whiteman et al. describe four dimensions important to the attachment relationship between parent and child as follows:[181]

1. Identification (the child's identification with the parent's values)

2. Lack of conflict (a function of open communication and joint, effective problem solving)

3. Warmth (an intense, lasting, affectionate bond)

4. Involvement (a reflection of the parent's "child-centeredness")

When PCC is high in a family, the "emotional climate" is one of affection, warmth, satisfaction, trust, and minimal conflict (defined by some researchers as "cohesion"). Parents and children enjoy spending time together, communicate freely and openly, support and respect one another, share similar values, and have a sense of optimism about the future. This package of desirable family attributes also has been called "family strengths".[182]

Conversely, when PCC is very low, the emotional climate is harsher. Instead of affection, parents and children alike experience hostility and anger, sometimes to the

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[179] Blum, R. W., Rinehart, P.M., "Reducing the Risk: Connections that Make a Difference in the Lives of Youth", **Research Report**, (Division of General Pediatrics and Adolescent Health: University of Minnesota, 1997), p. 16.

[180] Brook, J. S., D. W. Brook, et al., "The Psychosocial Etiology of Adolescent Drug Use: A Family Interactional Approach", **Genetic, Social, & General Psychology Monographs**, Vol. 116 No. 2 (May, 1990): 111-267.

[181] Brook, J. S., M. Whiteman, et al., "Role of Mutual Attachment in Drug Use: A Longitudinal Study", **Journal of the American Academy of Child & Adolescent Psychiatry**, Vol. 32 No. 5 (September, 1993): 982-989.

[182] Moore, K. A., "Family Strengths and Youth Behavior Problems: Analyses of Three National Survey Databases", **Family Health: From Data to Policy**, ed. by G. E. Hendershot & F.B. LeClere, (Minnesota: National Council on Family Relations, 1993): 64-74.

point of violence (either directly or as witnesses). Unresolved conflict is high between parents themselves and between parents and children. Communication, understanding, and respect are absent. Instead of mutual attachment, there is something more akin to mutual detachment. A series of adverse consequences may follow, from association with deviant peers to risky behaviors to difficulties forming one's own intimate attachments later in life.

Parent-child connectedness can be thought of as the family equivalent of social capital. Social capital has been defined in various ways. One relatively brief and useful definition is Putnam's: "the features of social life – networks, norms, and trust – that enable participants to act together more effectively to pursue shared objectives".[183] A hallmark of social capital (and of financial capital, hence the term) is that the very processes that create it in the first place – in social capital's case, trust, reciprocity, and networks – are the ones that strengthen one's capacity to create even more, in a self-sustaining and self-perpetuating cycle. Its protective, positive effects derive from a wonderful irony: the more one creates, the stronger one becomes – and thus the less one needs to draw upon the reserves.

During adolescence a child's attachment to his parents changes. Other adults may come to assume an importance equal to or greater than that of the parents, and sexual attraction to age mates begins to extend the picture. As a result individual variation, already great, becomes even greater. At one extreme are adolescents who cut themselves off from parents; at the other are those who remain intensely attached and are unable or unwilling to direct their attachment behaviour to others; between the extremes lie the great majority of adolescents whose attachment to parents persists but whose ties to others are of much importance also. For most individuals the bond to parents continues into adult life and affects behaviour in countless ways. [184]

The mutual attachment, resilience, support, and optimism that seem to characterize high PCC seem to function in a similar way, giving both parents and

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[183] Putnam, R. D., "The Strange Disappearance of Civic America", **American Prospect**, Vol.7 No. 24 (December, 1996): 7-24.

[184] John Bowlby, **Attachment and Loss: Volume 1 Attachment**, p. 207.

children a day-to-day life relatively free of conflict and animosity, while buffering them from many kinds of adversity.[185] During adolescence and adult life a measure of attachment behaviour is commonly directed not only towards persons outside the family but also towards groups and institutions other than the family. A school or college, a work group, a religious group or a political group can come to constitute for many people a subordinate attachment-'figure', and for some people a principal attachment-'figure'. In such cases, it seems probable, the development of attachment to a group is mediated, at least initially, by attachment to a person holding a prominent position within that group.[186]

2.3.5.3 Parent-child Bonding in Adolescents

A number of therapeutic interventions have evolved from attachment theory, although the majority of these focus were primarily concerned with families with younger children. Recently, therapeutic interventions are emerging for families with adolescent children, and many show considerable promise in reducing risk behaviour in adolescents.[187]

Links between the bonds of parent-adolescent and the development of individual adolescents have been the focus of most of the research on families as contexts of adolescent development. In adolescence, Parent-child bonding is important to healthy transitional period of adjustment. Growing evidence suggests that healthy transition to autonomy and adulthood is facilitated by secure attachment and emotional connectedness with parents.[188]

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[185] Bean, S., Lezin, N., Rolleri, L. A., & Taylor, J., **Parent-Child Connectedness: Implications for Research, Interventions, and Positive Impacts on Adolescent Health,** (California: ETR Associates, 2004), p. 7.

[186] John Bowlby, **Attachment and Loss: Volume 1 Attachment**, p. 207.

[187] Liddle, H.A., "Attachment and Family Therapy: The Clinical Utility of Adolescent-Family Attachment Research", **Family Process**, Vol. 41 No. 3 (Fall, 2002): 455-476.

[188] Ryan, R.M., & Lynch, J.H., "Emotional Autonomy versus Detachment: Revisiting the Vicissitudes of Adolescence and Young Adulthood", **Child Development**, Vol. 60 (1989): 340-56.

A previous research study also suggested that high parental bonding may be a critical variable associated with psychological well-being in adolescence. [189] Adolescent-parent attachment bond has profound effects on cognitive, social and emotional functioning. Securely attached adolescents also suffer fewer mental health problems such as anxiety, stresss, depression[190], personality pathology[191], and negative avoidance behaviors (e.g. drinking or using drugs).[192]

2.3.5.4 Parental Bonding Instrument (PBI)

To measure the bonding between parent and child, Parker, Tupling and Brown[193] developed the Parental Bonding Instrument (PBI) to assess the parental characteristics – care and overprotection, which might contribute to the quality of attachment. Twelve of the items on the PBI are identified as care items (e.g., affection, emotional warmth, empathy, and closeness versus emotional coldness, indifference and neglect) and another 13 items are identified as protection or control items (e.g. overprotection, intrusion, control, prevention of independence versus independency and autonomy).

Concluding Remarks

In summary, the bond to parents shapes the social, cognitive, and emotional developments of an individual from infancy to adulthood. It affects behaviour in countless ways. To recapitulate, the theory of attachment underlines the importance of Parent-child bonding for adolescents as a buffer against many kinds of adversity. The

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[189] Nada-Raja, S., McGee, R., & Stanton, W. R., "Perceived Attachments to Parents and Peers and Psychological Well-Being in Adolescence", **Journal of Youth and Adolescence**, Vol. 21 No. 4 (August, 1992): 471-485.

[190] Sund, A. M., & Wichstrom, L., "Insecure Attachment as A Risk Factor for Future Depressive Symptoms in Early Adolescence", **Journal of American Academy of Child and Adolescent Psychiatry**, Vol. 41 No. 12 (December, 2002):1478-1485.

[191] Nakash-Eisikovits, O., Dutra, L., & Westen, D., "Relationship between Attachment Patterns and Personality Pathology in Adolescents", **Journal of American Academy of Child and Adolescent Psychiatry**, Vol. 41 No. 9 (September, 2002): 1111-1123.

[192] Howard, M. S., & Medway, F. J., "Adolescents' Attachment and Coping with Stress", **Psychology in the Schools**, Vol. 41 No.3 (2004): 391-402.

[193] Parker, G., Tupling, H., & Brown, I. B., "A Parental Bonding Instrument", **British Journal of Medical Psychology**, Vol. 52 No. 1 (1979): 1-10.

mutual attachment, resilience, support, and optimism provide both parents and children a day-to-day life relatively free of conflict and animosity. What emerges most consistently as protective is the adolescents' feeling of connectedness with parents and family. Stated briefly, feeling loved and cared for by parents matters in a significant way. When adolescents feel connected to their families, they are less likely to get involved with risky behaviours. Parent-child bonding plays a vital part in nurturing the characteristics in adolescents that help them to cope with problems.

2.3.6 Emotion Regulation

2.3.6.1 Definitions

In the past century, precursors to the contemporary study of emotion regulation have focused on anxiety regulation of the psychoanalytic tradition, the stress and coping tradition[194], and self-regulation[195]. However, until the early 1990s, there were relatively few papers each year containing the term emotion regulation. Now there are numerous numbers of new publications each year, making emotion regulation one of the fastest growing areas within the field of psychology.[196]

Koole[197] defines Emotion regulation as the set of processes whereby people seek to redirect the spontaneous flow of their emotions. In a broad sense, emotion regulation refers to the set of processes whereby people manage all of their emotionally charged states, including specific emotions, affect, mood, and stress. Emotion regulation determines how easily people can leave a given emotional state.

Gross [198] provides an explaination that Emotion regulation refers to the processes by which individuals influence which emotions they have, when they have

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[194] Gross, J. J., "The Emerging Field of Emotion Regulation: An Integrative Review", **Review of General Psychology**, Vol. 2 No. 3 (1998): 271-299.

[195] Mischel, W., "From Good Intentions to Willpower", **The Psychology of Action**, ed. by Gollwitzer & J. Bargh, (New York: Guilford Press, 1996): 197-218.

[196] Koole, S. L., "The Psychology of Emotion Regulation: An Integrative Review", **Cognition and Emotion**, Vol. 23 No. 1 (January, 2009): 4-41.

[197] Loc. cit.

[198] Gross, J. J., "The Emerging Field of Emotion Regulation: An Integrative Review", **Review of General Psychology**, Vol. 2 No. 3 (1998): 271-299.

them, and how they experience and express these emotions. Emotion regulatory processes may be automatic or controlled, conscious or unconscious, and may have their effects at one or more points in the emotion generative process.

According to Thompson[199], Emotion regulation consists of the extrinsic and intrinsic processes responsible for monitoring, evaluating, and modifying emotional reactions, especially their intensive and temporal features, to accomplish one's goals.

Gross and Ricardo[200] further explain that Emotion regulation may be used to refer to either of two related phenomena: the regulation (of something) by emotions, or the regulation of emotions themselves. Because emotions coordinate our responding to important environmental events, whenever we have an emotion, it may be said to be regulating our responses. This sense of emotion regulation-regulation of our behavior and mental processes by emotions-is therefore coextensive with emotion.

Gross and Levenson[201] define the process of emotion regulation as the manipulation in self or others of either emotion antecedents or one or more of the components of an emotional response-behavioral, subjective, or physiological.

Thus, Emotion regulation is concerned with how emotions themselves are regulated (regulation of emotions), rather than how emotions regulate something else (regulation by emotions). Defined in this way, many different activities count as emotion regulatory.

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[199] Thompson R., "Emotion Regulation: A Theme in Search of a Definition", **Emotion Regulation: Biological and Behavioral Considerations (Monographs of the Society for Research in Child Development)**, ed. by Fox NA, (Chicago: University of Chicago Press, 1994): 27-28.

[200] Gross, J. J., & Muñoz, R. F., "Emotion Regulation and Mental Health", **Clinical Psychology: Science and Practice**, Vol. 2 No. 2 (1995): 151-164.

[201] Gross, J. J., & Levenson, R. W., "Emotional Suppression: Physiology, Self-Report, and Expressive Behavior", **Journal of Personality and Social Psychology**, Vol. 64 No.6 (1993): 970-986.

2.3.6.2 Theoretical Background: A Process Model of Emotion Regulation

Gross[202] proposed a Process Model of Emotion regulation underlying the model as a conception of the emotion-generative process found in the work of a number of prior emotion theorists. The conception holds that an emotion begins with an evaluation of emotion cues. When attended to and evaluated in certain ways, emotion cues trigger a coordinated set of response tendencies that involve experiential, behavioral, and physiological systems.

Figure 2.2 A Process Model of Emotion Regulation[203]
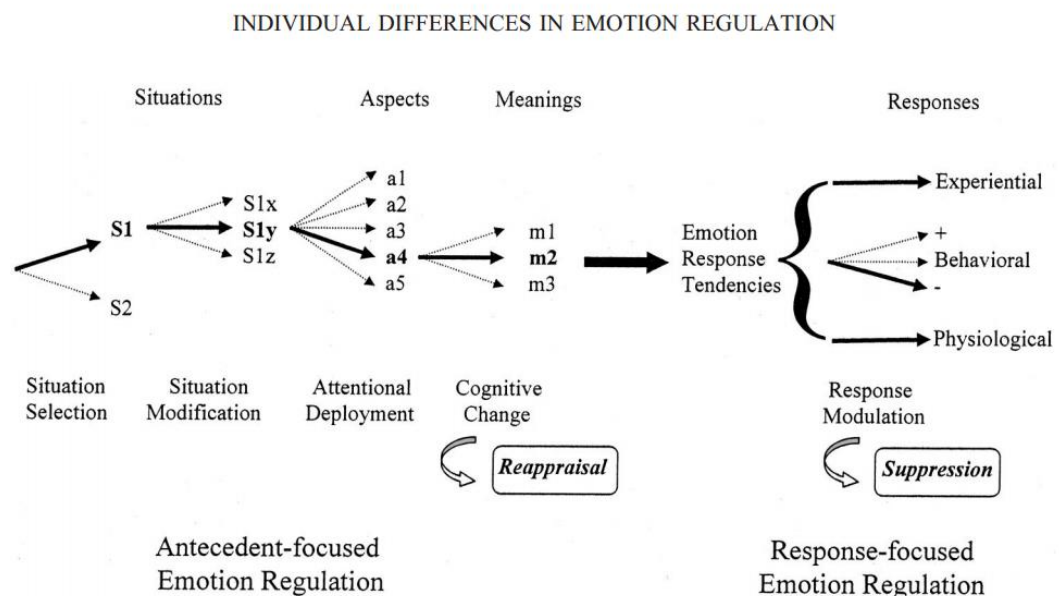
Figure 2.2 presnts a process model of Emotion regulation. According to this model, emotion may be regulated at five points in the emotion generative process: (1) selection of the situation, (2) modification of the situation, (3) deployment of attention, (4) change of cognitions, and (5) modulation of experiential, behavioral, or

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[202] Gross, J. J., "Emotion Regulation: Conceptual Foundations", **A Handbook of Emotion Regulation**, ed. by James J. Gross, 2nd Edition, (New York: Guilford Press, 2007), p. 7.

[203] Gross, J. J., & John, O.P., "Individual Differences in Two Emotion Regulation Processes: Implications for Affect, Relationships, and Well-Being", **Journal of Personality and Social Psychology**, Vol. 85 No.2 (2003): 348-362.

physiological responses. The first four of these processes are antecedent-focused, whereas the fifth is response-focused. The number of response options shown at each of these five points in the illustration is arbitrary, and the heavy lines indicate a particular option that might be selected. The model can be grouped into three categories of emotion regulation strategies that target the different aspects of the emotional experience: the external situation by changing the environment, the internal situation of how one is thinking of the situation, or the outward response of emotional expression.

Rather than studying all of the many emotion regulation strategies at once, Gross and John[204] decided to focus in their experimental work on two specific strategies that people use commonly in everyday life: cognitive reappraisal and expressive suppression.

Cognitive reappraisal is a form of cognitive change that involves construing a potentially emotion-eliciting situation in a way that changes its emotional impact.[205] For example, during an admissions interview, one might view the give and take as an opportunity to find out how much one likes the school, rather than as a test of one's worth. Expressive suppression is a form of response modulation that involves inhibiting ongoing emotion-expressive behavior.[206] For example, one might keep a poker face while holding a great hand during a card game.

Reappraisal is an antecedent-focused strategy: it occurs early, and intervenes before the emotion response tendencies have been fully generated. This means that reappraisal can thus efficiently alter the entire subsequent emotion trajectory. More specifically, when used to down-regulate negative emotion, reappraisal should successfully reduce the experiential and behavioral components of negative emotion.

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[204] Gross, J.J., & John, O.P., "Individual Differences in Two Emotion Regulation Processes: Implications For Affect, Relationships, and Well-Being", **Journal of Personality and Social Psychology**, Vol. 85 No.2 (2003): 348-362.

[205] Lazarus, R. S., & Alfert, E., "Short-Circuiting of Threat by Experimentally Altering Cognitive Appraisal", **Journal of Abnormal and Social Psychology**, Vol. 69 No. 2 (August, 1964): 195-205.

[206] Gross, J. J., & John, O. P., "Mapping the Domain of Emotional Expressivity: Multi-Method Evidence for a Hierarchical Model", **Journal of Personality and Social Psychology**, Vol. 74 (1998): 170-191.

By contrast, suppression is a response-focused strategy: it comes relatively late in the emotion-generative process, and primarily modifies the behavioral aspect of the emotion response tendencies.

Suppression should thus be effective in decreasing the behavioral expression of negative emotion, but might have the unintended side effect of also clamping down on the expression of positive emotion. At the same time, suppression will not be helpful in reducing the experience of negative emotion, which is not directly targeted by suppression and may thus continue to linger and accumulate unresolved. In addition, because suppression comes late in the emotion generative process, it requires the individual to effortfully manage emotion response tendencies as they continually arise. These repeated efforts may consume cognitive resources that could otherwise be used for optimal performance in the social contexts in which the emotions arise. The sense of not being true to oneself, of being inauthentic rather than honest with others[207], may well lead to negative feelings about the self and alienate the individual not only from the self but also from others.

2.3.6.3 Emotion Regulation in Adolescents

The life phase "adolescence" refers to the transition from childhood to adulthood. The period of adolescence begins with the physical changes of puberty and ends with the assumption of adult roles in the society. During adolescence, emotionally challenging situations typically become more frequent and intense.These challenges implicate the development of skills that are necessary for identity formation of adolescence.[208]

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[207] Sheldon, K. M., Ryan, R. M., Rawsthorne, L. J., & Ilardi, B., "Trait Self and True Self: Cross-Role Variation in the Big-Five Personality Traits and Its Relations with Psychological Authenticity and Subjective Wellbeing", **Journal of Personality and Social Psychology**, Vol. 73 (1997): 1380-1393.

[208] Erikson, E. E., **Identity: Youth and Crisis**, (New York: Norton, 1968), p. 158.

Emotion regulation has been found to make a substantial contribution in adolescents' ability to weather the developmental challenges they face.[209] Both over- and underregulation of emotion are assumed to imply risks for adolescents' socioemotional adaptation, that is, for their ability to adjust to the socioemotional challenges they encounter. Several research studies revealed a considerable body of evidence that indeed links emotion regulation skills to higher social competence[210], better adaptive coping skills, more prosocial behavior, better academic achievements[211], and fewer internalizing and externalizing problems.[212]

Emotion regulation has also been implicated in more peer acceptance, higher peer status, and a lower likelihood of experiencing chronic victimization and bullying by peers.[213] Available evidence shows that the development of diverse problems in terms of adolescent psychopathology stems from that fact that there is involvement in

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[209] McLaughlin, K. A., Hatzenbuehler, M. L., Mennin, D. S., & Nolen-Hoeksema, S., "Emotion Dysregulation and Adolescent Psychopathology: A Prospective Study", **Behaviour Research and Therapy**, Vol. 49 No.9 (September, 2011): 544-554.

[210] Bell, K. L., & Calkins, S. D., "Relationships as Inputs and Outputs of Emotion Regulation", **Psychological Inquiry**, Vol. 11 No. 3 (2000): 160-163.

[211] Buckley, M., & Saarni, C., "Emotion Regulation: Implications for Positive Youth Development", **Handbook of Positive Psychology in Schools**, ed. by R. Gilman, E. S. Huebner, & M. J. Furlong, (New York: Routledge, 2009), pp. 107-118.

[212] Zeman, J., Cassano, M., Perry-Parrish, C., & Stegall, S., "Emotion Regulation in Children and Adolescents", **Journal of Developmental and Behavioral Pediatrics**, Vol. 27 No. 2 (April, 2006): 155-168.

[213] Buckley, M., & Saarni, C., "Emotion Regulation: Implications for Positive Youth Development", **Handbook of Positive Psychology in Schools**, ed. by R. Gilman, E. S. Huebner, & M. J. Furlong, (New York: Routledge, 2009), pp. 107-118.

emotion regulation, including anxiety, aggressive behavior[214], depression at the social context level[215], depressive disorders[216], as well as eating disorders in females.[217]

Adolescents' emotional lives are distinct from those of children or adults: They react more strongly to emotion-eliciting situations[218], experience negative and mixed emotions more frequently[219], and fluctuate more rapidly in their emotional states.[220] High school students report higher levels of distress than those in grades 7 and 8. Teens in rural areas report slightly higher emotional distress when compared with urban and suburban peers.[221]Emotion regulation is assumed to play a key role in these characteristics of adolescents' emotional experiences.[222] It has also been proposed to

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[214] McLaughlin, K. A., Hatzenbuehler, M. L., Mennin, D. S., & Nolen-Hoeksema, S., "Emotion Dysregulation and Adolescent Psychopathology: A Prospective Study", **Behaviour Research and Therapy**, Vol. 49 No.9 (September, 2011): 544-554.

[215] Silk, J. S., Vanderbilt-Adriance, E., Shaw, D. S., Forbes, E. E., Whalen, D. J., Ryan, N. D., et al., "Resilience Among Children and Adolescents at Risk for Depression: Mediation and Moderation Across Social and Neurobiological Contexts", **Development and Psychopathology**, Vol. 19 No. 3 (Summer, 2007): 841-865.

[216] Yap, M. B., Allen, N. B., & Sheeber, L., "Using an Emotion Regulation Framework to Understand the Role of Temperament and Family Processes in Risk for Adolescent Depressive Disorders", **Clinical Child and Family Psychology Review**, Vol. 10 (2007): 180-196.

[217] Sim, L., & Zeman, J., "The Contribution of Emotion Regulation to Body Dissatisfaction and Disordered Eating in Early Adolescent Girls", **Journal of Youth and Adolescence**, Vol. 35 No. 2 (2006): 219-228.

[218] Miller, E. M., & Shields, S. A., "Skin Conductance Response as a Measure of Adolescents' Emotional Reactivity", **Psychological Reports**, Vol. 46 (1980): 587-590.

[219] Larson, R., & Asmussen, L., "Anger, Worry, and Hurt in Early Adolescence: An Enlarging World of Negative Emotions", **Adolescent Sstress: Causes and Consequences**, ed. by M. E. Colton & S. Gore, (New York: de Gruyter, 1991), pp. 21-41.

[220] Larson, R., Moneta, G., Richards, M. H., & Wilson, S., "Continuity, Stability, and Change in Daily Emotional Experience Across Adolescence", **Child Development**, Vol. 73 No.4 (July-August, 2002): 1151-1165.

[221] Blum, R. W., Rinehart, P.M., "Reducing the Risk: Connections that Make a Difference in the Lives of Youth", **Research Report**, p. 16.

[222] Opitz, P. C., Gross, J. J., & Urry, H. L., "Selection, Optimization, and Compensation in The Domain of Emotion Regulation: Applications to Adolescence, Older Age, And Major Depressive Disorder" **Social and Personality Psychology Compass**, Vol. 6 No. 2 (2012): 142-155.

be a central component of adolescents' more general socioemotional adaptation, that is, their ability to adjust to the socioemotional challenges they face.[223]

Emotion regulatory skills are built up incrementally over time. By late childhood and early adolescence, increasingly sophisticated cognitive abilities permit new forms of emotion regulation (e.g., reframing, taking another's point of view, adequately representing distant goals). There is also considerably greater opportunity to shape one's environment by choosing fnends, activities, and eventuallywhether or where to continue in school. Adolescents develop a sense of self that includes notions about their emotional and interpersonal style, as well as their preferred methods of emotion regulation. Adaptive forms of emotion regulation include culturally sanctioned activities such as sports, music, or involvement with academic activities. Other potent and often maladaptive methods of emotion regulation also may be employed, such as the use of psychoactive substances [224], which typically begins during early adolescence.[225]

2.3.6.4 Emotion Regulation Questionnaire (ERQ)

The ERQ[226] is a 10 item self-report measure developed to assess distinct differences in the characteristic use of two emotion regulation strategies: cognitive reappraisal and expressive suppression. The reappraisal factor consists of six items intended to evaluate how individuals redefine an emotionally eliciting situation such that its emotional impact is modified. The suppression factor consists of four items intended to measure how often individuals regulate emotions by inhibiting emotional expression.

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[223] Silk, J. S., Steinberg, L., & Morris, A. S., "Adolescents' Emotion Regulation in Daily Life: Links to Depressive Symptoms and Problem Behavior", **Child Development**, Vol. 74 No. 6 (November, 2003): 1869-1880.

[224] Brandon, T. H., "Negative Affect as Motivation to Smoke", **Current Directions in Psychological Science**, Vol. 3 No.2 (1994): 33-37.

[225] Félix-Ortiz, M., Muñoz, R., & Newcomb, M. D., "The Role of Emotional Distress in Drug Use Among Latino Adolescents", **Journal of Child & Adolescent Substance Abuse**, Vol. 3 No. 4 (1995): 1-22.

[226] Gross, J.J., & John, O.P., "Individual Differences in Two Emotion Regulation Processes: Implications For Affect, Relationships, and Well-Being", **Journal of Personality and Social Psychology**, Vol. 85 No.2 (2003): 348-362.

Concluding Remarks

To summarise, Emotion regulation refers to shaping emotions that individuals have and how they experience or express these emotions. It is concerned with how emotions are regulated. Two specific strategies that people commonly use to regulate their emotions in everyday life are cognitive reappraisal and expressive suppression. Emotion regulation makes a substantial contribution in development of skills that are necessary for identity formation of adolescence and the ability to weather the developmental challenges they face. Emotion Regulation also implicates better adaptive coping skills during the transitional period of adolescents.

2.4 Relevant Research

Several research studies have shown that resilience is particularly important for adolescence as a period of transition can be quite complex and demanding, requiring the capability of coping with the developmental process and other related issues.

Resilience on Adolescents

An adolescent who is resilient is likely to enter adulthood with a good chance of coping well – even if he or she has experienced difficult circumstances in life.[227] Adolescents who are resilient may be better able to avoid risky behaviors, such as violence, substance use, and adolescent pregnancy, than are other adolescents.[228] Some research suggests that resilient adolescents may be in a better position to avoid risky behaviors, such as violence, substance abuse, and adolescent pregnancy, than are other adolescents. Adolescents who are resilient also find ways to reduce the negative effects of stress on their lives. [229]

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[227] David Murphey et al., "Adolescent Health Highlight, Positive Mental Health: Resilience," **Journal of Child Trends**, Vol. 3 No. 1 (January, 2013): 1.

[228] Charlotte Ball et al., **Promotion and Prevention in Mental Health: Strengthening Parenting and Enhancing Child Resilience**, (Rockville: DHHS Publication, 2007), p. 10.

[229] Michael Resnick et al., "Protective Factors, Resiliency, and Healthy Youth Development," **Adolescent Medicine: State of the Art Reviews**, Vol. 11 No. 1 (February, 2000): 157-164.

An adolescent who is resilient has an advantage when it comes to meeting the challenges and responsibilities of adulthood, even if he or she has experienced circumstances such as poverty, health problems, or strained family relationships.

In the context of mental health, resilience can be viewed as the ability to handle stress positively. Adolescents' stress can come from multiple directions—school; relationships (with friends, romantic partners, and parents); hormonal and physical changes associated with adolescence; impending decisions about college and career; pressures to conform or to engage in risky behaviors; family financial problems; dangerous neighborhoods; and more.

Resilience can also be viewed as the product of the stressors an adolescent is currently bearing; the adolescent's genetic temperament; his or her competence both for independence and for seeking help when appropriate; and the social support provided by family members and others.[230]

Research has identified a number of characteristics of adolescents that are associated with resilience. Among these characteristics are having:[231]

1. One or more adults providing caring support;

2. An appealing, sociable, easygoing disposition;

3. Good thinking skills ("intelligence" as traditionally defined, but also judgment and social skills);

4. One or more talents (things a person does really well);

5. Belief in oneself and trust in one's ability to make decisions;[232] and

6. Religiosity or spirituality.[233]

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[230] Emmy Werner, "Resilience in Development," **Current Directions in Psychological Science**, Vol. 4 No. 3 (June, 1995): 81-85.

[231] A.S. Masten et al., "The Development of Competence in Favorable and Unfavorable Environments: Lessons from Research on Successful Children," **American Psychologist**, Vol. 53 No. 2 (February, 1998): 205-220.

[232] Bruce Compas et al, "Perceived Control and Coping with Stress: A Developmental Perspective," **Journal of Social Issues**, Vol. 47 No. 4 (January,1991): 23-34.

[233] Christian Smith and Melinda L. Denton, **Soul Searching: The Religious and Spiritual Lives of American Teenagers**, (New York: Oxford University Press, 2005), p. 27.

2.5 Conceptual Framework

The Buddhist psychological factors were obtained from the qualitative research by conducting the in-depth intrviews with 12 key-informants and were further investigated through the literature review: primary sources of English translations of Tipiṭaka, the secondary sources of commentaries, textbooks, research works, Buddhist journals, psychology journals and other related reseach and literatures in both western psychological paradigm and Buddhism.

The data and factors obtained from the key-informants in the qualitative researh in the first stage of the study will be used as variables in quantitative researh to construct a questionnaire to collect quantitative data in the later part of the research to prove the significance of those influential factors that help promote resilience among adolescents. The conceptual framework of the research entitled "The Effects of Buddhist Psychological Factors on the Resilience of Adolescents in Bangkok" is shown in Figure 2.3.

Figure 2.3 The Conceptual Framework

Independent Variables   Dependent Variable

| Personal Factors |

| Buddhist Psychological Factors |

| The Levels of Resilience of Adolescents in Bangkok |
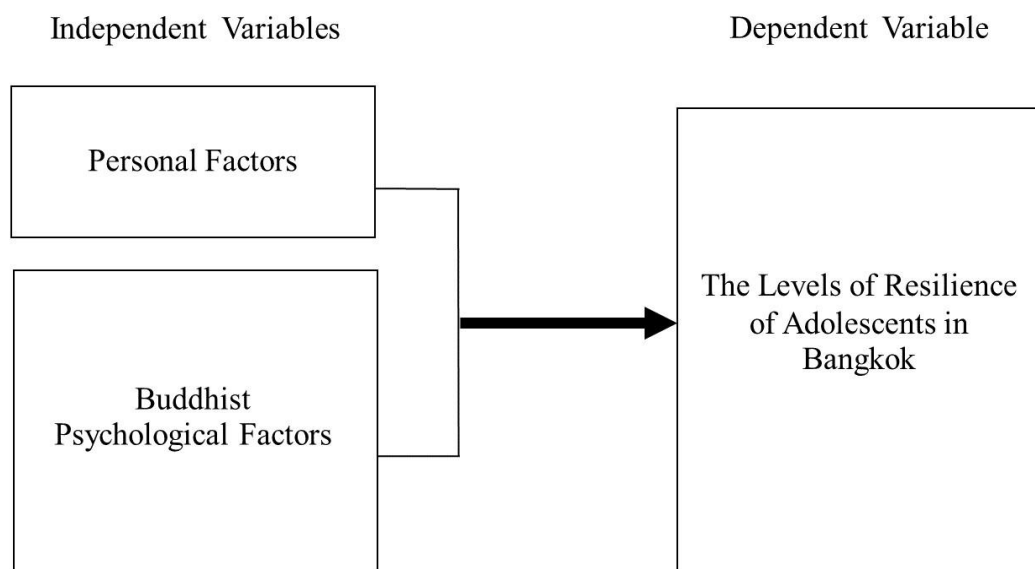
Chapter III
Methodology

This research can be described as mixed methods. The first part of the study began with qualitative methods. This approach led to a wide and deep understanding in order to investigate the concept of resilience in regard to the western psychological paradigm and Buddhism. Quantitative methods was applied in the last part of the study. Data obtained from the qualitative study were used to construct an online questionnaire to examine the statistical significance of each influenced factor. Finally, the statistical estimation of the effects of Buddhist psychological factors on resilience of adolescents in Bangkok was proposed. Mixed methods are shown as follows:

3.1 Research Methodology

3.2 Research Design Stage 1 - Qualitative Research

      3.2.1 Key-informants

      3.2.2 Instuments

      3.2.3 Data Collection

      3.2.4 Data Analysis

3.3 Research Design Stage 2 - Quantitative Research

      3.3.1 Sampling Design

      3.3.2 The Development of the Instrument

      3.3.3 The Measurement of the Instrument

      3.3.4 Data Collection

      3.3.5 Data Analysis

      3.3.6 Statistical Usage

3.1 Research Methodology

This research is mixed methods Research. It consists of both qualitative research and quantitative research. The first stage of the research is qualitative research which aims to collect the variables and then design the instruments in the quantitative research in the second stage.

Figure 3.1 Flow of Research Design[1]
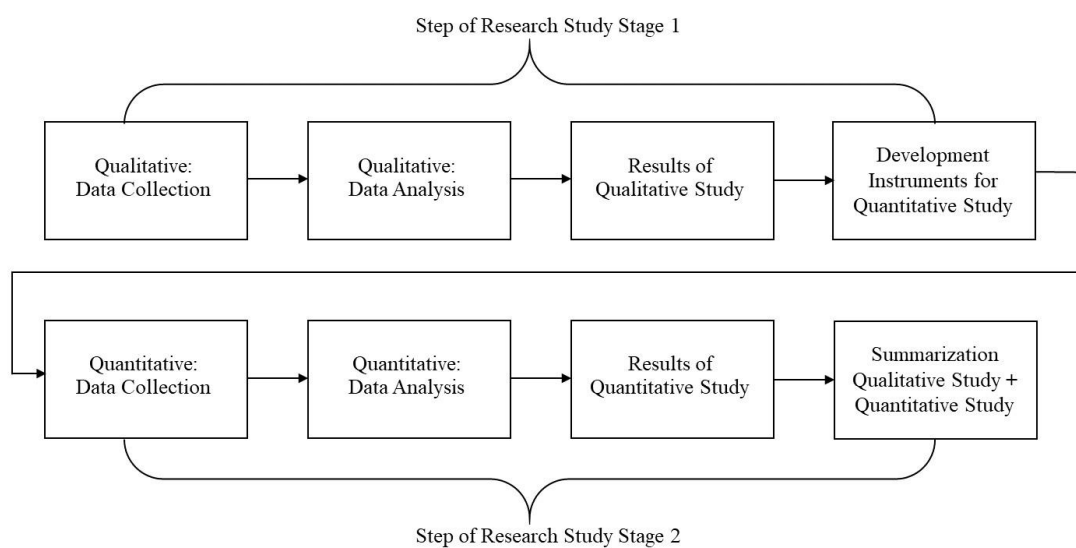
From the above figure 3.1, the below steps describing both qualitative research and quantitative research including sampling design, measurement design and data analysis.

3.2 Research Design Stage 1: Qualitative Research

The early stage of this study is divided into two parts: Firstly, collecting data from the primary sources of English translations of Tipiṭaka in order to carry out an exploration the factors in Buddhism on resilience in the Buddhist scriptures for its major influence. The secondary sources of commentaries, textbooks, research works, and Buddhist journals are also investigated. The data collection focuses on the concepts of

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[1] Rattana Buasonte, **Mixed Methods in Research and Evaluation, (Bangkok:** Chulalongkorn University Printing, 2012), p.115.

resilience in Gortberg's theory and the core teaching of Buddhism in regard to resilience. This is to survey the viewpoint from the related literatures in detailed explanation for clearer comprehension.

Secondly, conducting in-depth interviews. Open-ended questions in regard to the resilience of adolescents are asked to obtain data from two groups of key-informants including six salient Buddhist scholars: meditation masters, professor of Religious Studies, a director of Buddhist Studies, and a *Pāli* and Buddhist Studies lecturer and six modern psychologists: a psychotherapist, clinical psychologists, psychology lecturers, and a medical doctor who is expertise in adolescents. The goal is to carry out an exploration of perspectives and points of view from the key-informants who are highly knowledgeable about or involved with this research topic.

3.2.1 Key-informants

In the fist stage of the research, key-informants were selected by using purposive sampling.[2] The key-informants were experts who are highly knowledgeable about or involved with Buddhism, psychology, resilience and adolescents. In-dept interwiews were conducted with two groups of key-informants: Salient Buddhist scholars and modern psychologists to gain the contemporary of viewpoints on Resilience in regard to the western psychological paradigm and Buddhism. Name lists of the key-informants are shown in table 3.1.

Table 3.1 Name lists of the Key-informants

No.	Name	Position	Temple/ Institution/ University
1.	Phrakhrubhawana Waralangkara	Meditation Master, Abbot	Wat Bhaddanta Asabharam, Thailand
2.	Phramaha Surasak Prajantasen, Dr.	Vice Dean of Faculty of Buddhism	Faculty of Buddhism, Mahachulalongkornrajavidyalaya University

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[2] W. Lawrence Neuman, **Social Research Methods: Qualitative and Quantitative Approaches**, p.222.

No.	Name	Position	Temple/ Institution/ University
3.	Prof. Dr. Supriya Rai	Director	K J Somaiya Centre for Buddhist Studies, India
4.	Prof. Dr. Phillip D. Stanley	Professor of Religious Studies	Naropa University, USA
5.	Dr. Patrani Visudthisak	Meditation Master	Booksong Paramatthadhammasathan, Thailand
6.	Em. Prof. Dr. Premasiri Pahalawattage	Pāli and Buddhist Studies, Lecturer	University of Peredeniya, Sri Lanka
7.	Dr. Reginald H. Pawle	Psychotherapist	East-West Psychology Service, Osaka and Kyoto, Japan
8.	Dr. Neelam Oswal	Clinical Psychologist	Phaltan, Maharashtra, India
9.	Dr. G.T. Maurits Kwee	Clinical Psychologist	Founder of the Institute for Relational Buddhism & Karma Transformation and a Faculty Member of the Taos Institute (USA) – Tilburg University (NL) Ph.D. – Program
10.	Assoc. Prof. Thirachai Hongyantarachai	Clinical Psychologist, Lecturer	Department of Psychology, Faculty of Education, Ramkhamhaeng University, Thailand
11.	Assoc. Prof. Dr. Maytawee Udomtamanupab	Lecturer	Department of Psychology, Faculty of Humanities, Mahachulalongkornrajavidyalaya University, Thailand
12.	Chayanin Foongsathaporn, M.D.	Medical Doctor	Drug Addiction Treatment Center, Thanyarak Hospital

3.2.2 Instruments

The questions were developed by using semi-structured interview[3] to obtain perspectives and points of view from the key-informants in the qualitative part of the research. Interview questions are primaliry concerned with the meaning and definition of 'Resilience', factors in Buddhism on resilience in the Buddhist scriptures, the influence and the meanings of those factors, the relationship between each factors and ways to apply the given factors to the context of real life in adolescents.

3.2.3 Data Collection

1. The data collection focuses on the concepts of resilience in Gortberg's theory and the core teaching of Buddhism in regard to resilience. Review of related literatures were studied and explored from both primary sources: English translations of Tipiṭaka and the secondary sources: commentaries, textbooks, research works, and Buddhist journals. The aim of collecting data in this early stage is to carry out an investigation into the concept of resilience in regard to the western psychological paradigm and Buddhism.

2. Construct interview questions concerning the meaning and definition of 'Resilience', factors in Buddhism on resilience in the Buddhist scriptures, the influence and the meanings of those factors, the relationship between each factors and ways to apply the given factors to the context of real life in adolescents.

3. The draft of the semi-structured interview form was presented to the advisors to check accuracy and appropriateness of the interview questions. After that the interview questions were revised and adjusted according to the advisors' suggestions.

4. The letters from the International Buddhist Studies College (IBSC), Mahachulalongkornrajavidyalaya University along with the form of interview questions were sent to twelvel key-informants including six salient Buddhist scholars and six modern psychologists to kindly ask them for collection data for research.

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[3] Ongart Naipat, **Quantitative and Qualitative Research Methodologies in Behavioral and Social Sciences**, (Bangkok: Samladda Priniting, 2005), p.173.

3.2.4 Data Analysis

The content analysis[4] was used to analyzed raw data obtained from the in-depth interviews. Using this method the researcher systematically works through each transcript assigning codes to specific characteristics within the interview data. The data provide a clear picture of Buddhist psychological factors on the resilience of adolescents in regard to the western psychological paradigm and Buddhism and define resilience in terms of Buddhist aspects. The data and factors obtained from the key-informants in the qualitative researh in the first stage of the study will be used as variables in quantitative researh to construct a questionnaire to collect quantitative data in the later part of the research.

3.3 Research Design Stage 2: Quantitative Research

In the second stage, the data collection from the in-depth interviews were used to develop the questionnaire as the tool used in data collection in the quantitative research.

3.3.1 Sampling Design

Population

Population is the adolescents who live in Bangkok. There are total 752,582 adolescents in Bangkok.[5] The target population is the adolescents aged between 11-19 years old who live in Bangkok.

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[4] Dr. Catherine Dawson, Introduction to Research Methods: **A Practical Guide for Anyone Undertaking a Research Project**, 4th Edition, (Oxford: How To Books Ltd., 2009), p. 122.

[5] National Statistical Office Thailand, Ministry of Information and Communication Technology, **The 2010 Population and Housing Census**, [Online], Source: http://www.nso.go.th/sites/2014en/censussurvey [15 June 2018].

Sampling size

The sampling size in this research were calculated by using Yamane and finite population formula[6] to determine the minimum acceptable representative number.

Formula   n   = $\dfrac{N}{1+N(\text{e})^2}$

Where   n   =   Sample size

                N   =   Population size

                e   =   Sampling error (.05)

Therefore n   = $\dfrac{752,582}{1+752,582(.05)^2}$

                     = $\dfrac{752,582}{1,882.455}$

                     =   399.787 or 400 persons

Therefore, in this research the sample size of this research were 495 adolescents aged between 11-19 years old who live in Bangkok, distributed proportionally to each school and university in Bangkok as shown in table 3.2.

**Table 3.2 Number of the Sample Group of Adolescents Distributed
Proportionally to Each School and University in Bangkok**

Level of Education	School/University	Number of Sample size (Persons)
Grade 1	Potisarnpittayakorn School	70
Grade 2	Sacred Heart Convent School	70
Grade 3	Assumption College Thonburi	70
Grade 4	Dipangkornwittayapat (Taweewattana) Under Royal Patronage School	70
Grade 5	Nawaminthrachinuthit Satriwitthaya Phutthamonthon School	75

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[6] Assoc. Prof. Dr.Thanin Silpcharu, **Statistic Research and Data Analysis with SPSS and AMOS**, 15th Edition, (Bangkok: Business R&D Partnership, 2014), p. 45.

Level of Education	School/University	Number of Sample size (Persons)
Grade 6	Wat Puranawat School	70
B.A. 1st Year	King Mongkut's University of Technology North Bangkok	70
	Total	495

3.3.2 Development of the Instrument

Research Instrument

In this research, the instruments was an online questionnaire in the form of 5-rating Likert scale. The questionnaire consists of three parts as follows:

Part 1: a part eliciting data concerning demographical characteristics of adolescents. The information was set up for checking the qualification and background of the respondents. The demographic information consists of 4 items as follow;

Item 1: Gender

Item 2: Name

Item 3: Age

Item 4: Level of Education

Item 5: Address

Part 2: a part used to assemble data concerning Buddhist Psychological factors. There are 6 sections as follows:

Section 1: *Yoniso-manasikāra* or Wise Reflection (10 items)

Section 2: *Paratoghosa* or The Words of Others (5 items)

Section 3: *Sati* or Mindfulness (5 items)

Section 4: *Viriya* or Effort (5 items)

Section 5: Parent-child bonding (7 items)

Section 6: Emotion Regulation (9 items)

Part 3: a part utilized for ascertaining resilience of adolescents. There are 3 sections as follows:

Section 1: I have (7 items)

Section 2: I am (10 items)

Section 3: I can (10 items)

The Procedures of Constructing the Online Questionnaire

The procedures of developing and validating the research instrument in this study are illustrated in figure 3.2.

Figure 3.2 Flow Chart of the Development and Measurement of the Instruments
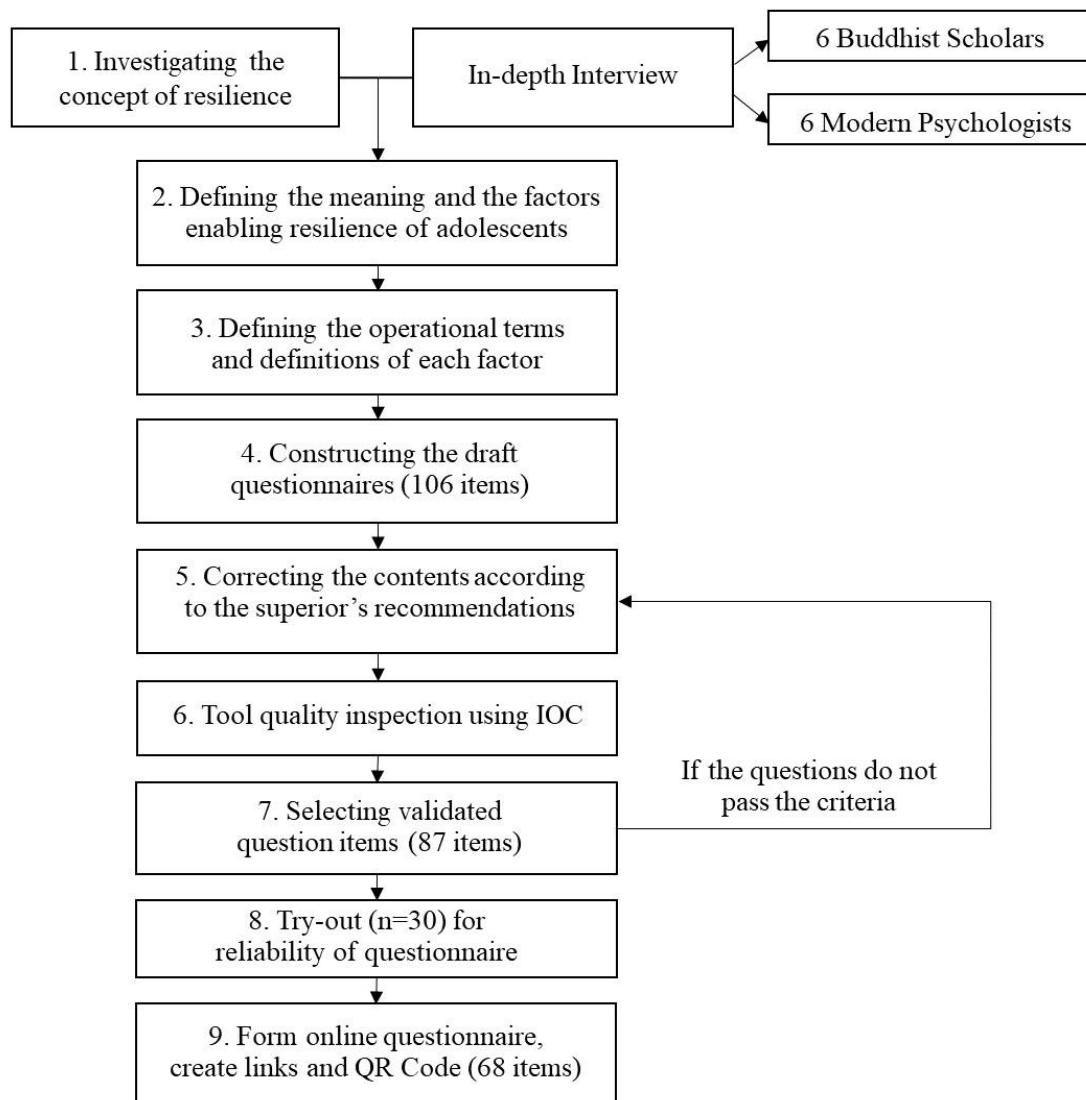
In this research, section 1, 2, 3, and 4 in part 2 of the questionnaire, namely Wise Reflection (*Yoniso-manasikāra*), The Words of Others (*Paratoghosa*), Mindfulness (*Sati*) and Effort (*Viriya*) respectively were constructed by the researcher as described in the following steps;

1. Investigating the concepts, definitions and factors of resilience

In this research, the researcher used two sources of data to lable the operational definition of variables. The first source was from reviewing the documents such as Buddhist textbook, encyclopedia, dissertations, academic journals that initiate the preliminarily conceptual framework. The second source was from the field study, in-depth interview which were conducted with two groups of key-informants: 6 Salient Buddhist scholars and 6 modern psychologists to gain the contemporary of viewpoints on Resilience in regard to the western psychological paradigm and Buddhism.

2. Defining the meaning and the factors

The obtained results from the two sources of data were used to define the meaning and the factors that enable the resilience of adolescents.

3. Defining the operational terms and the definitions

The researcher defined the operational terms of each factors and constructed each question item in accordance with its operational terms including both positive and negative questions. Section 1, *Yoniso-manasikāra* or Wise Reflection consists of 24 items. In this research, three methods of reflecting were chosen to measure Wise Reflection of adolescents as follows: 1) the method of reflecting in accord with the Four Noble Truths (reflection used to solve problems), 2) the method of reflecting on the advantages and disadvantages of things, and on the escape from them, and 3) the method of reflection by dwelling in the present moment. Section 2, *Paratoghosa* or The Words of Others consists of 11 items. Section 3, *Sati* or Mindfulness consists of 12 items. Section 4, *Viriya* or Effort consists of 10 items.

4. Constructing the draft questionnaires

The researcher constructed the questionnaire with the question items in all related dimensions corresponding to the resilience of adolescents in regard to the western psychological paradigm and Buddhism by using the factors derived from the qualitative methods. The first draft of the questionnaire consists of 106 question items.

5. Correcting the contents

The questionnaire was verified and proved by research supervisors whether the question items covered all the contents. Then the researcher corrected the contents according to the supervor's recommendations.

6. Validating the content validity

The item content validity, the contents of the questionnaires must be checked by three to seven experts[7]. This research, the questionnaire was submitted to and verified by five academic experts. The analysis of IOC (Index of Item-Object Congruence) was proved whether the developed questionnaire was well accepted.

7. Selecting validated question items

The question items were corrected and revised before distribution to the try out group. The analysis of content validity was proceeded as follows:

Item Content Validity was measured by IOC (Index of Item-Objective Congruence). The weighted score of each item areas than 0.5 scores level is accepted.

The score range can be identified +1 to -1 as below:

+1 represents Congruent

0 represents Questionable

-1 represents Incongruent

The criteria to accept the items, if IOC > 0.50, the questionnaire is measured in accordance with the content and objective, if IOC < 0.05, the questionnaire is nou measured in accordance with the content and objectively. The IOC is calculated as below formula.

$$\text{IOC} = \frac{\Sigma R}{N}$$

[7] Wannee Kamkes, **Research Methodology in Behavioral Sciences**, 3rd Edition, (Bangkok: Chulalongkorn University Printing, 2012), p. 219.

Where   IOC =   Index of Item-Objective Congruence

       R   =   the opionion of experts

       N   =   number of experts

In this research, the scores lower than 0.5 were revised or deleted in order to comply with the operational terms20. On the other hand, the items that had scores higher than or equal to 0.5 were reserved. The principles to adjust the questions in the questionnaires, the researcher did below steps:

Step 1: The researcher discussed with the experts who gave the recommendations what was the issue of that questions with deeply and precisely defined.

Step 2: If the questions did not relate to the research variables and operations terms, the questions were adjusted according to the expert's recommendations. The researcher considered all the experts' recommendations under the same item wiem there were reasonable and valuable to adjust those questions.

Section 1, 2, 3, and 4 in Part 2 of the questionnaire was reduced to 40 questions. Each question item was qualified according to the criteria. The results of loc W ea of Item-Objective Congruence) of this research are illustrated below Table 3.3.

Table 3.3 The Result of IOC (Index of Item-Objective Congruence) Analysis

Section	Questions	Results of IOC Range	Number of Questions
1	Wise Reflection (*Yoniso-manasikāra*)		
	- The method of reflecting in accord with the Four Noble Truths (reflection used to solve problems)	0.60 – 1.00	6
	- The method of reflecting on the advantages and disadvantages of things, and on the escape from them	0.60 - 1.00	5

Section	Questions	Results of IOC Range	Number of Questions
1	Wise Reflection (*Yoniso-manasikāra*) - The method of reflection by dwelling in the present moment.	0.80 - 1.00	5
2	The Words of Others (*Paratoghosa*)	0.80 - 1.00	8
3	Mindfulness (*Sati*)	0.80 - 1.00	8
4	Effort (*Viriya*)	0.60 – 1.00	8
	Total of question items		40

In this research, three questionnaires invented by other researchers were developed and modified as follows:

1. The Parental Bonding Instrument invented by Parker G. [8] consists of 10 question items.

2. Emotion Regulation Questionnaire invented by Gross J. [9] consists of 10 question items.

3. Resilience Questionnaire invented by Gortberg[10] consists of 27 items.

After Item Content Validity was measured by IOC, the researcher selected validated question items in which the weighted score of each item were higher than 0.5. After the measurement process, the questionnaire remained 87 question items.

8. Try-out (n=30) for reliability of questionnaire

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[8] Parker, G., Tupling, H., & Brown, I. B., "A Parental Bonding Instrument", **British Journal of Medical Psychology**, Vol. 52 No. 1 (1979): 1-10.

[9] Gross, J.J., & John, O.P., "Individual Differences in Two Emotion Regulation Processes: Implications For Affect, Relationships, and Well-Being", **Journal of Personality and Social Psychology**, Vol. 85 No.2 (2003): 348-362.

[10] Grotberg, E., **A Guide to Promoting Resilience in Children: Strengthening the Human Spirit**, pp. 5-6.

The researcher put the question items in an online questionnaire via google forms. The try-out test, the proved online questionnaire was distributed to 30 adolescents aged between 11 and 19 years old who live in Bangkok who were not the sampling group.

9. Validating reliability

The reliability of the questionnaire was determined to ensure that the responses collected by the designed instrument were reliable and consistent. After the online questionnaire was distributed to the try out group (n=30), the analysis of reliability of the research instrument was calculated for Internal Consistency Reliability by Cronbach's alpha coefficient as shown in table 3.4.

3.3.3 The Measurement of the Instrument

The Analysis of Reliability

Reliability is to ensure the internal consistency of the items in the questionnaire. This research measured the Internal Consistency Reliability by using Cronbach's Alpha Coefficient. Louis Cohen, Lawrence Manion & Keith Morrison (2007) illustrated the value of Coefficient Cronbach's Alpha (a) as shown in table 3.4.

Table 3.4 The Analysis of Reliability

Cronbach's Alpha Coefficient	Internal Consistency Level
≥ 0.90	Very highly reliable
0.80-0.90	Highly reliable
0.70-0.79	Reliable
0.60-0.69	Marginally/minimally reliable
< 0.60	Unacceptably low reliability

The results of reliability, if the reliability score is nearly 1, it means that the consistent of questionnaire is high. This research questionnaire, all scales have good reliabilities which more than 0.7 as shown in table 3.5.

Table 3.5 The Results of Reliability Analysis – Cronbach's Alpha Coefficient

Questionnaire Part	Questions	Number of Questions	Results of Cronbach's Alpha Coefficient
2	*Yoniso-manasikāra*	10	0.765
3	*Paratoghosa*	5	0.746
4	*Sati*	5	0.756
5	*Viriya*	5	0.879
6	Parent-child bonding	7	0.827
7	Emotion Regulation	9	0.700
8	Resilience	27	0.918
Total of question items		68	

Online questionnaire was used as the tool for collecting data. The questionnaires were distributed to six schools and one university in Bangkok Metropolitan Area (see table 3.2). The links and QR code for the online questionnaires were given and shared to the teachers or lecturers who were in charged of distributing online questionnaire links and QR code to the students who were the sampling group.

Examples of the Questionnaire

The example of the questionniare used to collect data and the criteria of scoring scale of the questionnaire in the research are described as follows:

Part 1: The demographic information

Table 3.6 An Example of The Demographic Information Questionnaire

No.	Question Items
1.	Gender ☐ Male ☐ Female
2.	Name ………………………………
3.	I'm ………………………..Years old.

No.	Question Items
4.	Level of Education ☐ Not studying ☐ Secondary Education or equal ☐ Bachelor's degree ☐ Others
5.	Address ☐ Bangkok ☐ Others

Part 2: A part used to assemble data concerning Buddhist Psychological factors. There are six sections as follows:

Section 1: *Yoniso-manasikāra* or Wise Reflection (10 items)

Table 3.7 An Example of Wise Reflection Questionnaire

Question Items	Scale ranging				
	Strongly agree	Agree	Moderately Agree	Disagree	Strongly Disagree
1. When I'm facing a problem, I know how to solve it in my ways.					
2. When I'm facing a problem, I know what the cause is.					
3. I often consider the cause of my suffering.					

Criteria of Scoring Scale

In this part, the question items were devided into 3 parts in accordance with its operation terms. Rather than studying all of the many methods of reflecting at once, the researcher decided to focus in the measurement of Wise Reflection of adolescents on three specific methods that adolescent can simply use in everyday life: 1) the method of reflecting in accord with the Four Noble Truths (reflection used to solve problems) cosists of 3 items (no.1-3), 2) the method of reflecting on the advantages and

disadvantages of things, and on the escape from them cosists of 3 items (no.4-6), and 3) the method of reflection by dwelling in the present moment cosists of 4 items (no.7-10).

The question items in this part was constructed with positive questions in the form of 5-rating Likert scale ranging from 'Strongly agree' to 'Strongly disagree', as illustrated in table 3.8.

Table 3.8 Criteria of Scoring Scale of Wise Reflection Questionnaire

Question Items	Score Level				
	Strongly agree	Agree	Moderately Agree	Disagree	Strongly Disagree
Question	5	4	3	2	1

Data interpretation and the average criteria of *Yoniso-manasikāra* or Wise Reflection questionnaire are devided into 5 groups as follows:

Average 1.00-1.49 represents very low level of *Yoniso-manasikāra* or Wise Reflection of the respondants.

Average 1.50-2.59 represents low level of *Yoniso-manasikāra* or Wise Reflection of the respondants.

Average 2.50-3.49 represents moderate level of *Yoniso-manasikāra* or Wise Reflection of the respondants.

Average 3.50-4.49 represents high level of *Yoniso-manasikāra* or Wise Reflection of the respondants.

Average 4.50-5.00 represents very high level of *Yoniso-manasikāra* or Wise Reflection of the respondants.

Section 2: *Paratoghosa* or The Words of Others (5 items)

Table 3.9 An Example of The Words of Others Questionnaire

Question Items	Scale ranging				
	Strongly agree	Agree	Moderately Agree	Disagree	Strongly Disagree
1. I received good advice from the close ones.					
2. I have friends who invite me to do some activities that encourage me when I'm in a difficult situation.					
3. Often I am encouraged by listening to the advice of Net-Idol or the person I like via social media.					

Criteria of Scoring Scale

The question items in this part was constructed with positive questions in the form of 5-rating Likert scale ranging from 'Strongly agree' to 'Strongly disagree', as illustrated below table 3.10.

Table 3.10 Criteria of Scoring Scale of The Words of Others Questionnaire

Question Items	Score Level				
	Strongly agree	Agree	Moderately Agree	Disagree	Strongly Disagree
Question	5	4	3	2	1

Data interpretation and the average criteria of *Paratoghosa* or The Words of Others are devided into 5 groups as follows:

Average 1.00-1.49 represents very low level of of *Paratoghosa* or The Words of Others of the respondants.

Average 1.50-2.59 represents low level of of *Paratoghosa* or The Words of Others of the respondants.

Average 2.50-3.49 represents moderate level of of *Paratoghosa* or The Words of Others of the respondants.

Average 3.50-4.49 represents high level of of *Paratoghosa* or The Words of Others of the respondants.

Average 4.50-5.00 represents very high level of of *Paratoghosa* or The Words of Others of the respondants.

Section 3: *Sati* or Mindfulness (5 items)

Table 3.11 An Example of Mindfulness Questionnaire

Question Items	Scale ranging				
	Strongly agree	Agree	Moderately Agree	Disagree	Strongly Disagree
1. Being mindful when I'm facing difficulties can help me pass through that suffering.					
2. Doing things with mindfulness can make my life easier.					
3. I can control myself.					

Criteria of Scoring Scale

The question items in this part was constructed with positive questions in the form of 5-rating Likert scale ranging from 'Strongly agree' to 'Strongly disagree', as illustrated below table 3.12.

Table 3.12 Criteria of Scoring Scale of Mindfulness Questionnaire

Question Items	Score Level				
	Strongly agree	Agree	Moderately Agree	Disagree	Strongly Disagree
Question	5	4	3	2	1

Data interpretation and the average criteria of *Sati* or Mindfulness questionnaire are devided into 5 groups as follows:

Average 1.00-1.49 represents very low level of of *Sati* or *Mindfulness* of the respondants.

Average 1.50-2.59 represents low level of of *Sati* or Mindfulness of the respondants.

Average 2.50-3.49 represents moderate level of of *Sati* or Mindfulness of the respondants.

Average 3.50-4.49 represents high level of of *Sati* or Mindfulness of the respondants.

Average 4.50-5.00 represents very high level of of *Sati* or Mindfulness of the respondants.

Section 4: *Viriya* or Effort (5 items)

Table 3.13 An Example of Effort Questionnaire

Question Items	Scale ranging				
	Strongly agree	Agree	Moderately Agree	Disagree	Strongly Disagree
1. Everything I do will be successful if I have enough effort.					
2. I am an indefatigable person to the obstacles that come through my life.					
3. I can accomplish anything if I do not give up.					

Criteria of Scoring Scale

The question items in this part was constructed with positive questions in the form of 5-rating Likert scale ranging from 'Strongly agree' to 'Strongly disagree', as illustrated below table 3.14.

Table 3.14 Criteria of Scoring Scale of Effort Questionnaire

Question Items	Score Level				
	Strongly agree	Agree	Moderately Agree	Disagree	Strongly Disagree
Question	5	4	3	2	1

Data interpretation and the average criteria of *Viriya* or Effort questionnaire are devided into 5 groups as follows:

Average 1.00-1.49 represents very low level of of *Viriya* or Effort of the respondants.

Average 1.50-2.59 represents low level of of *Viriya* or Effort of the respondants.

Average 2.50-3.49 represents moderate level of of *Viriya* or Effort of the respondants.

Average 3.50-4.49 represents high level of of *Viriya* or Effort of the respondants.

Average 4.50-5.00 represents very high level of of *Viriya* or Effort of the respondants.

Section 5: Parent-child bonding (7 items)

Table 3.15 An Example of Parent-child bonding Questionnaire

Question Items	Scale ranging				
	Strongly agree	Agree	Moderately Agree	Disagree	Strongly Disagree
1. My parents spoke to me with a warm and friendly voice.					
2. My parents appeared to understand my problems and worries.					
3. My parents made me feel I wasn't wanted					

Criteria of Scoring Scale

This questionnaire lists the attitudes and behaviours of parents in two aspects: care and overprotection. The questionnaire is designed as follows: 1) care cosists of 4 items (no.1-4) and 2) overprotection cosists of 3 items (no.5-7).

The question items in this part was constructed with both positive questions and negative questions in the form of 5-rating Likert scale ranging from 'Strongly agree' to 'Strongly disagree', as illustrated below table 3.16.

Table 3.16 Criteria of Scoring Scale of Parent-child bonding Questionnaire

Question Items	Score Level				
	Strongly agree	Agree	Moderately Agree	Disagree	Strongly Disagree
Positive Questions	5	4	3	2	1
Negative Question	1	2	3	4	5

* Negative question are question no. 3 and 6. The rest are positive question.

Data interpretation and the average criteria of parent-child bonding questionnaire are devided into 5 groups as follows:

Average 1.00-1.49 represents very low level of parent-child bonding of the respondants.

Average 1.50-2.59 represents low level of parent-child bonding of the respondants.

Average 2.50-3.49 represents moderate level of parent-child bonding of the respondants.

Average 3.50-4.49 represents high level of parent-child bonding of the respondants.

Average 4.50-5.00 represents very high level of parent-child bonding of the respondants.

Section 6: Emotion Regulation (9 items)

Table 3.17 An Example of Emotion Regulation Questionnaire

Question Items	Scale ranging				
	Strongly agree	Agree	Moderately Agree	Disagree	Strongly Disagree
1. When I want to feel more positive emotion (such as joy or amusement), I change what I'm thinking about.					
2. I keep my emotions to myself.					
3. When I want to feel less negative emotion (such as sadness or anger), I change what I'm thinking about.					

Criteria of Scoring Scale

The Emotion Regulation Questionnaire is designed to assess individual differences in the habitual use of two emotion regulation strategies: cognitive reappraisal and expressive suppression.

The question items in this part were reappraisal questions and suppression questions in the form of 5-rating Likert scale ranging from 'Strongly agree' to 'Strongly disagree', as illustrated below table 3.18.

Table 3.18 Criteria of Scoring Scale of Emotion Regulation Questionnaire

Question Items	Score Level				
	Strongly agree	Agree	Moderately Agree	Disagree	Strongly Disagree
Reappraisal Questions	5	4	3	2	1
Suppression Questions	5	4	3	2	1

* Reappraisal Questions are question no. 1,3,4,6,7 and 9. Suppression Questions are question no. 2, 5 and 8.

Data interpretation and the average criteria of Emotion Regulation questionnaire are devided into 5 groups as follows:

Average 1.00-1.49 represents very low level of Emotion Regulation of the respondants.

Average 1.50-2.59 represents low level of Emotion Regulation of the respondants.

Average 2.50-3.49 represents moderate level of Emotion Regulation of the respondants.

Average 3.50-4.49 represents high level of Emotion Regulation of the respondants.

Average 4.50-5.00 represents very high level of Emotion Regulation of the respondants.

Part 3: a part utilized for ascertaining resilience of adolescents. There are 3 sections as follows:

Section 1: I have (External Supports and Resources) (7 items)

Table 3.19 An Example of I Have Questionnaire

Question Items	Scale ranging				
	Strongly agree	Agree	Moderately Agree	Disagree	Strongly Disagree
1. I have people around me I trust.					
2. I have people who set limits for me so I know when to stop before there is danger or trouble.					
3. I have people who show me how to do things right by the way they do things.					

Criteria of Scoring Scale

The question items in this part was constructed with positive questions in the form of 5-rating Likert scale ranging from 'Strongly agree' to 'Strongly disagree', as illustrated below table 3.20.

Table 3.20 Criteria of Scoring Scale of I Have Questionnaire

Question Items	Score Level				
	Strongly agree	Agree	Moderately Agree	Disagree	Strongly Disagree
Question	5	4	3	2	1

Data interpretation and the average criteria of I have (External Supports and Resources) questionnaire are devided into 5 groups as follows:

Average 1.00-1.49 represents very low level of external supports and resources of the respondants.

Average 1.50-2.59 represents low level of external supports and resources of the respondants.

Average 2.50-3.49 represents moderate level of external supports and resources of the respondants.

Average 3.50-4.49 represents high level of external supports and resources of the respondants.

Average 4.50-5.00 represents very high level of external supports and resources of the respondants.

Section 2: I am (Internal, personal strengths) (10 items)

Table 3.21 An Example of I Am Questionnaire

Question Items	Scale ranging				
	Strongly agree	Agree	Moderately Agree	Disagree	Strongly Disagree
1. I am a person people can like and love.					
2. I am glad to do nice things for others and show my concern.					
3. I am respectful to myself and others.					

Criteria of Scoring Scale

The question items in this part was constructed with positive questions in the form of 5-rating Likert scale ranging from 'Strongly agree' to 'Strongly disagree', as illustrated below table 3.22.

Table 3.22 Criteria of Scoring Scale of I Am Questionnaire

Question Items	Score Level				
	Strongly agree	Agree	Moderately Agree	Disagree	Strongly Disagree
Question	5	4	3	2	1

Data interpretation and the average criteria of I am (Internal, personal strengths) questionnaire are devided into 5 groups as follows:

Average 1.00-1.49 represents very low level of Internal, personal strengths of the respondants.

Average 1.50-2.59 represents low level of Internal, personal strengths of the respondants.

Average 2.50-3.49 represents moderate level of Internal, personal strengths of the respondants.

Average 3.50-4.49 represents high level of Internal, personal strengths of the respondants.

Average 4.50-5.00 represents very high level of Internal, personal strengths of the respondants.

Section 3: I can (Social, interpersonal skill) (10 items)

Table 3.23 An Example of I Can Questionnaire

Question Items	Scale ranging				
	Strongly agree	Agree	Moderately Agree	Disagree	Strongly Disagree
1. I can talk to others about things that frighten me or bother me.					
2. I can find ways to solve problems that I face.					
3. I can control myself when I feel like doing something not right or dangerous.					

Criteria of Scoring Scale

The question items in this part was constructed with positive questions in the form of 5-rating Likert scale ranging from 'Strongly agree' to 'Strongly disagree', as illustrated below table 3.24.

Table 3.24 Criteria of Scoring Scale of I Can Questionnaire

Question Items	Score Level				
	Strongly agree	Agree	Moderately Agree	Disagree	Strongly Disagree
Question	5	4	3	2	1

Data interpretation and the average criteria of I can (Social, interpersonal skill) questionnaire are devided into 5 groups as follows:

Average 1.00-1.49 represents very low level of social, interpersonal skill of the respondants.

Average 1.50-2.59 represents low level of social, interpersonal skill of the respondants.

Average 2.50-3.49 represents moderate level of social, interpersonal skill of the respondants.

Average 3.50-4.49 represents high level of social, interpersonal skill of the respondants.

Average 4.50-5.00 represents very high level of social, interpersonal skill of the respondants.

3.3.4 Data Collection

1. The 7 permission letters from the International Buddhist Studies College (IBSC) along with the links and QR code for the online questionnaires were sent to six schools and one university in Bangkok (see table 3.2) in order to inform the research objectives and request for data collection.

2. Regularly contacted with the responsible teachers or lecturers who were in charged of distributing the online questionnaire links (see table 3.25) and QR codes (see Appendix G) to the students in classes.

3. The answers from 495 respondents were automatically saved and collected in the google responses sheets with the timestamp.

Table 3.25 Online Questionnaire Links

Name of Schools/University	Online Questionnaire Links
Potisarnpittayakorn School	https://goo.gl/URM2yM
Sacred Heart Convent School	https://goo.gl/Asjzyt
Assumption College Thonburi School	https://goo.gl/dUC1Lw
Dipangkornwittayapat (Taweewattana) Under Royal Patronage School	https://goo.gl/zjsgU6
NawaminthrachinuthitSatriwitthaya Phutthamonthon School	https://goo.gl/ma8Qfk
Wat Puranawat School	https://goo.gl/jVmWdH
King Mongkut's University of Technology North Bangkok	https://goo.gl/F44D8i

3.3.5 Data Analysis

1. All data were analysed using the IBM SPSS Statistics version 24.0.

2. Descriptive statistics, frequencies and percentages, were used to assess the demographic data of the adolescents, including gender, age, level of education.

3. Descriptive statistics, frequencies and percentages, were used to assess Buddhist psychological factors on the resilience of adolescents in Bangkok. T-test, F-test (One-Way Anova) and Pearson's Product Moment Correlation Coeffocient were used to examine the statistical significance of the Influential Factorsin Buddhism in relation to the resilience of the adolescents in Bangkok

4. Multiple regression analysis was used to predict the levels of resilience of adolescents in Bangkok effected by Buddhist psychological factors.

5. The significant level was set at .05 for all statistical analysis.

3.3.6 Statistical Usage

1. Statistics for population and sampling[11]

Formula

$$n \quad = \quad \frac{N}{1 + N(\text{e})^2}$$

Where n =   Sample size

N =   Population size

e   =   Sampling error (.05)

2. Statistics for tool quality inspection[12]

    1.   IOC

Formula

$$IOC \quad = \quad \frac{\Sigma R}{N}$$

Where IOC =   The congruence between the scale's objectives and the statements in the   scale which measures the analytical thinking management practices of PSA

ΣR =   The total scores of the agreement of judges in each statement

N =   The total number of judges

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[11] Assoc. Prof. Dr.Thanin Silpcharu, **Statistic Research and Data Analysis with SPSS and AMOS**, p. 46.

[12] Thongsanga Pongpaew, **Educational Research**, (Mahasarakhram: Mahasarakhram University, 2009), p. 114.

2. Alpha Coefficient of Cronbach[13]

$$\alpha \quad = \quad \frac{n}{n-1}\left(1 - \frac{\sum\limits_{i} V_i}{V_t}\right)$$

Where n =   The number of items

        i =   Items

        V_i =   The variance of item scores after weighting

        V_t =   The variance of test score

3. Statistics for data description and hypothesis testing[14]

   1. $\bar{X}$, S.D.

Formula

$$\bar{X} = \frac{\sum X}{n}$$

Where $\bar{X}$ =   the sample mean

        ΣX =   the sum of all the sample observations

        n =   the number of sample observations

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[13] Cronbach, L. J., "Coefficient Alpha and the Internal Structure of Tests," **Psychometrika**, Vol 16 No. 3 (1951): 297-334.

[14] Darren Langdridge, **Research Methods and Data Analysis in Psychology** (England: 2004), p. 106.

2. Standard Diviation (S.D.)[15]

Formula

$$S = \sqrt{\dfrac{\sum \left(X - \bar{X}\right)^2}{n-1}}$$

Where   S   =   The sample standard deviation

$\bar{X}$ =   The sample mean

X =   The ith element from the sample

n =   The number of elements in the sample

Σ =   The instruction 'take the sum of'(or add up)

$\left(X - \bar{X}\right)^2 =$ The squared deviation

$\Sigma \left(X - \bar{X}\right)^2 =$ Take the sum of the squared deviations

$n-1$ =   Degrees of freedom

3. T-test[16]

Formula

$$t \quad = \quad \dfrac{M_1 - M_2}{\sqrt{\dfrac{\left(N_2 - 1\right)\left(S_1^2\right) + \left(N_2 - 1\right)\left(S_2^2\right)}{N_1 + N_2 - 2}\left(\dfrac{1}{N_1} + \dfrac{1}{N_2}\right)}}$$

Where t =   The t distribution

M_1 =   Mean of first set of values

M_2 =   Mean of second set of values

S_1^2 =   Standard deviation of first set of values

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[15] Ibid., p. 115.

[16] Arthur Aron, Elaine N. Aron, Elliot Coups. **Statistics for Psychology**, (India: Anand Sons, 2006), p. 293.

S_2^2 =   Standard deviation of second set of values

N_1 =   Total number of values in first set

N_2 =   Total number of values in second set

4. F-test (One-Way Anova)[17]

Formula

$$F \quad = \frac{MS_b}{MS_w}$$

Where F =   Value

MS_b =   Between-conditions variance m

MS_w =   Error variance

5. Pearson's Product Moment Correlation Coefficient[18]

Formula

$$r_{XY} = \frac{N\sum XY - \sum X \sum Y}{\sqrt{\left[N\sum X^2 - \left(\sum X\right)^2\right] - \left[N\sum Y^2 - \left(\sum Y\right)^2\right]}}$$

Where r_{xy} =   Correlation between X and Y

(two sets of scores)

Y =   Random variable assumed to be normally distributed

X =   Values being determined by the researche

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[17] Ibid., p. 336.

[18] Darren Langdridge, **Research Methods and Data Analysis in Psychology**, p. 205.

both X and Y are random variables assumed to follow a bivariate normal distribution r and r 2 enter regression calculations, r is irrelevant in the regression model. Therefore, interpreting r as indicating the linear relation between X and Y is inappropriate

$$XY \quad = \quad X \text{ multiple } Y$$

6. Multiple Regression[19]

Formula

$$\hat{Y} \quad = \quad a + b_1 X_1 + b_2 X_2 + b_3 X_3 + ... + b_k X_k$$

Where $\quad \hat{Y} \quad = \quad$ The predicted or expected value of the dependent variable

$a \quad = \quad$ The constant value of the estimated regression

$b_1 b_2 b_3 \quad = \quad$ The estimated regression coefficients of variables

$X_1 X_2 X_3 \quad = \quad$ The predicted or expected value of the independent variables

$k \quad = \quad$ Number of independent variables

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[19] Arthur Aron, Elaine N. Aron, Elliot Coups, **Statistics for Psychology**, (India: Anand Sons, 2006), p. 517.

Chapter IV
Results

The previous chapter explained about the instrument of measurement in this study as well as the procedures. This chapter presents analysis and findings of the study as set out in the reseaech objectives which were to 1) investigate the concepts of resilience in regard to the western psychological paradigm and Buddhism, 2) examine the levels of resilience of adolescents in Bangkok who differ in personal factors 3) study the relationship between Buddhist psychological factors and the resilience of adolescents in Bangkok and 4) predict the levels of resilience of adolescents in Bangkok effected by Buddhist psychological factors.

In the early stage of the study, the research covers sources of data from both literature review and in-depth interviews with 12 key-informants. The concepts of resilience in regard to the western psychological paradigm were investigated through the literature review and in-depth interviews with six modern psychologists. The concepts of resilience in Buddhism were mainly investigated by conducting in-depth interviews with six salient Buddhist scholars. The content analysis[1] was used to analyze raw data obtained from the in-depth interviews. The later stage of the study presents the data collected from the questionnaires of 495 respondents who were adolescents in Bangkok. The findings were interpreted to examine the research hypothesizes. The results were analyzed using the Statistic Package for Social Sciences (SPSS) version 24.0 to process all the data collection, which will be illustrated in the form of tables.

This chapter is divided into three main parts. The first part presents the analysis results of qualitative research method which aims to answer the first objective of the research. The second part demonstrates the analysis results of quantitative research method, the results of hypothesis testing, which were set out to find the

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[1] Dr. Catherine Dawson, **Introduction to Research Methods: A Practical Guide for Anyone Undertaking a Research Project**, p. 122.

answers for the last three objectives of the research. Finally, the last part provides new body of knowledge obtained from the mixed methods approach.

4.1 Analysis Results of Qualitative Research Method

The analysis results of the qualitative research that aimed to answer the first research question, to investigate the concept of resilience in regard to the western psychological paradigm and Buddhism, can be presented as follows:

4.1.1 The Concept of Resilience in regard to the Western Psychological Paradigm

The results of the concept of resilience in regard to the western psychological paradigm were obtained from two sources of data: 1. collecting data from literature review and 2. conducting in-depth interviews. The results can be summarized as follow:

4.1.1.1 Literature Review

Modern resilience studies originated among psychologists and psychiatrists for over the past 50 years. A number of research studies into resilience has gone through several stages. Initially, resilience studies were focused on qualities of the individual child or adolescent. Gradually, research studies have broadened the concept of resilience and extended its use from the domain of mental health to health in general.

From the study, it was found that the most common definition of resilience is frequently defined as the ability of an individual to recover from setbacks, the quality of bouncing back that helps a person to function competently in the face of adversity or stress and also prepares a person for good problem solving, setting realistic and optimistic future goals. It is the ability to become strong, healthy, or successful again after something bad happens. An adolescent who is resilient is more likely to be in a better position to avoid risky behaviors, finds ways to reduce the negative effects of stress, bounce back from adversities in life and enter adulthood with an ability of coping well. The sources of resilience, in the concepts of adolescents' resilience in Grotberg's theory, are from provided external supports (I have); developed inner strengths (I am); and acquired interpersonal and problem solving skills (I can).

4.1.1.2 The Analysis Results of In-depth Interviews

Open-ended questions in regard to the resilience of adolescents were asked to obtain data from a group of key-informants including six modern psychologists: a psychotherapist, clinical psychologists, psychology lecturers, and a medical doctor who is expertise in adolescents. The goal is to carry out an exploration of perspectives and points of view from the key-informants who are highly knowledgeable about or involved with this research topic. The content analysis[2] was used to analyze raw data obtained from the in-depth interviews. Using this method the researcher systematically works through each transcript assigning codes to specific characteristics within the interview data. The questions can be summarized into three subjects as follows:

4.1.1.2.1 The Definition of 'Resilience' in regard to the Western Psychological Paradigm

Dr. Reginald H. Pawle explains that his definition of resilience is 1. the ability to maintain a clear and healthy state of mind and to do effective behaviors during painful and/or difficult circumstances, and 2. the ability to easily and quickly return to a person's baseline emotional state after the painful and/or difficult circumstances have ended.[3]

Dr. Neelam Oswal defines resilience as an ability to cope most effectively with the stress, having a positive attitude about self and others despite negative experiences, ability to consider positive and negative experiences in similar manner.[4]

Dr. G.T. Maurits Kwee explains that, in his hoest opinion, resilience is a concept that denotes a pliancy in and of character/personality which can be a relatively enduring trait (spring power) or a relatively transient state (spring force). These are both metaphorical denotations based on a literal meaning indicating flexibility or elasticity as observable in nature like for instance with the bamboo tree. Its bending, juicy and

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[2] Dr. Catherine Dawson, **Introduction to Research Methods: A Practical Guide for Anyone Undertaking a Research Project**, p. 122.

[3] Interview with Dr. Reginald H. Pawle, Psychotherapist, 11 March 2018.

[4] Interview with Dr. Neelam Oswal, Clinical Psychologist, 6 March 2018.

vibrant characteristics are a sign that the tree is alive while its being dry and arid are a sign of being perfectly dead. Consequently, being alive implies being resilient, flexible, elastic and imperfect with regard to body, speech and mind which includes the inherent capacity of bending and stretching in order to constantly balance cognition and emotion toward a dynamic ever-changing intrapersonal and interpersonal equilibrium. Considering these described meanings, in order to become and be resilient or perpetuate psychological resilience the student needs to learn and practice equilibrating thoughts and thinking by balancing self-talk and social talk toward sanity in the awareness framework of loving friendliness when talking to self and to others. Resilience thus is a skills and an art to deal with life.[5]

Assoc. Prof. Thirachai Hongyantarachai explains that, according to clinical psychology, the term 'resilience' can be defined as mental strength which every individual has good mental health, external support and realizes his or her own potential, thereby leading to the ability to cope with the problems in life.[6]

Assoc. Prof. Dr. Maytawee Udomtamanupab provides the an explanation of resilience that it is similar to having Emotional quotient in which an individual has the ability to see the possibility to pass through difficulties or challenges in life (having the right view). Being positive and can see things from a different angle of the difficult circumstances (having positive feeling). Having mental and physical strength to change the surrounding environment and improve oneself to be better (taking action). It can be concluded in three dimension as mentioned.[7]

Chayanin Foongsathaporn, M.D. defines resilience as the capacity or capability to recover from something difficult or something that brings individuals down or make them feel sad or worst. What that means is that it is similar to a ball that often bounces back when it drops on the ground. So in an application to human when

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[5] Interview with Dr. G.T. Maurits Kwee, Clinical Psychologist, 16 March 2018.

[6] Interview with Assoc. Prof. Thirachai Hongyantarachai, Clinical Psychologist, 13 September 2018.

[7] Interview with Assoc. Prof. Dr. Maytawee Udomtamanupab, Lecturer in Buddhist Psychology, 13 September 2018.

someone has resilience it means that the person has the ability or capability of coming back from experiences that bring them down.[8]

Table 4.1 The Definition of 'Resilience' in regard to the Western Psychological Paradigm from Conducting In-depth Interviews with Six Modern Psychologists

No.	The Definition of 'Resilience'
1.	The ability to maintain a clear and healthy state of mind easily and quickly return to a person's baseline emotional state after the painful and/or difficult circumstances have ended.
2.	An ability to cope most effectively with the stress, having a positive attitude about self and others despite negative experiences.
3.	The capacity of bending and stretching in order to constantly balance cognition and emotion toward a dynamic ever-changing intrapersonal and interpersonal equilibrium.
4.	Having mental strength which leads to the ability to cope with the problems in life.
5.	The ability to see the possibility to pass through difficulties or challenges in life. Being positive and having mental and physical strength to improve oneself to be better.
6.	The capability to recover or bounce back from something difficult or something that brings ones down or make ones feel sad or worst.

From table 4.1, the definition of 'Resilience' in regard to the western psychological paradigm can be summarized as the ability to cope effectively with difficult circumstances and adversity in life. It is the ability to easily and quickly bounce back to a person's baseline emotional state after negative experiences. Being flexible, elastic and imperfect with regard to body, speech and mind which includes the inherent capacity of bending and stretching in order to constantly balance cognition and emotion toward a dynamic ever-changing intrapersonal and interpersonal equilibrium.

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[8] Interview with Chayanin Foongsathaporn, M.D., Medical Doctor, 2 May 2018.

4.1.1.2.2. The *Pāli* Word/Term that has Close Meaning to 'Resilience'

Dr. Neelam Oswal explains that resilience is more of an attitude (a technical term in psychology) first which reflects further in behavior. In her opinion '*upekkhā*' (equanimity) has close resemblance to resilience.[9]

Dr. G.T. Maurits Kwee said that first one is *upekkhā* which is mostly translated by the concept of equanimity to mean neither this nor that, a balancing process between life's extremes or yin/yang in short. Everyday change and stress do not necessarily affect daily life. The capacity and ability to ignore these hassles in and of life and to deal with them later; such postponement is a sign of resilience and seems to be proxied by the concept of upekka which also carries the meaning of patience. Bamboo is patient as it bends patiently with the winds blowing and stressing from any side.

This patience allows the capacity to be kind and kindful, loving and friendly, which is metta, another Buddhist key concept referring to the core of Buddhist balanced living and the Buddhist life of dynamic transformation. Another *Pāli* word denoting being balanced or in the middle is '*tatra-majjha-attata*': being here in the centre of things, between the external and internal conflicts and between the inner dilemmas posed by daily life. Being in the middle of all that requires a lifelong balancing act toward biopsychosocial dynamic equilibrium. So, the terms for the psychological concept of human resilience is rather the basic Buddhist *Pāli* concepts of *upekkhā* sustained by *tatramajjha-attata*. [10]

Assoc. Prof. Dr. Maytawee Udomtamanupab considers *upekkhā* and *viriya* which have close meaning to 'Resilience'. [11]

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[9] Interview with Dr. Neelam Oswal, Clinical Psychologist, 6 March 2018.

[10] Interview with Dr. G.T. Maurits Kwee, Clinical Psychologist, 16 March 2018.

[11] Interview with Assoc. Prof. Dr. Maytawee Udomtamanupab, Lecturer in Buddhist Psychology, 13 September 2018.

Table 4.2 The *Pāli* Word/Term that has Close Meaning to 'Resilience' from Conducting In-depth Interviews with Six Modern Psychologists

No.	The *Pāli* Word/Term that has Close Meaning to 'Resilience'
1.	N/A
2.	*upekkhā*
3.	*upekkhā*
4.	N/A
5.	*upekkhā* and *viriya*
6.	N/A

From table 4.2, the data obtained from the In-depth interviews shows that the *Pāli* Word/Term that has close meaning to 'Resilience' are *upekkhā* and *viriya.*

For the *Pāli* Word/Term that has close meaning to 'Resilience' from the perspectives of modern psychologists can be concluded as follow:

1. Two modern psychologists agree *on upekkhā* (42.86%)

2. One modern psychologist consider *viriya* (14.28%)

3. Three modern psychologists did not give information (42.86%)

4.1.1.2.3. The Influential Factors on 'Resilience' of Adolescents

Dr. Reginald H. Pawle considers attention, klesas (3 basic ones – ignorance or delusion, greed, hatred), pain, 3 marks of existence (no-self, suffering, impermanence), mindfulness, dependent co-origination (causality), everyday mind – in other words, most of the basic Buddhist ideas [12]

Dr. Neelam Oswal places emphasis on childhood experiences, significant elder's (parents, teachers) responses to these experiences, and cultural norms about competition, co-operation, success, quality of life. [13]

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[12] Interview with Dr. Reginald H. Pawle, Psychotherapist, 11 March 2018.

[13] Interview with Dr. Neelam Oswal, Clinical Psychologist, 6 March 2018.

Dr. G.T. Maurits Kwee puts emphasis on a blending of hereditary and genetic factors as well as learned and acculturated factors and the consequences of resilience is to also be found in the biopsychosocial realms.[14]

Assoc. Prof. Thirachai Hongyantarachai considers Parent-child bonding, Parents as role models, Emotion Regulation, and Self-Esteem [15]

Assoc. Prof. Dr. Maytawee Udomtamanupab explains that, in behavioral psychology, learning can be the main factor influencing the levels of resilience in adolescents.[16]

Chayanin Foongsathaporn, M.D. considers Growth mindset, Optimism, Emotion Regulation, and Stable relationship with an adult during childhood (Parent-child bonding) [17]

Table 4.3 The Influential Factors on 'Resilience' of Adolescents from Conducting In-depth Interviews with Six Modern Psychologists

No.	The Influential Factors on 'Resilience' of Adolescents
1.	1. Self and no-self
	2. Attention
	3. The three klesas
	4. Mindfulness
	5. Pain and suffering
	6. Impermanence – as-it-is
	7. Causality
	8. Everyday mind

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[14] Interview with Dr. G.T. Maurits Kwee, Clinical Psychologist, 16 March 2018.

[15] Interview with Assoc. Prof. Thirachai Hongyantarachai, Clinical Psychologist, 13 September 2018.

[16] Interview with Assoc. Prof. Dr. Maytawee Udomtamanupab, Lecturer in Buddhist Psychology, 13 September 2018.

[17] Interview with Chayanin Foongsathaporn, M.D., Medical Doctor, 2 May 2018.

No.	The Influential Factors on 'Resilience' of Adolescents
2.	1. Childhood experiences 2. Significant elder's (parents, teachers) responses to these experiences 3. Cultural norms about competition, co-operation, success, quality of life
3.	1. Bio psychological factors - Genetic factors 2. Interpersonal and social dimensions - learned and acculturated factors
4.	1. Parent-child bounding 2. Parents as role models 3. Emotion Regulation 4. Self-Esteem
5.	Learning
6.	1. Growth mindset 2. Optimism 3. Emotion Regulation 4. Parent-child bounding

From table 4.3, the data obtained from the In-depth interviews shows that the influential factors on 'Resilience' of adolescents are Self and no-self, Attention, The three klesas, Mindfulness, Pain and suffering, Impermanence – as-it-is, Causality, Everyday mind, Childhood experiences, Significant elder's (parents, teachers) responses to these experiences, and Cultural norms about competition, co-operation, success, quality of life, Bio psychological factors - Genetic factors, Interpersonal and social dimensions - learned and acculturated factors, Parent-child bounding, Parents as role models, Emotion Regulation, Self-Esteem, Learning, Growth mindset, Optimism, Emotion Regulation, and Stable relationship with an adult during childhood.

For the influential factors on 'Resilience' of adolescents from the perspectives of modern psychologists can be concluded as follow:

1. One modern psychologist considers Self and no-self. (4.54%)

2. One modern psychologist considers Attention. (4.54%)

3. One modern psychologist considers The Three Klesas. (4.54%)

4. One modern psychologist considers Mindfulness. (4.54%)

5. One modern psychologist considers Pain and suffering. (4.54%)

6. One modern psychologist considers Impermanence – as-it-is. (4.54%)

7. One modern psychologist considers Causality (4.54%)

8. One modern psychologist considers Everyday mind (4.54%)

9. One modern psychologists considers Childhood experiences. (4.54%)

10. One modern psychologist considers Significant elder's (parents, teachers) responses to these experiences. (4.54%)

11. One modern psychologist considers Cultural norms. (4.54%)

12. One modern psychologist considers Bio psychological factors. (4.54%)

13. One modern psychologist considers Interpersonal and social dimensions. (4.54%)

14. Two modern psychologists agree on Parent-child bounding (9.09%)

15. One modern psychologist considers Parents as role models. (4.54%)

16. Two modern psychologists agree on Emotion Regulation. (9.09%)

17. One modern psychologist considers Self-Esteem. (4.54%)

18. One modern psychologist considers Learning. (4.54%)

19. One modern psychologist considers Growth mindset. (4.54%)

20. One modern psychologist considers Optimism. (4.54%)

In this current study, Parent-child bounding and Emotion Regulation were used as ones of the Buddhist psychological factors to create questionnaire to examine the statistical significance of the influential factors in relation to the resilience of the adolescents in Bangkok.

Concluding Remarks

'Resilience' in regard to the western psychological paradigm can be summarized as the ability to cope effectively with difficult circumstances and adversity in life. It is the ability to easily and quickly bounce back to a person's baseline emotional state after negative experiences. Being flexible, elastic and imperfect with regard to body, speech and mind which includes the inherent capacity of bending and stretching in order to constantly balance cognition and emotion toward a dynamic ever-changing intrapersonal and interpersonal equilibrium.

The influential factors on 'Resilience' of adolescents in western psychological paradigm include Self and no-self, Attention, the Three *Klesas*, Mindfulness, Pain and suffering, Impermanence – as-it-is, Causality, Everyday mind, Childhood experiences, Significant elder's (parents, teachers) responses to these experiences, and Cultural norms about competition, co-operation, success, quality of life, Bio psychological factors - Genetic factors, Interpersonal and social dimensions - learned and acculturated factors, Parent-child bounding, Parents as role models, Emotion Regulation, Self-Esteem, Learning, Growth mindset, Optimism, , and Stable relationship with an adult during childhood. The sources of resilience, in the concepts of adolescents' resilience in Grotberg's theory, are from provided external supports (I have); developed inner strengths (I am); and acquired interpersonal and problem solving skills (I can).

The research findings indicated that two influential factors in western psychology paradimn on the resilience of adolescents in which most modern psychologists agreed on were Parent-child bounding (9.09%) and Emotion Regulation. (9.09%). Therefore, these influential factors were used to create a questionnaire to collect quantitative data in order to examine the statistical significance and their effects on the resilience of adolescents in Bangkok in the second part of the study.

4.1.2 The Concept of Resilience in Buddhism

The results of the concept of resilience in Buddhism were mainly obtained from conducting in-depth interviews with six Buddhist scholars as the key-informants. In addition, the influential factors in Buddhism that were important with the adolescents in order to enhance their resilience were also obtained from the in-depth interviews and further investigated from the core teaching of Buddhism in the primary sources and the secondary sources of data in detailed explanation for clearer comprehension. The results can be summarized as follow:

4.1.2.2 The Analysis Results of In-depth Interviews

In-dept interwiews were conducted with a group of key-informants including six salient Buddhist scholars: meditation masters, professor of Religious Studies, a director of Buddhist Studies, and a *Pāli* and Buddhist Studies lecturer. Open-ended

questions in regard to the resilience of adolescents were asked to gain the contemporary of viewpoints on resilience in Buddhism. The questions can be summarized into three subjects as follows:

1.1.2.2.1   The Definition of 'Resilience' in Buddhism

Phrakhrubhawana Waralangkara gives the defition of Buddhist Resilience that it can be defined as having emotional intelligence and the ability to remain emotionally stable and balanced, being flexible according to causes and conditions. In addition, the meaning also includes having skillful modes of thinking; systematic thinking; the ability to reflect on the advantages and disadvantages of things, and on the escape from them, the ability to investigate what is beneficial to help an individual to bounce back or recover from negative life events, thereby leading to a state of mental and emotional calmness, happiness and freedom.[18]

Phramaha Surasak Prajantasen, Dr. provides an explaination of Buddhist Resilience that it may have a similar meaning as the word 'Faith' or *Saddha* in Buddhism, which means having a determined heart, being persistent, having mental strength in living life in the states of both happiness and suffering by having mental flexibility and looking at things the way they are. It is faith that is not based on the faith of God but is a kind of faith that is having believed in the human potential that it is in oneself. It is the potential to see things as they are arisen, exist, liable to destruction, to evanescence, and fading away. When an individual is being conscious or mindful, knowing what is happening, confident in the potential of oneself, it will lead to mental strength, the so-called resilience.[19]

Prof. Dr. Supriya Rai defines Buddhist Resilience as having *Metta* or loving-kindness for oneself. When an individual is fighting with something or having depression or anxiety, or some problems, it is a problem of self-esteem, with this, they will not be able to do *Metta* or loving-kindness for themselves and it will be very

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[18] Interview with Phrakhrubhawana Waralangkara, Abbot, 4 February 2018.

[19] Interview with Phramaha Surasak Prajantasen, Dr., Vice Dean of Faculty of Buddhism, 11 December 2018.

difficult. In addition, there is the idea of Effort or *Viriya*. Effort is very important. An individual also has to make effort to understand the situation to overcome it.[20]

Prof. Dr. Phillip D. Stanley explains that Buddhist Resilience refers to an ability to handle difficulties. One of the things about the issues in regard to the concept of resilience is that there are different types of adverse circumstances. For example, the situations where one has direct and indirect responsibility for. Resiliency is being more realistic about the circumstances that are beyond one's control and being mutual about handling that. For the situation where individuals have direct responsibility, from a Buddhist point of view, there is a need for acknowledging your Karmic that individuals have Karmic responsibility for why it happened. Resilience requires being acknowledging that and developing understanding that individuals have responsibility otherwise it will probably repeat itself.[21]

Dr. Patrani Visudthisak offers an explaination of Buddhist Resilience as regaining strength, mental healing, recovering power from mental weakness and sadness rooted from defilements. It is the ability to bounce back and revive to the normal human mind, which is originally pure.[22]

Em. Prof. Dr. Premasiri Pahalawattage gives the defition of Buddhist Resilience that it is the determination to overcome obstacles, disturbances and the impurities that go into the mind. The ability to handle situation which are challenging to a person's piece of mind. It is closely tied up with the concepts of Buddhist psychological energy, in Buddhism, the right exertion. It is the energy to strive and overcome the defilements that are already within oneself.[23]

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[20] Interview with Prof. Dr. Supriya Rai, Dr., Director, 20 January 2018.

[21] Interview with Prof. Dr. Phillip D. Stanley, Professor of Religious Studies, 14 January 2018. Meditation Master

[22] Interview with Prof. Dr. Patrani Visudthisak, Professor of Religious Studies, 1 April 2018.

[23] Interview with Em. Prof. Dr. Premasiri Pahalawattage, Professor of Religious Studies, 29 January 2018.

Table 4.4 The Definition of "Buddhist Resilence" from Conducting In-depth Interviews with Six Buddhist Scholars

No.	The Definition of 'Resilience' in Buddhism
1.	Having emotional intelligence and the ability to remain emotionally stable and balanced, being flexible according to causes and conditions.
2.	Having a determined heart, being persistent, having mental strength in living life in the states of both happiness and suffering by having mental flexibility and looking at things the way they are.
3.	Having *Metta* or loving-kindness for oneself.
4.	An ability to handle difficulties, being more realistic about the circumstances that are beyond your control and being mutual about handling them, being acknowledging that and developing understanding that one has responsibility otherwise it will probably repeat itself.
5.	Regaining strength, mental healing, recovering power from mental weakness and sadness rooted from defilements. It is the ability to bounce back and revive to the normal human mind, which is originally pure.
6.	The determination and energy to strive and overcome the defilements and impurities that are already within oneself. The ability to handle situation which are challenging to a person's piece of mind.

From table 4.4, the definition of 'Resilience' in Buddhist perspectives can be summarized as the ability to remain emotionally stable and balanced, being flexible according to causes and conditions by having mental flexibility and looking at things the way they are and having *Metta* or loving-kindness towards oneself. It also refers to an ability to handle difficulties, being more realistic about the circumstances. It is the capability to strive and overcome the defilements and impurities that are already within oneself to revive to the normal human mind, which is originally pure.

4.1.2.2.2. The *Pāli* Word/Term that has Close Meaning to 'Resilience'

Phrakhrubhawana Waralangkara considers *Panca bala* (The Five Spiritual Power), which is mental strength and *Viriya* (Effort), the ability to strive to eliminate the defilements.[24]

Phramaha Surasak Prajantasen, Dr. considers *Saddha* (Faith), which is not based on the faith of God but is the type of faith that is having believed in the human potential in oneself. It is the potential to see things as they are arisen, exist, liable to destruction, to evanescence, and fading away.[25]

Prof. Dr. Supriya Rai considers *Viriya* (Effort), which is the ability to strive to understand the situation to overcome it.[26]

Prof. Dr. Phillip D. Stanley puts emphasis on *Khanti* (Patience) which is the ability to handle difficulties without being upset by it.[27]

Dr. Patrani Visudthisak considers *Sati* (Mindfulness), which is the quality that helps and individual to recover quickly from mental weakness and sadness rooted from defilements.[28]

Em. Prof. Dr. Premasiri Pahalawattage explains that *Samma-padhāna* (The Four Right Exertions), which means one strives hard to overcome defilements and impurities that are within oneself.[29]

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[24] Interview with Phrakhrubhawana Waralangkara, Abbot, 4 February 2018.

[25] Interview with Phramaha Surasak Prajantasen, Dr., Vice Dean of Faculty of Buddhism, 11 December 2018.

[26] Interview with Prof. Dr. Supriya Rai, Dr., Director, 20 January 2018.

[27] Interview with Prof. Dr. Phillip D. Stanley, Professor of Religious Studies, 14 January 2018. Meditation Master

[28] Interview with Prof. Dr. Patrani Visudthisak, Professor of Religious Studies, 1 April 2018.

[29] Interview with Em. Prof. Dr. Premasiri Pahalawattage, Professor of Religious Studies, 29 January 2018.

Table 4.5 The *Pāli* Word/Term that has Close Meaning to 'Resilience' from Conducting In-depth Interviews with Six Buddhist Scholars

No.	The *Pāli* Word/Term that has Close Meaning to 'Resilience'
1.	1. *Panca bala* (The Five Spiritual Power) 2. *Viriya* (Effort)
2.	*Saddha* (Faith)
3.	*Viriya* (Effort)
4.	*Khanti* (Patience)
5.	*Sati* (Mindfulness)
6.	1. *Samma-padhāna* (The Four Right Exertions) 2. *Viriya* (Effort)

From table 4.5, the data obtained from the in-depth interviews shows that the *Pāli* Word/Term that has close meaning to 'Resilience' are *Panca bala* (The Five Spiritual Power), *Viriya* (Effort), *Saddha* (Faith), *Khanti* (Patience), *Sati* (Mindfulness) and *Samma-padhāna* (The Four Right Exertions).

For the *Pāli* Word/Term that has close meaning to 'Resilience' from the perspectives of Buddhist scholars can be concluded as follow:

1. One Buddhist Scholar considers *Panca bala* (The Five Spiritual Power). (12.50%)

2. Three Buddhist Scholars agree on *Viriya* (Effort). (37.50%)

3. One Buddhist Scholar considers *Saddha* (Faith). (12.50%)

4. One Buddhist Scholar considers *Khanti* (Patience). (12.50%)

5. One Buddhist Scholar considers *Sati* (Mindfulness). (12.50%)

6. One Buddhist Scholar considers *Samma-padhāna* (The Right Exertions). (12.50%)

4.1.2.2.3. The Influential Factors in Buddhism on 'Resilience'

Phrakhrubhawana Waralangkara considers The Five Spiritual Power (*Panca bala*), The Words of Others (*Paratogosa*) as an external factor, Wise Reflection *(Yoniso-manasikāra)* as an internal factor.[30]

Phramaha Surasak Prajantasen, Dr. explains that the external factors includes having a good friend, associate with good people, friendly environment, media, good parents, good teachers and good example (*Kalyānamitta*). This can consider as The Words of Others (*Paratogosa*). The internal factors includes having The Right View (*Sammā diṭṭhi*), Wise Reflection (*Yoniso-manasikāra*), Mindfulness (*Sati*) and Faith (*Saddha*). He further explains that Effort (*Viriya*) is the factor that links the internal and the external factors.[31]

Prof. Dr. Supriya Rai explains that having a good role model as *Kalyānamitta* is significantly important for adolescents.[32]

Prof. Dr. Phillip D. Stanley considers The Threefold Training (*Sikkhā*) and The Four Right Exertions (*Samma-padhāna*).[33]

Dr. Patrani Visudthisak considers Mindfulness (*Sati),* The Words of Others (*Paratogosa*) as an external factor, and Wise Reflection *(Yoniso-manasikāra)* as an internal factor.[34]

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[30] Interview with Phrakhrubhawana Waralangkara, Abbot, 4 February 2018.

[31] Interview with Phramaha Surasak Prajantasen, Dr., Vice Dean of Faculty of Buddhism, 11 December 2018.

[32] Interview with Prof. Dr. Supriya Rai, Dr., Director, 20 January 2018.

[33] Interview with Prof. Dr. Phillip D. Stanley, Professor of Religious Studies, 14 January 2018. Meditation Master

[34] Interview with Prof. Dr. Patrani Visudthisak, Professor of Religious Studies, 1 April 2018.

Em. Prof. Dr. Premasiri Pahalawattage considers Effort *(Viriya)* for striving, Right Effort (*Samma vayama*), Self-determination (*Adhiṭṭhāna*) and Eradication; abandonment; the cause of suffering is to be eradicated (*Pahāna*).[35]

Table 4.6 The Influential Factors on 'Resilience' of Adolescents from Conducting In-depth Interviews with Six Buddhist Scholars

No.	The Influential Factors on 'Resilience' of Adolescents
1.	1. The Five Spiritual Power (*Panca bala*) 2. The Words of Others (*Paratogosa*) 3. Wise Reflection *(Yoniso-manasikāra)*
2.	1. The Words of Others (*Paratogosa*) 2. Wise Reflection *(Yoniso-manasikāra)* 3. Right View (*Sammā diṭṭhi*) 4. Mindfulness (*Sati*) 5. Faith (*Saddha*) 6. Effort *(Viriya)*
3.	Having good friends; good company; friendship with the lovely; favorable social environment (*Kalyānamitta*)
4.	1. The Threefold Training (*Sikkhā*) 2. the Four Right Exertions (*Samma- padhāna*)
5.	1. Mindfulness (*Sati*) 2. The Words of Others (*Paratogosa*) 3. Wise Reflection *(Yoniso-manasikāra)*
6.	1. Effort *(Viriya)* 2. Right Effort (*Samma vayama*) 3. Self-determination (*Adhiṭṭhāna*) 4. Eradication; abandonment; the cause of suffering is to be eradicated (*Pahāna*)

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[35] Interview with Em. Prof. Dr. Premasiri Pahalawattage, Professor of Religious Studies, 29 January 2018.

From table 4.6 the data obtained from the In-depth interviews shows that the influential factors on 'Resilience' of adolescents are The Five Spiritual Power (*Panca bala*), The Words of Others (*Paratogosa*), Wise Reflection *(Yoniso-manasikāra)*, Right View (*Sammā diṭṭhi*), Mindfulness (*Sati*), Faith (*Saddha*), Effort *(Viriya)*, Having good friends; good company; friendship with the lovely; favorable social environment (*Kalyānamitta*), The Threefold Training (*Sikkhā*), The Four Right Exertions (*Samma-padhāna*), Right Effort (*Samma vayama*), Self-determination (*Adhiṭṭhāna*), and Eradication; abandonment; the cause of suffering is to be eradicated (*Pahāna*).

For the influential factors on 'Resilience' of adolescents from the perspectives of Buddhist scholars can be concluded as follow:

1. One Buddhist scholar considers The Five Spiritual Power (*Panca bala*). (5.26%)

2. Three Buddhist Scholars agree on The Words of Others (*Paratogosa*). (15.79%)

3. Three Buddhist Scholars agree on Wise Reflection *(Yoniso-manasikāra)*. (15.79%)

4. One Buddhist scholar considers Right View (*Sammā diṭṭhi*). (5.26%)

5. Two Buddhist Scholars agree on Mindfulness (*Sati*). (10.52%)

6. One Buddhist scholar considers Faith (*Saddha*). (5.26%)

7. Two Buddhist Scholars agree on Effort *(Viriya)*. (10.52%)

8. One Buddhist scholar considers Having good friends; good company; friendship with the lovely; favorable social environment (*Kalyānamitta*). (5.26%)

9. One Buddhist scholar considers The Threefold Training (*Sikkhā*). (5.26%)

10. One Buddhist Scholars considers The Four Right Exertions (*Samma-padhāna*). (5.26%)

11. One Buddhist scholar considers Right Effort (*Samma vayama*). (5.26%)

12. One Buddhist scholar considers Self-determination (*Adhiṭṭhāna*). (5.26%)

13. One Buddhist scholar considers Eradication; abandonment; the cause of suffering is to be eradicated (*Pahāna*). (5.26%)

In this current study The Words of Others (*Paratogosa*), Wise Reflection *(Yoniso-manasikāra)*, Mindfulness (*Sati*) and Effort *(Viriya)* were used as ones of the Buddhist psychological factors to create questionnaire to examine the statistical significance of the influential factors in relation to the resilience of the adolescents in Bangkok.

Concluding Remarks

'Resilience' in Buddhist perspectives can be summarized as the ability to remain emotionally stable and balanced, being flexible according to causes and conditions by having mental flexibility and looking at things the way they are and having metta or loving-kindness towards oneself. It also refers to an ability to handle difficulties, being more realistic about the circumstances. It is the capability to strive and overcome the defilements and impurities that are already within oneself to revive to the normal human mind, which is originally pure.

The influential factors in Buddhism on the 'Resilience' of adolescents are The Five Spiritual Power (*Panca bala*), The Words of Others (*Paratogosa*), Wise Reflection *(Yoniso-manasikāra)*, Right View (*Sammā diṭṭhi*), Mindfulness (*Sati*), Faith (*Saddha*), Effort *(Viriya)*, Having good friends; good company; friendship with the lovely; favorable social environment (*Kalyānamitta*), The Threefold Training (*Sikkhā*), The Four Right Exertions (*Samma- padhāna*), Right Effort (*Samma vayama*), Self-determination (*Adhiṭṭhāna*), and Eradication; abandonment; the cause of suffering is to be eradicated (*Pahāna*).

The research findings indicated that four influential factors in Buddhism on the resilience of adolescents in which most Buddhist scholars agree on are The Words of Others (*Paratogosa*) (15.79%), Wise Reflection *(Yoniso-manasikāra)* (15.79%), Mindfulness (*Sati*) (10.52%), and Effort *(Viriya)* (10.52%). Therefore, these influential factors were used to create a questionnaire to collect quantitative data in order to examine the statistical significance and their effects on the resilience of adolescents in Bangkok in the second part of the study.

4.2 Analysis Results of Quantitative Research Method

The presentation of the results of quantitative data analysis, the researcher has defined symbols and abbreviations used to represent the variables as below. Symbols used in the research analysis are shown as follows:

X_1	=	*Yoniso-manasikāra* or Wise Reflection
X_2	=	*Paratoghosa* or The Words of Others
X_3	=	*Sati* or Mindfulness
X_4	=	*Viriya* or Effort
X_5	=	Parent-child bonding
X_6	=	Emotion Regulation
Y	=	Resilience of adolescents in Bangkok
$\bar{X}$	=	Mean
S.D.	=	Standard Deviation
Df	=	Degree of freedom
SS	=	Sum of square
MS	=	Mean square
t	=	t-distribution
F	=	F-distribution
B	=	The unstandardized beta
Beta	=	The standardized beta
R	=	Multiple Correlation Coeffcient
R^2	=	Coeffcient of Determination (Square Multiple Correlation Coeffcient)
p	=	Probability level
SE_b	=	The standard error for the unstandardized bet

4.2.1 The Statistic Results of Demographic Information of the respondents

Table 4.7 provides a summary of the demographic information of 495 adolescents in Bangkok. It shows that 32.50% of the respondents were male and 67.50% were female. The respondants' ages ranged from 11 to 19 years old. The mean age was 15 years, with a standard deviation of 1.92. The range of adolescents'ages were categorized into 3 groups: early adolescents (11 through 13 years of age), middle adolescents (14 through 16 years of age) and late adolescents (17 through 19 years of age).[36] The information from the table presents that 22.20% of the respondents were early adolescents, 40.80% of the respondents were middle adolescents and 37.00% of the respondants were late adolescents. The data on the level of education shows that 98.40% of the respondants were studying in secondary schools or equal educational level, 1.20% were studying in a Bachelor's degree and others were 2%.

Table 4.7 Summary of the Demographic Information of the Respondents (n=495)

The Demographic Information		Frequency	Percentage
Gender	Male	161	32.50
	Female	334	67.50
Age	11-13 (early adolescents)	110	22.20
	14-16 (middle adolescents)	202	40.80
	17-19 (late adolescents)	183	37.00
Level of Education	Secondary Education or equal	487	98.40
	Bachelor's degree	6	1.20
	Others	2	0.40

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[36] Dania S. Clark-Lempers et, al., "Early, Middle, and late Adolescents' Perceptions of Their Relationships with Significant Others," **Journal of Adolescent Research**, Vol. 6, No.3 (July, 1991): 296-315.

4.2.2 The Results of Descriptive Statistics of Buddhist Psychological Factors and Resilience of Adolescents in Bangkok

This research aims to study the effects of Buddhist psychological factors on the resilience of adolescents in Bangkok. There are six Buddhsit psychological factors, namely *Yoniso-manasikāra* or Wise Reflection, *Paratoghosa* or The Words of Others, *Sati* or Mindfulness, *Viriya* or Effort, Parent-child bonding and Emotion Regulation. The descriptive statistics of the Buddhist psychological factors and resilience of adolescents in Bangkok are shown in table 4.8. The interpretation and the results of each variables can be described as below.

The statistics used in to present the results are mean ($\bar{X}$) and standard deviation ($S.D.$). From the table it was found that:

1. Adolescents in Bangkok have high level of *Yoniso-manasikāra* or Wise Reflection ($\bar{X} = 3.86$, $S.D. = 0.57$)

2. Aolescents in Bangkok have high level of *Paratoghosa* or The Words of Others ($\bar{X} = 3.89$, $S.D. = 0.71$)

3. Aolescents in Bangkok have high level of *Sati* or Mindfulness ($\bar{X} = 3.90$, $S.D. = 0.60$)

4. Aolescents in Bangkok have high level of *Viriya* or Effort ($\bar{X} = 3.95$, $S.D. = 0.64$)

5. Aolescents in Bangkok have high level of Parent-child bonding ($\bar{X} = 3.78$, $S.D. = 0.74$)

6. Aolescents in Bangkok have high level of Emotion Regulation ($\bar{X} = 3.84$, $S.D. = 0.63$)

7. The overall value of resilience of adolescents in Bangkok are high level ($\bar{X} = 4.04$, $S.D. = 0.56$)

Table 4.8 Descriptive Statistics of Buddhist Psychological Factors and Resilience of Adolescents in Bangkok

Variables	$n=495$		
	$\bar{X}$	Level	*S.D.*
Yoniso-manasikāra or Wise Reflection	3.86	High	0.57
Paratoghosa or The Words of Others	3.89	High	0.71
Sati or Mindfulness	3.90	High	0.60
Viriya or Effort	3.95	High	0.64
Parent-child bonding	3.78	High	0.74
Emotion Regulation	3.84	High	0.63
Resilience of adolescents in Bangkok	4.04	High	0.56

4.2.3 The Results of Hypothesis Testing

All data were analysed using the IBM SPSS Statistics version 24.0. Individual characteristics and Buddhhist psychological factor variables included in the analyses are gender, age, *Yoniso-manasikāra* or Wise Reflection, *Paratoghosa* or The Words of Others, *Sati* or Mindfulness, *Viriya* or Effort, Parent-child bonding and Emotion Regulation. The differences between male and female were analyzed by t-test. The differences between sub-stages or age group of adolescents were detected by an analysis of variance (ANOVA). In addition, the Pearson's Product Moment Correlation was performed to examine the relationship between Buddhist psychological factors and the resilience of adolescents in Bangkok. Lastly, multiple regression was used as the statistics to predict the levels of resilience of the adolescents in Bangkok effected by the Buddhist psychological factors.

4.2.3.1 Hypothesis 1: There will be significant difference in resilience levels among male and female adolescents in Bangkok.

The results presented in table 4.9 reveal the t-value of the mean scores of resilience with reference to gender. An independent-samples t-test was conducted to compare the mean scores of resilience between male and female subjects. The results revealed that female adolescents in Bangkok (n=334) have high level of resilience ($\bar{X}$ = 4.04, *S.D.*= 0.54). Similarly, male adolescents in Bangkok (n=161) also have high

level of resilience ($\bar{X}$ = 4.03, $S.D.$ = 0.61). The results indicated that both female and male adolescents in Bangkok have the same level of resilience. It can be concluded that there was no significance difference in resilience between male and female adolescents in Bangkok at a significance level of .05 (p<.05).

Table 4.9 Hypothesis Results of Gender and the Resilience Levels of Adolescents in Bangkok

	Number	$\bar{X}$	$S.D.$	t	p
Male	161	4.03	0.61	-.171	.864
Female	334	4.04	0.54		
Total	495				

4.2.3.2 Hypothesis 2: There will be significant difference in resilience levels among different sub-stages of adolescents in Bangkok.

To find out whether there are significant differences in terms of sub-stages of adolescents in Bangkok, an analysis of variance (ANOVA) was conducted. The results as shown in table 4.10 revealed that early adolescents (11 through 13 years of age) in Bangkok (n=110) have high level of resilience ($\bar{X}$ = 3.96, $S.D.$ = 0.66). Middle adolescents (14 through 16 years of age) in Bangkok (n=202) have high level of resilience ($\bar{X}$ = 4.06, $S.D.$ = 0.55). Late adolescents (17 through 19 years of age) in Bangkok (n=183) have high level of resilience ($\bar{X}$ = 4.06, $S.D.$ = 0.52).

The results indicated that adolescents in Bangkok with different age groups have the same level of resilience. It can be concluded that there was no significance difference between age and resilience level of adolescents in Bangkok at a significance level of .05 (p<.05).

Table 4.10 Hypothesis of Age and the Resilience Level of Adolescents in Bangkok

Source of variance	df	SS	MS	F	p
Between Groups	2	.916	.458	1.445	.237
Within Groups	492	155.989	.317		
Total	242	156.905			

4.2.3.3 Hypothesis 3: Buddhist psychological factors are positively related to the resilience of adolescents in Bangkok.

To explore the relationship between the Buddhist psychological factors, namely *Yoniso-manasikāra* or Wise Reflection, *Paratoghosa* or The Words of Others, *Sati* or Mindfulness, *Viriya* or Effort, Parent-child bonding, Emotion Regulation and resilience of addolescent in Bangkok, the Pearson's Product Moment Correlation was performed.

The results from table 4.11 revealed that *Yoniso-manasikāra* or Wise Reflection was positively related to resilience of addolescent in Bangkok at a moderate level ($r = .604$, p < .01). *Paratoghosa* or The Words of Others was positively related to resilience of addolescent in Bangkok at a moderate level ($r = .681$, p < .01). *Sati* or Mindfulness was positively related to resilience of addolescent in Bangkok at a moderate level ($r = .641$, p < .01). *Viriya* or Effort was positively related to resilience of addolescent in Bangkok at a moderate level ($r = .660$, p < .01). Parent-child bonding was positively related to resilience of addolescent in Bangkok at a low level ($r = .461$, p < .01). Finally, Emotion Regulation was positively related to resilience of addolescent in Bangkok at a moderate level ($r = .539$, p < .01).

Table 4.11 Correlation between Buddhist Psychological Factors and the Resilience of Adolescents in Bangkok (n=495)

Variables	$\bar{X}$	S.D.	x_1	x_2	x_3	x_4	x_5	x_6	$\hat{Y}$
x_1 = Yoniso-manasikāra	3.86	.57	-	.451**	.678**	.571**	.250**	.526**	.604**
x_2 = Paratoghosa	3.89	.71		-	.495**	.481**	.390**	.391**	.681**
x_3 = Sati	3.90	.60			-	.596**	.329**	.528**	.641**
x_4 = Viriya	3.95	.64				-	.212**	.389**	.660**
x_5 = Parent-child bonding	3.78	.74					-	.241**	.461**
x_6 = Emotion Regulation	3.84	.63						-	.539**
Y = Resilience of adolescent in Bangkok	4.04	.56							-

**Correlation is significant at the 0.01 level ($p < .01$)

4.2.3.4 Hypothesis 4: Buddhist psychological factors can predict the levels of Resilience of adolescents in Bangkok.

In order to predict the levels of resilience of the adolescents in Bangkok effected by the Buddhist psychological factors, multiple regression was applied as a tool of analysis. The results shown in table 4.12 can be interpreted as follows:

It was discovered that The Words of Others (*Paratoghosa*) was entered in the first step. The result indicated that *Paratoghosa* can predict the levels of resilience of adolescent in Bangkok at 46.40% of variance at a significance level of .001 ($p < .001$). The rest is the influence of other factors besides this.

Effort *(Viriya)* was entered in the second step. The result indicated that Effort can predict the levels of resilience of adolescent in Bangkok at 43.60% of variance at a significance level of .001 ($p < .001$). The rest is the influence of other factors besides this.

Mindfulness (*Sati*) was entered in the thrid. The result indicated that Mindfulness can predict the levels of resilience of adolescent in Bangkok at 41.20% of variance at a significance level of .001 ($p < .001$). The rest is the influence of other factors besides this.

Wise Reflection *(Yoniso-manasikāra)* was entered in the forth step. The result indicated that Wise Reflection can predict the levels of resilience of adolescent in Bangkok at 36.50% of variance at a significance level of .001 ($p < .001$). The rest is the influence of other factors besides this.

Emotion Regulation was entered in the fifth step. The result indicated that Emotion Regulation can predict the levels of resilience of adolescent in Bangkok at 29.10% of variance at a significance level of .001 ($p < .001$). The rest is the influence of other factors besides this.

Finally, Parent-child bonding was entered in the sixth step. The result indicated that Parent-child bonding can predict the levels of resilience of adolescent in Bangkok at 21.30% of variance at a significance level of .001 ($p < .001$). The rest is the influence of other factors besides this.

To summarise, the results showed that the Buddhist psychological factors in the aspect of *Paratoghosa* or The Words of Others was found to be the factor with the highest predictive power for the resilience of adolescents in Bangkok followed by *Viriya* or Effort, *Sati* or Mindfulness, *Yoniso-manasikāra* or Wise Reflection, Emotion Regulation and finally, Parent-child bonding at 46.40%, 43.60%, 41.20%, 36.50%, 29.10%, and 21.30% of variance at a significance level of .001 ($p < .001$), respectively.

Table 4.12 Multiple Regression Coefficient between Buddhist Psychological Factors and Resilience of Adolescents in Bangkok

Variables	Regression					t	Sig.
	R	R^2	B	SE$_b$	Beta		
Wise Reflection (*Yoniso-manasikāra*)	.604	.365	.106	.036	.107	2.938	.003**
The Words of Others (*Paratoghosa*)	.681	.464	.250	.025	.317	10.137	.000**
Mindfulness *(Sati)*	.641	.412	.087	.037	.092	2.352	.019**
Effort (*Viriya*)	.660	.436	.263	.029	.297	8.924	.000**
Parent-child bonding	.461	.213	.139	.021	.183	6.646	.000**
Emotion Regulation	.539	.291	.131	.028	.146	4.627	.000**
Constant			.247	.119	-	2.081	.038**

R = .247 R^2 = .698 Adjusted R^2 = .694 F = 188.138 Sig = .000**

The inclusion of the Buddhist psychological factors, namely *Yoniso-manasikāra* or Wise Reflection, *Paratoghosa* or The Words of Others, *Sati* or Mindfulness, *Viriya* or Effort, Parent-child bonding and Emotion Regulation can predict the levels of resilience displayed by the adolescents in Bangkok under study at approximately 70% at a significance level of .001 (p<.001). The rest is the influence of other factors besides this.

The multiple regression equation to predict the levels of resilience of adolescents in Bangkok effected by Buddhist psychological factors can be expressed as follows:

Formula

$$\hat{Y} = .247 + .106\,X_1 + .250\,X_2 + .087\,X_3 + .263\,X_4 + .139\,X_5 + .131\,X_6$$

Where $\hat{Y}$ = Resilience of adolescents in Bangkok

X_1 = *Yoniso-manasikāra* or Wise Reflection

X_2 = *Paratoghosa* or The Words of Others

X_3 = *Sati* or Mindfulness

X_4 = *Viriya* or Effort

X_5 = Parent-child bonding

$$X_6 \qquad = \qquad \text{Emotion Regulation}$$

Concluding Remarks

The concept of 'Resilience' in regard to the western psychological paradigm commonly refers to the ability to cope effectively with difficult circumstances and quickly bounce back from negative experiences in life. The sources of resilience in Grotberg's theory are external supports (I have); inner strengths (I am); and interpersonal and problem solving skills (I can). *Pāli* Word/Term that has close meaning to 'Resilience' from the perspectives of modern psycjologists were *upekkhā* (equanimity) and *Viriya* (Effort). While the concept of 'Resilience' in Buddhist perspectives refers to an ability to handle difficulties and overcome the defilements and impuries that are already within oneself to revive to the normal human mind, which is originally pure. *Pāli* Word/Term that has close meaning to 'Resilience' from the perspectives of Buddhist scholars were *Panca bala* (The Five Spiritual power), *Viriya* (Effort), *Saddha* (Faith)*, Khanti* (Patience)*, Sati* (Mindfulness) and *Samma- padhāna* (The Four Right Exertions)*.

Furthermore, the research findings revealed that Buddhist psychological factors in which most key-informants agreed on in this research consists of The Words of Others *(Paratoghosa)* (15.79%), Wise Reflection *(Yoniso-manasikāra)* (15.79%), Mindfulness (*Sati*) (10.52%), Effort *(Viriya)* (10.52%), Parent-child bonding(9.09%) and Emotion Regulation (9.09%).

In terms of the statistical significance, the results of hypothesis testing indicated that there was no significance in resilience difference between male and female adolescents in Bangkok at a significance level of .05 (p<.05). In addition, there was no significance difference between age and resilience level of adolescents in Bangkok at a significance level of .05 (p<.05). The findings underlines that personal factors did not make significant difference to the levels of resilience of adolescents in Bangkok. Moreover, the statistis results show that Buddhist psychological factors are positively related to the resilience of addolescent in Bangkok. Finally, the results revealed that the inclusion of the Buddhist psychological factors can predict the levels of resilience displayed by the adolescents in Bangkok under study at approximately

70% at a significance level of .001 (p<.001). The rest is the influence of other factors besides this.

4.3 New Body of Knowledge Obtained from the Mixed Methods Approach

The concepts of resilience in regard to the western psychological paradigm and Buddhism were obtained from the qualitative approach from the literature review and in-depth interviews with 12 key-informants. Variables from the qualitative study were further used to construct the questionnaire to measure their significance on the resilience levels of adolescents in Bangkok in the quantitative approach. The statistical analysis showed these variables, namely The Words of Others *(Paratoghosa)*, Wise Reflection *(Yoniso-manasikāra)*, Mindfulness (*Sati*), Effort *(Viriya)*, Parent-child bonding and Emotion Regulation were capable of promoting resilience among adolescents. The new insights gained from the research suggest that sources of resilience for adolescents can be enhanced by means of the Buddhist psychological factors. New body of knowledge from the research can be illustrated in figure 4.

Figure 4.1 New Body of Knowledge from the Research Obtained from the Mixed Methods Approach
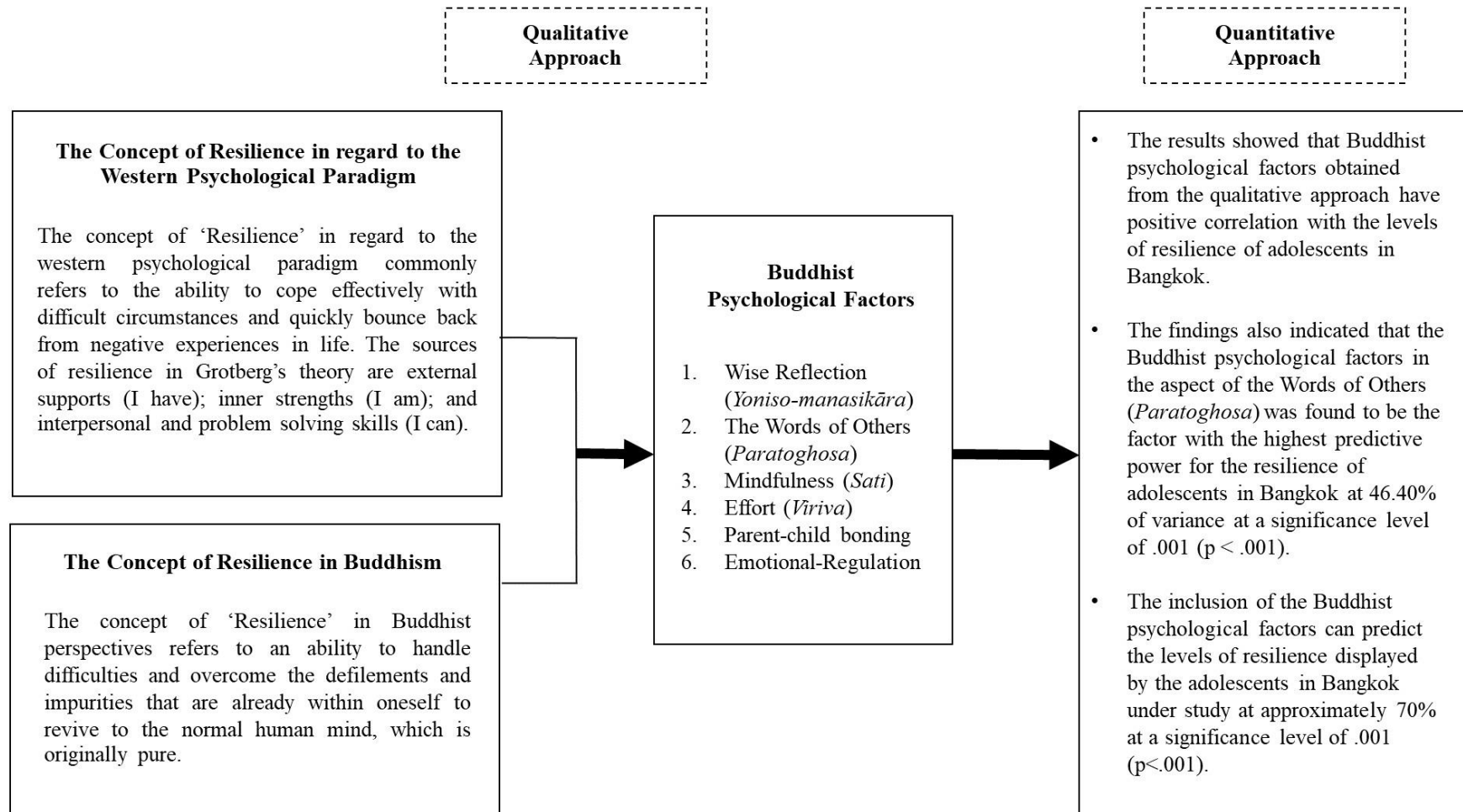
Chapter V

Conclusion and Discussion

This chapter consists of conclusion of the results, discussion and suggestions in terms of policy recommendation, practical implications and contribution of the research as well as suggestions for future research. This research has four research objectives as follows: 1) To investigate the concepts of resilience in regard to the western psychological paradigm and Buddhism, 2) To examine the levels of resilience of adolescents in Bangkok who differ in personal factors, 3) To study the relationship between Buddhist psychological factors and the resilience of adolescents in Bangkok and 4) To predict the levels of resilience of adolescents in Bangkok effected by Buddhist psychological factors.

The research is mixed methods research that uses quantitative method to extend qualitative results. The research methodology were divided into two stages: the first stage applied a qualitative approach to investigate the concepts of resilience in regard to the western psychological paradigm and Buddhism. The second stage applied a quantitative approach to examine the statistical significance of each influential factor and the prediction of Buddhist psychological factors on the resilience of adolescents in Bangkok.

The first stage was the qualitative research method. Data collection by this approach were from documentary, literature review and in-depth interview of 12 key-informants. The key informants were six salient Buddhist scholars: meditation masters, professor of Religious Studies, a director of Buddhist Studies, and a *Pāli* and Buddhist Studies lecturer and six modern psychologists: a psychotherapist, clinical psychologists, psychology lecturers, and a medical doctor who is expertise in adolescents. The content analysis[1] was used to analyze raw data obtained from the in-depth interviews.

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[1] Dr. Catherine Dawson, **Introduction to Research Methods: A Practical Guide for Anyone Undertaking a Research Project**, p. 122.

The second stage was quantitative research method. This approach was a survey using the constructed questionnaires with 5-rating Likert Scale verified by five academic experts. The analysis of IOC (Index of Item-Object Congruence) was proved whether the developed questionnaire was well accepted. The sample were 495 respondents who were adolescents aged between 11 and 19 years old in Bangkok. Yamane and finite population formula[2] were applied to determine the minimum acceptable representative number. Descriptive statistics was used to present the data collected in terms of percentages, means and standard deviation. The techniques of t-test and one-way analysis of variance (ANOVA) in addition to Pearson's product moment correlation coefficient method and multiple regression analysis were also employed to this research.

5.1 Conclusion

The conclusion can be divided into two parts according to the mixed methods approaches as follows:

5.1.1 The Findings Results of the Investigation of the Concepts of Resilience in regard to the Western Psychological Paradigm and Buddhism

The first objective of this study was to investigate the concepts of resilience in regard to the western psychological paradigm and Buddhism. The findings results obtained from the qualitative approach are presented as follows:

5.1.1.1 The Concept of Resilience in regard to the Western Psychological Paradigm

In the concepts of resilience in western theory of psychology, resilience shares a common core of meaning. It refers to the capacity to rise above difficult circumstances. It is commonly defined as an ability to recover from setbacks, the quality of bouncing back from difficult times and cope well with challenges. Resilience can be described as a common adaptive human process, as being characterized by the ability

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[2] Assoc. Prof. Dr.Thanin Silpcharu, **Statistic Research and Data Analysis with SPSS and AMOS**, p. 45.

to bounce back from negative emotional experiences, significant change, stress, adversity, and hardship. Most importantly, not only to where we were before, but to even greater heights of success, happiness, and inner strength. The sources of resilience, in the concepts of adolescents' resilience in Gortberg's theory, are from external supports and resources (I have) i.e. friends, family and community, inner personal strengths (I am), i.e., confidence, self-esteem, and responsibility, and social and interpersonal skills (I can) which is problem-solving skills.

From the study, it was found that the influential factors on 'Resilience' of adolescents from the perspectives of modern psychologists are Self and no-self, Attention, The three klesas, Mindfulness, Pain and suffering, Impermanence – as-it-is, Causality, Everyday mind, Childhood experiences, Significant elder's (parents, teachers) responses to these experiences, and Cultural norms about competition, co-operation, success, quality of life, Bio psychological factors – Genetic factors, Interpersonal and social dimensions - learned and acculturated factors, Parent-child bounding, Parents as role models, Emotion Regulation, Self-Esteem, Learning, Growth mindset, Optimism, Emotion Regulation, and Stable relationship with an adult during childhood.

Furthermore, the research findings indicated that two influential factors in western psychology paradigm on the resilience of adolescents in which most modern psychologists agree on were Parent-child bounding (9.09%) and Emotion Regulation (9.09%).

5.1.1.2 The Concept of Resilience in Buddhism

From the Buddhist perspectives, 'Resilience' can be defined as the ability to remain emotionally stable and balanced, being flexible according to causes and conditions by having mental flexibility and looking at things the way they are and having *metta* or loving-kindness towards oneself. It also refers to an ability to handle difficulties, being more realistic about the circumstances. It is the capability to strive and overcome the defilements and impurities that are already within oneself to revive to the normal human mind, which is originally pure.

Futhermore, the results showed that the influential factors on resilience of adolescents from the Buddhist Scholars' perspectives include The Five Spiritual Power (*Panca bala*), The Words of Others (*Paratogosa*), Wise Reflection (*Yoniso-manasikāra*), Right view (*Sammā diṭṭhi*), Mindfulness (*Sati*), Faith (*Saddha*), Effort (*Viriya*), Having good friends; good company; friendship with the lovely; favorable social environment (*Kalyānamitta*), The Threefold Training (*Sikkhā*), The Four Right Exertions (*Samma- padhāna*), Right Effort (*Samma vayama*), Self-determination (*Adhiṭṭhāna*), and Eradication; abandonment; the cause of suffering is to be eradicated (*Pahāna*).

The research findings also indicated that four influential factors in Buddhism on the resilience of adolescents in which most Buddhist scholars agreed on were The Words of Others (*Paratoghosa*) (15.79%), Wise Reflection (*Yoniso-manasikāra*) (15.79%), Mindfulness (*Sati*) (10.52%), and Effort (*Viriya*) (10.52%).

5.1.2 The Findings Results of the Statistical Significance of Buddhist Psychological Factors on the Resilience of the Adolescents in Bangkok

To answer the last three objectives of the study in the quantitative approach, the researcher synthesized the influential factors from the in-depth interviews to create the questionnaire in order to examine the statistical significance effects on the resilience of the adolescents in Bangkok. Buddhist psychological factors in which most key-informants agreed on in this research consists of The Words of Others (*Paratoghosa*), Wise Reflection (*Yoniso-manasikāra*), Mindfulness (*Sati*) and Effort (*Viriya*), Parent-child bonding and Emotion Regulation. The findings can be summarized as follows:

5.1.2.1 A Summary of the Personal Information of 495 Adolescents in Bangkok

The results of descriptive statistics showed that 32.50% of the respondents were male and 67.50% were female. The respondents' ages ranged from 11 to 19 years old. The mean age was 15 years, with a standard deviation of 1.92. The range of adolescents' ages were categorized into 3 groups: early adolescents (11 through 13 years of age), middle adolescents (14 through 16 years of age) and late adolescents (17 through 19 years of age). The information from the table presents that 22.20% of the

respondants were early adolescents, 40.80% of the respondants were middle adolescents and 37.00% of the respondants were late adolescents. The data on the level of education shows that 98.40% of the respondants were studying in secondary schools or equal educational level, 1.20% were studying in a Bachelor's degree and others were 2%.

5.1.2.2 A Summary of Buddhist Psycjologiacal Factors of Adolescents in Bangkok

It is revealed that adolescents in Bangkok have high level of *Yoniso-manasikāra* or Wise Reflection ($\bar{X} = 3.86$, $S.D. = 0.57$), high level of *Paratoghosa* or The Words of Others ($\bar{X} = 3.89$, $S.D. = 0.71$), high level of *Sati* or Mindfulness ($\bar{X} = 3.90$, $S.D. = 0.60$), high level of *Viriya* or Effort ($\bar{X} = 3.95$, $S.D. = 0.64$), high level of Parent-child bonding ($\bar{X} = 3.78$, $S.D. = 0.74$), high level of Emotion Regulation ($\bar{X} = 3.84$, $S.D. = 0.63$) and the overall value of resilience of adolescents in Bangkok was high level ($\bar{X} = 4.04$, $S.D. = 0.56$).

5.1.2.3 The Results of Hypothesis Testing

In this current study, there are four hypotheses as follow:

Hypothesis 1: There will be significant difference in resilience levels among male and female adolescents in Bangkok.

The results of hypothesis testing indicated that there was no significance difference in resilience between male and female adolescents in Bangkok at a significance level of .05 (p<.05).

Hypothesis 2: There will be significant difference in resilience levels among different sub-stages of adolescents in Bangkok.

The results of hypothesis testing indicated that there was no significance difference between age and resilience level of adolescents in Bangkok at a significance level of .05 (p<.05).

Hypothesis 3: Buddhist psychological factors are positively related to the resilience of adolescents in Bangkok.

The results of hypothesis testing revealed that *Yoniso-manasikāra* or Wise Reflection was positively related to resilience of addolescent in Bangkok at a moderate level (r = .604, p < .01). *Paratoghosa* or The Words of Others was positively related to resilience of addolescent in Bangkok at a moderate level (r = .681, p < .01). *Sati* or Mindfulness was positively related to resilience of addolescent in Bangkok at a moderate level (r = .641, p < .01). *Viriya* or Effort was positively related to resilience of addolescent in Bangkok at a moderate level (r = .660, p < .01). Parent-child bonding was positively related to resilience of addolescent in Bangkok at a low level (r = .461, p < .01). Finally, Emotion Regulation was positively related to resilience of addolescent in Bangkok at a moderate level (r = .539, p < .01).

Hypothesis 4: Buddhist psychological factors can predict the levels of resilience of adolescents in Bangkok.

The results of hypothesis testing showed that the Buddhist psychological factors in the aspect of *Paratoghosa* or The Words of Others was found to be the factor with the highest predictive power for the resilience of adolescents in Bangkok at 46.40% of variance (p < .001) followed by *Viriya* or Effort at 43.60% of variance (p < .001), *Sati* or Mindfulness at 41.20% of variance (p < .001), *Yoniso-manasikāra* or Wise Reflection at 36.50% of variance (p < .001), Emotion Regulation at 29.10% of variance (p < .001). Finally, Parent-child bonding which was entered in the sixth step and accounted for 21.30% of variance (p < .001).

It was discovered that the inclusion of the Buddhist psychological factors, namely *Yoniso-manasikāra* or Wise Reflection, *Paratoghosa* or The Words of Others, *Sati* or Mindfulness, *Viriya* or Effort, Parent-child bonding and Emotion Regulation can predict the levels of resilience displayed by the adolescents in Bangkok under study at approximately 70 % at a significance level of .001 (p<.001). The rest is the influence of other factors besides this.

To conclude, Hypothesis 1 and 2 were set to examine the levels of resilience of adolescents in Bangkok who differ in personal factors. The results of hypothesis testing indicated that personal factors did not make significant difference to the levels of resilience of adolescents in Bangkok. In addition, Hypothesis 3 aimed to study the relationship between Buddhist psychological factors and the resilience of adolescents in Bangkok. The findings revealed that Buddhist psychological factors were positively related to the resilience of adolescents in Bangkok. Finally, Hypothesis 4 attemted to predict the levels of resilience of adolescents in Bangkok effected by Buddhist psychological factors. The results revealed that the inclusion of the Buddhist psychological factors can predict the levels of resilience displayed by the adolescents in Bangkok under study at approximately 70 % at a significance level of .001 (p<.001). The rest is the influence of other factors besides this.

5.2 Discussion

The findings can be discussed based on three aspects in accordance with the research hypotheses as follws:

5.2.1 The Levels of Resilience of Adolescents in Bangkok who Differ in Personal Factors

There are a variety of individual, family and social factors that may enhance resilience.[3] In the current research, personal factors that were hypothesized to make significant difference to the levels of resilience of adolescents in Bangkok include age and gender. A previous study indicated that there is a significant difference in resilience between male and female university students.[4] Gender differences seems to implicate in the promotion of resilience and resilient outcomes in adolescents. It is revealed that gender differences are pertinent to the promotion of resilience in the adolescent period. Resilience in girls tends to be promoted by parenting styles which emphasise reasonable

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[3] Elbedour, S., Ten Bensel, R., & Bastien, D. T., "Ecological Integrated Model of Children of War: Individual and Social Psychology", **Child Abuse and Neglect**, Vol. 17 (1993): 805-819.

[4] Ansarullah Tantry & Anita Puri Singh, "Gender Difference on Resilience Among University Students of Kashmir", **Social Sciences International Research Journal**, Vol. 3 No. 1 (2007): 85-87.

risk taking and independence. For boys, the presence of male role models, support for expressing emotions and higher levels of supervision appear important in the promotion of resilience.[5] Resilient girls tend to display autonomy and independence, and resilient boys tend to be emotionally expressive, socially perceptive and nurturant.[6]

However, the results of hypothesis testing in this current study revealed that there was no significance difference in resilience between male and female adolescents in Bangkok. Regardless of the gender difference, both male and female adolescents in Bangkok were reported to have high level of resilience. The result did not support the first hypothesis of the current study. Nonetheless, this concurs with previous research that does not report gender differences.[7] One of the reasons that the researcher did not find gender differences may be the use of high-school and university adolescents as participants. During compulsory schooling, both emotional, and cognitive competencies can be taught. Both male and female adolescents in Bangkok may have equal levels of external supports and resources (e.g. teachers and friends) (I have), internal or personal strengths (I am), and social or interpersonal skills (I can). Hence, it can result in resilient behaviors regardless of gender difference. The finding is in line with pior studies which indicate that girls and boys may have differing exposure to risks and adversity.[8] However, even when boys and girls have experienced similar adverse events, findings have not revealed a consistent pattern with regard to whether one gender is more resilient than the other.[9]

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[5] Werner, E., "Protective Factors and Individual Resilience", **Handbook of Early Child Intervention**, ed. by S. M. Meisels & J. P. Shonkoff, (New York: CUP, 1990): 115-133.

[6] Bauman, S. S. M., "Fostering Resilience in Children", **Counseling across the Lifespan: Prevention and Treatment**, ed. by C.L. Juntunen & D.R. Atkinson, (California: Sage Publications, 2002): 42-55.

[7] Sameroff, A. J., Bartko, W. T., Baldwin, A., Baldwin, C. and Seifer, R., "Family and Social Influences on the Development of Child Competence", **Families Risk and Competence**, ed. by A.J. Sameroff & W.T. Bartko, (New Jersey: Lawrence Erlbaum, 1998): 161-185.

[8] Punamaki, R. J., "Can Ideological Commitment Protect Children's Psychosocial Well-Being in Situations of Political Violence?", **Child Development**, Vol. 67 (1996): 55-69.

[9] Hubbard, J. J., Realmuto, G. M., Northwood, A. K. and Masten, A. S., "Comorbidity of Psychiatric Diagnoses with Posttraumatic Stress Disorder in Survivors of

Aditionally, in terms of sub-stages or age group of adolescents, a developmental approach to resilience suggests that when people of different ages face the same situation, they may have different experiences of stress. For example, prior research has shown that age has significant effects on overall individual characteristics of resilience in children and adolescents.[10] Most studies of developmental change have found that increases in individual resilience factors such as self-esteem are age-dependent among children and adolescents.[11] One study, finding age-related effects in stress-reporting, hypothesised that stress experienced over time facilitates a more balanced perspective of new stresses and that the effects of stress are actively minimised by those in poorer health in order to avoid further compromise.[12]

Further, studies examined the impact of age at the time of entering out-of-home care and showed that being older at the time of entering care is associated with greater emotional resilience while being younger is linked with greater symptoms of post-traumatic stress disorder due to younger children's underdeveloped coping mechanisms.[13] Children's Resilience Research Project emphasizes that Resilience measures should be age appropriate.[14] Moreover, age range is consider the most common characteristics of resilience interventions trialled among children.[15] Important

Childhood Trauma", **Journal of the American Academy of Child & Adolescent Psychiatry**, Vol. 34 No. 9 (1995): 1167-1173.

[10] Sun, J., & Stewart, D., "Age and Gender Effects on Resilience in Children and Adolescents**", International Journal of Mental Health Promotion**, Vol. 9 No. 4 (November, 2007): 16-25.

[11] Frost, J. & McKelvie, S. "Self-Esteem and Body Satisfaction in Male and Female Elementary School, High School, and University Students", **Sex Roles**, Vol. 51 No. 1-2 (July, 2004): 45-54.

[12] Aldwin, C.M., & Yancura, L.A., "Effects of Stress on Health and Aging: Two Paradoxes", **California Agriculture**, Vol. 64 No. 4 (October, 2010): 183-188.

[13] Kolko, D. J., Hurlburt, M. S., Jinjin Zhang, Barth, R. P., Leslie, L. K., & Burns, B. J., "Posttraumatic Stress Symptoms in Children and Adolescents Referred for Child Welfare Investigation", **Child Maltreatment**, Vol. 15 No. 1 (2009): 48-63.

[14] Parenting Research Center, **Children's Resilience Research Project: Final Report**, (Canberra: Australian Research Alloance for Children & Youth (ARACY), 2017), p. 4.

[15] Ibid., p. 12.

findings also reported that tinterventions most often incorporated the pre-adolescent an adolescent years (i.e. 10-12 years). [16]

The results of hypothesis testing in the currently study indicated that there was no significance difference between age and resilience level of adolescents in Bangkok. Regardless of the age difference, adolescents in Bangkok were reported to have high level of resilience. The results from previous studies did not support the second hypothesis in this present study. This may be explained by the fact that adolescents in Bangkok in different sub-stages or age groups, namely early, middle and late adolescents, receive equal levels of sources of resilience. For instance, during the transitional stage of adolescents regardless of their sub-stages, they probably have people around them that they trust and who love them, no matter what (I have). Resilience also depends on the cultural context of the community. [17] Based on the findings of the current study, it may be the case that these adolescents live in a Buddhist country, therefore having believed in in religious teachings and their own actions can possibly be the source of internal and personal strengths (I am) which can halp them find ways to solve problems and overcome adversity that they face (I can).

The dimensions and contributing factors of resilience vary in different populations. In this current study, gender and age of adolescents in Bangkok were not significantly related to resilience. Therfore, this research stresses the importance of Busshist psychological factors as contributing factors of resilience among adolescents.

5.2.2. The Relationship between Buddhist Psychological Factors and the Resilience of Adolescents in Bangkok

The main goal of the third hypothesis was to examine the associations of Buddhist psychological factors, including The Words of Others (*Paratoghosa*), Wise Reflection (*Yoniso-manasikāra*), Mindfulness (*Sati*) and Effort (*Viriya*) Parent-child bonding and Emotion Regulation with adolescent resilience. Correlation analysis

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[16] Ibid., p. 26.

[17] Sood, S., Bakhshi, A., & Devi, P., "An Assessment of Perceived Stress, Resilience and Mental Health of Adolescents Living in Border Areas", **International Journal of Scientific and Research Publications**. Vol. 3 No.1 (2013): 1-4.

between all variables included in the study revealed significant positive correlations between Buddhist Psychological factors and the resilience of adolescents in Bangkok. The results of analysis supports the third hypothesis. The findings from the quantitative approach confirmed that the Buddhist psychological factors obtained from the qualitative approach can be applied to promote and improve resilience in adolescents. Contributing factors of resilience in this current study can be discussed as follows:

The Words of Others (*Paratoghosa*) and the Resilience of Adolescents in Bangkok

Paratoghosa is The Words of Others which is an external factor of the right view. It may be right information or a good friend (*kalyānamitta*). P.A. Payutto[18] explained that The Words of Others *(Paratoghosa)* is one of the two factors contributing to the arising of proper understanding that leads to extinction of suffering. The Words of Others *(Paratoghosa)* as an external motivation or influence from external sources[19] It relates to external support and guidance by teachers, family and good friends, a dedicated adult role model as well as information sources (i.e. books and social media). Masten[20] as well as Masten and Obradovic[21], agree that resilience is inferred, deduced and interpreted from the behaviour of the individual in relation to the environmental circumstances to which he/she is exposed. While much of the research on resilience focuses on individual strengths, it is external support that may matter the most for adolescents.

The results of the current study revealed that The Words of Others (*Paratoghosa*) was positively related to resilience of addolescent in Bangkok at a moderate level. The findings also indicated that The Words of Others was the variable with the highest predictive power for the resilience of adolescents in Bangkok. The

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[18] Bhikkhu P.A. Payutto, **Buddhadhamma, The Law of Nature and Their Benefits to Life**, pp. 223-224.

[19] Ibid., 1093.

[20] Masten, A. S., "Resilience in Developing Systems: Progress and Promise as the Fourth Wave Rises", **Development and Psychopathology**, Vol. 19 No. 3 (August, 2007): 921-930.

[21] Masten A.S. & Obradovic J., "Competence and Resilience in Development", **Annals of the New York Academy of Sciences**, Vol. 1094 (2006): 13-27.

result is further supported by the the concept of resilience based on the Grotberg's theory in the sense that the words of the others which is external factor of the right view are necessarily for developing a resilient response. This can be explained by the fact that when adolescents have external supports and resources that are linked to direct and indirect interpersonal relations of individuals within the family and within the wider community and inner personal strengths, they enable the development of personal strengths and build the self-confidence, self-image, responsibility, independence.

In line with the findings that The Words of Others (*Paratoghosa*) is associated with high levels of resilience in adolescents in Bangkok, many studies highlight the protective aspects of peer relationships. Bukowski[22] suggests that they can have powerful influences on children's health, well-being, self-perceptions, social skills, cognitive abilities, school and behaviour. Many others have found that friendship[23] and peer acceptance[24] provide protection from the negative consequences associated with high-risk conditions. Supportive adults are frequently members of children's networks at school or in the community. But, for some, it is the more artificial allocation of a professional or mentor that proves vital.[25] There is also agreement that parenting resources and positive peer role models are significant protective factors. Research has shown that providing youth with role models from the community was especially helpful to youth in foster care.[26] Important findings from Children's

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[22] Bukowski, W. M., "Peer Relationships", **Well-being: Positive Development across the Life Course**, ed. by M. Bornstein, D. Lucy, C.L.M. Keyes & K.A. Moore, (London: Lawrence Erlbaum, 2003): 221-234.

[23] Hodges, E., Boivin, M., Vitaro, F. and Bukowski, W., 'The Power of Friendship: Protection Against an Escalating Cycle of Peer Victimization', **Developmental Psychology**, Vol. 33, (1999): 1032-1039

[24] Criss, M. M., Pettit, G. S., Bates, J. E., Dodge, K. A. and Lapp, A. L., "Family Adversity, Positive Peer Relationships, and Children's Externalizing Behavior: A Longitudinal Perspective on Risk and Resilience", **Child Development**, Vol. 73 No. 4 (July-August, 2002): 1220-1237.

[25] Gilligan, R., "Enhancing the Resilience of Children and Young People in Public Care by Mentoring Their Talents and Interests", **Child & Family Social Work**, Vol. 4, No. 3 (1999): 187-196.

[26] Yancey, A. K. "Building Positive Self-Imagine in Adolescents in Foster Care: The Use of Role Models in An Interactive Group Approach", **Adolescence**, Vol. 33 No. 130 (February, 1998): 253-267.

Resilience Research Project include that there is a need for interventions that focus on promoting children's resilience through the people and environments that surround them.[27] Almost everyone in the world, especially adolescents, relies on the instruction by others to help them show the way.

Effort (*Viriya*) and the Resilience of Adolescents in Bangkok

Viriya can be referred to as effort, energy, courage, bravery, perseverance, pressing forward, fighting spirit. It is a significant factor in an individual to succeed well, and stated briefy, to bring a specific quality to completion by not getting discouraged or intimidated by obstacles and difficulties. The results of the current study showed that, *Viriya* or Effort was positively related to resilience of addolescent in Bangkok at a moderate level.

Effort or *viriya* is the main factor that helps an individual to achieve goals in life. If one wants to achieve something, without vigor, without strenuous effort, without perseverance, one obviously cannot make much progress. The Buddhist teachings emphasize the importance of external environmental factors for fostering a virtuous life and realizing the highest goal of Buddhism. The effort is connected to and dependent on particular environmental factors like the physical body, natural surroundings, and society.[28] This fact is equivalent to 'I have' in Grotberg's theory of resilience. Teenage years are a bright period for striving and putting the right effort to perform their best, overcome their hardship and become successful in life. As the Buddha mentioned, being young, youthful, black-haired and endowed with the good fortune of youth, the prime of life is one of the five favourable occasions for striving.[29] This fact is equivalent to 'I am' in Grotberg's theory of resilience.

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[27] Parenting Research Center, **Children's Resilience Research Project: Final Report**, p. 5.

[28] Loc. cit.

[29] Bhikkhu P.A. Payutto, **Buddhadhamma, The Law of Nature and Their Benefits to Life**, p. 1331.

When adolescents have strong energy and effort, they will keep trying to influence the positive outcomes instead of giving up at what they do. They will be able to utilize their full energy, potential, and effort which will lead them to continual development of personal competence, ability to cope under pressure and bounce back after adversity and a resilient attitude and behaviour which is helpful in maintaining their mental health and helping them to transition through the later life stages. This fact is equivalent to 'I can' in Grotberg's theory of resilience. Resilience without perseverance achieves nothing. Reseilience as mental strength means that adolescent have to regulate their emotions, manage their thoughts, place themselves in good environment, and behave in a positive manner, despite their circumstances.Mental strength involves more than just willpower; it requires hard work and commitment. It's about establishing healthy habits and choosing to devote time and energy to self-improvement.

In line with the findings that Effort (*Viriya*) is associated with high levels of resilience in adolescents in Bangkok, research has found that Effort *(Viriya)* is one of the factors of mental toughness (resilience) for the rugby football players age between 18-25 years old.[30] Resilience is associated with coping strategies. It is about surviving and thriving, regardless of the challenge. Developing resilience is about finding the courage to takes a conscious effort, dedication and practice. This concurs with what Lazarus and Folkman [31] stated. They have classically defined cognitive coping strategies as constantly changing cognitive and behavioral efforts to manage specific external and internal demands that are appraised as taxing or exceeding the resources of a person.

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[30] Kuntida Tienphati, "The Relationship between Mental Toughness and Emotional Quotient of Rugby Football Players," **Journal of Sports Science and Technology**, Vol. 16 No. 1 (July, 2016): 127-138.

[31] Lazarus, R. S., and Folkman, S., "Coping and Adaptation", **The Handbook of Behavioral Medicine**, ed. by W. D. Gentry, (New York: Guildford, 1984): 285-325.

Mindfulness (*Sati*) and the Resilience of Adolescents in Bangkok

Mindfulness is desirable everywhere, like a seasoning of salt in all sauces, like the prime minister in all state functions. The results of the current study showed that Mindfulness or *Sati* was positively related to resilience of addolescent in Bangkok at a moderate level. Similar to Sanger K. L. and Dorjee D.[32], he discusses how mindfulness practice could impact on the development of prefrontal brain structures and enhance attention control and emotion regulation skills in adolescents, impacting in turn on their self-regulation and coping skills.

Futhuremore, considerable evidence mounts that mindfulness breeds resilience. Recent research investigated the potential mediating role of resilience in the impact of mindfulness on life satisfaction and affect as indices of subjective well-being of undergraduate students aged 18-23 years. As hypothesized, the researchers found individuals with higher mindfulness have greater resilience, and thereby increasing their life satisfaction.[33] The findings showed that resilience partially mediated the relationship between mindfulness and life satisfaction and affect components. The results confirm that psychological resilience is more pronounced in mindful people. The findings corroborate an important role of resilience in mindfulness exerting its beneficial effects.

Evidence has shown the efcacy of mindfulness training in improvement of symptoms of common mental disorders, such as anxiety and depression. [34] Neuroscience offers insights into how and why mindfulness may foster resilience. Mindfulness weakens the chain of associations that keep people obsessing about and even wallowing in a setback. Mindfulness strengthens the connections between the

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[32] Sanger, K. L., & Dorjee, D., "Mindfulness Training for Adolescents: A Neurodevelopmental Perspective on Investigating Modifications in Attention and Emotion Regulation Using Event-Related Brain Potentials", **Cognitive, Affective & Behavioral Neuroscience**, Vol. 15 No. 3 (April, 2015): 696-711.

[33] Bajaj, B., & Pande, N., "Mediating Role of Resilience in the Impact of Mindfulness on Life Satisfaction and Affect as Indices of Subjective Well-Being", **Personality and Individual Differences**, Vol. 93 (April, 2016): 63-67.

[34] Goyal, M, Singh, S, Sibinga EMS, et al,. "Meditation Programs for Psychological Stress and Well-Being: A Systematic Review and Meta-Analysis", **JAMA Internal Medicine**, Vol. 174 No. 7 (June, 2014): 357-368.

prefrontal cortex and the amygdala, reducing activity in the negative-emotion right prefrontal cortex and ramping it up in the resilience- and well-being-boosting left side.[35] Futhurmore, research has shown that trait mindfulness was negatively related to depressive and PTSD symptoms, physical symptoms, and alcohol problems, suggesting that trait mindfulness may reduce avoidant coping in response to stress and contribute to resilience.[36] Thompson, Arnkoff, & Glass suggest that a mindful and accepting orientation toward experience helps prevent ruminative and depressogenic thinking, thereby promoting psychological resilience following trauma.[37] Resilience should be more pronounced in mindful individuals, as they will, for instance, engage less stress, negative affect, rumination, stateand trait anxiety [38] and habitual worrying. [39] Mindfulness demonstrates the potential to foster resilience as mindful individuals are better able to respond to difficult situations without reacting in automatic and non-adaptive ways.

A previous research study showed that contemplative practices including mindfulness could benefit young people at the interlinked levels of neural substrates, psychological functioning, and behavior.[40] Being mindful can help adolescents to be

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[35] Davidson, R. J., & Begley, S., **The Emotional Life of Your Brain: How Its Unique Patterns Affect the Way You Think, Feel, and Live-And How You Can Change Them**, (New York: Hudson Street Press, 2012), p. 205.

[36] Smith, B. W., Ortiz, J. A., Steffen, L. E., Tooley, E. M., Wiggins, K. T., Yeater, E. A., Bernard, M. L., "Mindfulness is Associated with Fewer PTSD Symptoms, Depressive Symptoms, Physical Symptoms, and Alcohol Problems in Urban Firefighters", **Journal of Consulting and Clinical Psychology**, Vol. 79 No. 5 (2011): 613-617.

[37] Thompson, R. W., Arnkoff, D. B., & Glass, C. R., "Conceptualizing Mindfulness and Acceptance as Components of Psychological Resilience to Trauma", **Trauma, Violence & Abuse**, Vol. 12 No. 4 (2011): 220-235.

[38] Shapiro, S. L., Brown, K. W., & Biegel, G. M., "Teaching Self-Care to Caregivers: Effects of Mindfulness-Based Stress Reduction on the Mental Health of Therapists in Training" **Training and Education in Professional Psychology**, Vol. 1 No. 2 (2007): 105-115.

[39] Verplanken, B., & Fisher, N., "Habitual Worrying and Benefits of Mindfulness", **Mindfulness**, Vol. 5 No.5 (October, 2014): 566-573.

[40] Davidson, R. J., Dunne, J., Eccles, J. S., Engle, A., Greenberg, M., Jennings, P., Vago, D, **Contemplative Practices and Mental Training: Prospects for American Education**, (Virginia: The Mind and Life Education Research Network (MLERN), 2012), pp 146-153.

aware of their own surroundings, notice external resources including information and people they can rely on or receive good advice from (I have), internal personal strengths they have (I am), and what they are capable of doing in order to overcome the negative effects of risk exposure, cope successfully with traumatic experiences and bounce back from negative life events (I can).

Wise Reflection (*Yoniso-manasikāra*) and the Resilience of Adolescents in Bangkok

Yoniso-manasikāra or Wise Reflection is considered as the internal factor of right view. Wise Reflection can be referred to as methodical thinking, systematic thinking, analytical thinking, or thinking inducing wholesomeness. The results revealed that *Yoniso-manasikāra* or Wise Reflection was positively related to resilience of addolescent in Bangkok at a moderate level. Based on the findings of the current study, resilience level of adolescents can be enhanced by means of the three methods of reflecting, namely the method of reflecting in accord with the Four Noble Truths (reflection used to solve problems), the method of reflecting on the advantages and disadvantages of things, and on the escape from them and the method of reflection by dwelling in the present moment. This is consistent with the results of the a previous study which reported striking results that *Yoniso-manasikāra* or Buddhist rational thinking model could be applied to decrease the problems of adolescent's risk behaviours. It is noteworthy that the five methods for applying Wise Reflection in resolving the risk behaviours of adolescents are the method of investigating causes and conditions, the method of analyzing component factors, the method of reflecting in accord with the Four Noble Truths (reflection used to solve problems), the method of reflecting on the advantages and disadvantages of things, and on the escape from them, and the method of reflecting on the true and counterfeit value of things.[41]

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[41] Asst. Prof. Dr. Rerngchai Muenchana, "The Construction and Development od Buddhist Rational Thinking Model in According with Buddhist Approach for Decreasing Thai Youths' Problem of Sexual and Narcotic Risk Behaviours", **Research Report**, (Faculty of Humanities: Mahachulalongkornrajavidayalaya University, 2015), p. 169.

Futhurmore, the initial results from Add Health show that individual factors do make a difference in the lives of adolescents. The adolescent's own views, beliefs, and experiences have an important influence. When adolescents feel religion and prayer are important in their lives, they are less likely than others to smoke cigarettes, drink alcohol, or use marijuana, and more likely to delay sexual activity. [42] A prior study also highlighted that teaching people how to react in the face of adversity, focusing in their cognitions, may favor a resilient response.[43]

According to the Buddha, right view arises in one who sees things with systematic attention or reflective thought. This leads to extinction of suffering. P.A. Payutto[44]explained that Wise Reflection *(Yoniso-manasikāra)* is one of the two factors contributing to the arising of proper understanding that leads to extinction of suffering. It is an internal and spiritual factors which are the two basic sources of right view[45] which is an important factor that help individuals to recover or bounce back from adversity and negative life events as they enable problem-solving skills (I can), with correct understanding, opinions, ways of thinking, attitudes and values and wisdom at its core, which leads to extinction of suffering. To see things without reflective attention, leads to wrong view and then to suffering. Resilience refers to the process of, capacity for, or outcome of successful adaptation and problem solving despite challenging or threatening circumstances. Likewise, having right view or *sammā diṭṭhi* from the teaching of the Buddha facilitate the right view for problem-solving and leads to extinction of suffering.

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[42] Blum, R. W., Rinehart, P.M., "Reducing the Risk: Connections that Make a Difference in the Lives of Youth", **Research Report**, (Division of General Pediatrics and Adolescent Health: University of Minnesota, 1997), p. 32.

[43] Garnefski, N., Kraaij, V., and Spinhoven, P. H., "Negative Life Events, Cognitive Emotion Regulation and Emotional Problems", **Personality and Individual Differences**, Vol. 30 No.8 (2001): 1311-1327.

[44] Bhikkhu P.A. Payutto, **Buddhadhamma, The Law of Nature and Their Benefits to Life**, pp. 223-224.

[45] Ibid., p. 1093.

Research has highlighted that the more our thoughts travel along the path of less anxiety, the greater our resilience and the more positive your outlook, which makes it easier for thoughts and feelings to continue taking this new route.[46] Therefore, *Yoniso-manasikāra* or Wise Reflection; a critical reflection or thinking in terms of specific conditions such as casual relations or problem-solving, reasoned attention, systematic attention or analytical thinking, is considered one of the Buddhist psychological factors that can facilitate resilience among adolescents.

Emotion Regulation and the Resilience of Adolescents in Bangkok

The findings from the current study showed that Emotion Regulation was positively related to resilience of addolescent in Bangkok at a moderate level. The result is in line with Extremera et al., who found results supported the idea that emotion regulation ability is a significant predictor of adolescents' resilience.[47] A previous study states that it is essential to keep in mind that fostering adolescents' ability to regulate own and other's emotions can improve their real-life management of emotions.[48] Other studies have also found associations between Emotion Regulation ability and resilience. For instance, Schneider et al.[49] found that emotional intelligence facilitates stress resilience. Frajo-Apor et al.[50] examined emotional intelligence and resilience concerning the mental health of first-year college students finding positive correlations

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[46] Davidson, R. J., & Begley, S., **The Emotional Life of Your Brain: How Its Unique Patterns Affect the Way You Think, Feel, and Live-And How You Can Change Them**, (New York: Hudson Street Press, 2012), p. 205.

[47] Extremera, N., Fernández-Berrocal, P., Salovey, P., Spanish Version of the Mayer-Salovey-Caruso Emotional Intelligence Test (MSCEIT), Version 2.0: Reliabilities, Age and Gender Differences. **Psicothema 18**, (2006): 42-48.

[48] Peña-Sarrionandia, A., Mikolajczak, M., Gross, J. J., "Integrating Emotion Regulation and Emotional Intelligence Traditions: A Meta-Analysis," **Frontiers in Psychology**, Vol. 6 No. 160, (February, 2015): 1-27.

[49] Schneider, T. R., Lyons, J. B., Khazon, S., "Emotional Intelligence and Resilience", **Personality and Individual Differences**, Vol. 55 No. 8, (November, 2013): 909-914.

[50] Frajo-Apor, B., Pardeller, S., Kemmler, G., Hofer, A., "Emotional Intelligence and Resilience in Mental Health Professionals Caring for Patients with Serious Mental Illness," **Psychology Health and Medicine**, Vol. 21, No. 6 (June, 2016): 755-761.

between both variables. Caston and Mauss[51] also found that Emotion Regulation ability is a protective factor that promotes a resilient response when facing stressful stimuli.

Earlier research has identified a remarkable number of influential factors on resilience during adolescence. The researcher has found studies that show the importance of emotional abilities predicting resilience. Troy and Mauss[52] published article explicitly connecting specifc emotion regulation strategies from Gross's framework with resilience. The findings suggested that emotion regulation and the outcome of resilience might be implicated in the use of cognitive reappraisal. Their framework proposes that emotion regulation ability is a moderator, suggesting those with high internal emotion regulation ability should be more likely to display resilience after adversity, compared with those with low emotion regulation ability. They underlined that emotion regulation strategies contribute to resilience.

Similarly, Meredith et al.[53] reviewed several individual level factors of resilience that relate to emotion regulation, such as positive coping, positive affect, positive thinking, and behavioral control. Cognitive change is grouped here as positive thinking, and situation modifcation would likely be classifed as positive coping. Moreover, a recent meta-analysis of resilience training programs discusses cognitive appraisal and problem-focused coping strategies as psychological protective factors.[54] Recently, Lee et al.[55] discovered that emotion-focus coping strategy was also

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[51] Troy, A. S., & Mauss, I. B., "Resilience in the Face of Stress: Emotion Regulation as a Protective Factor", **Resilience and Mental Health: Challenges Across the Life Span,** ed. by S. M. Southwick, B. T. Litz, D. Charney, & M. J. Friedman, (Cambridge: Cambridge University Press, 2011): 30-44.

[52] Loc. cit.

[53] Meredith, S., Sherbourne, C., Gaillot, S. J., Hansell, L., Ritschard, H. V., Parker, A. M., & Wrenn, G., **Promoting Psychological Resilience in the U.S. Military**, (California: RAND Corporation, 2011), pp. 11-29.

[54] Vanhove, A. J., Herian, M. N., Perez, A. L. U., Harms, P. D., & Lester, P. B., "Can Resilience be Developed at Work? A Meta-Analytic Review of Resilience-Building Programme Effectiveness", **Journal of Occupational and Organizational Psychology**, Vol. 89 No. 2 (2016): 278-307.

[55] Lee, J. H., Seo, M., Lee, M., Park, S. Y., Lee, J. H., and Lee, S. M., "Profiles of Coping Strategies in Resilient Adolescents", **Psychological Reports**, Vol. 120 No. 1 (2017): 49-69.

determinant enhancing a resilient outcome. Furthermore, research has shown that positive reappraisal is a coping strategy typically related to resilience.[56]. Min et al.[57] found that this strategy is associated with resilience, in individuals diagnosed with anxiety and/or depression.

Mestre et al.[58] have found that adolescents high on Emotion Regulation Ability present higher levels of perceived resilience. Moreover, they stated that appraisal cognitive-emotional regulation strategies can also enhance their resilience perception. The study highlighted the importance of building resilience, based on the development of Emotion Regulation Ability in adolescents. These results supported the idea that emotion regulation ability is a significant predictor of adolescents' resilience. Moreover, cognitive regulation strategies, such as positive reappraisal, predicted perceived resilience among students.[59] The result obtained from the current study revealed similar findings to previous research studies. Therefore, in this sense, by promoting the ability to manage emotions, adolescents will perceive themselves able to adapt in the face of adversity.

Parent-child bonding and the Resilience of Adolescents in Bangkok

Many of the findings concerning resilience among adolescents as they move into adulthood are relevant to parents. The capacities and supports that assist their resilience as individuals also help them manage stresses arising from parental roles.[60] The results of the current study revealed that Parent-child bonding was positively

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[56] Bonanno, G. A., & Mancini, A. D., "The Human Capacity to Thrive in the Face of Potential Trauma", **Pediatrics**, Vol. 121 No. 2 (February, 2008): 369-375.

[57] Min, J. A. A., Yu, J. J., Lee, C. U., and Chae, J. H. H., "Cognitive Emotion Regulation Strategies Contributing to Resilience in Patients with Depression and/or Anxiety Disorders", **Comprehensive Psychiatry**, Vol. 54 No. 8 (2013): 1190-1197.

[58] Mestre, J. M., Núñez-Lozano, J. M., Gómez-Molinero, R., Zayas, A., & Guil, R., "Emotion Regulation Ability and Resilience in a Sample of Adolescents from a Suburban Area", **Frontiers in Psychology**, Vol. 8 (November, 2017): 1-8.

[59] Extremera, N., Fernández-Berrocal, P., Salovey, P., Spanish Version of the Mayer-Salovey-Caruso Emotional Intelligence Test (MSCEIT), Version 2.0: Reliabilities, Age and Gender Differences. **Psicothema 18**, (2006): 42-48.

[60] Malcolm Hill, Anne Stafford, Peter Seaman, Nicola Ross and Brigid Daniel, **Parenting and Resilience**, (York: The Joseph Rowntree Foundation, 2007), p.19.

related to resilience of addolescent in Bangkok at a low level. Even though parental influences might weaken because teenagers have an increasing need of independence and spend less time with parents during adolescence, support from parents is still an important external source of adolescent resilience.

There is increasing evidence from the fields of development psychology, neurobiology and animal epigenetic studies that neglect, parental inconsistency and a lack of love can lead to long-term mental health problems as well as to reduced overall potential and happiness. The quality of attachments between infants and parents has a lifelong effect on how they relate to other people and form relationships. Positive interaction between the parents and the adolescents can build characteristics of resilience in adolescents. In line with some developmental theories, such as Bowlby'sattachment theory[61], Mandleco and Peery's resilient system model[62], and previous research[63], parent-child relationships, particularly parental support, provide a solid foundation for individual development. It was also found that as a protective factor, parental support has a positive effect on the development of the individual's internal[64] and is a good support system to promote the development of adolescent resilience.

Research studies have shown that among external factors, family plays a significant role in the development of adolescent. Yates & Masten[65] refined the developmental model of resilience to focus on factors that shape developmental

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[61] Bowlby, J., **Attachment and Loss**, 2nd Edition, (New York: Basic Books, 1982), pp. 169-176.

[62] Mandleco, B. L., & Peery, J. C., "An Organizational Framework for Conceptualizing Resilience in Children", **Journal of Child and Adolescent Psychiatric Nursing**, Vol. 13 No.3 (July-September, 2000): 99-112.

[63] Brennan, P. A., Le Brocque, R., & Hammen, C., "Maternal Depression, Parent-Child Relationships, and Resilient Outcomes in Adolescence", **Journal of the American Academy of Child & Adolescent Psychiatry**, No. 42 Vol. 12 (2003): 1469-1477.

[64] Kumpfer, K. L., & Summerhays, J. F., "Prevention Approaches to Enhance Resilience Among High-Risk Youth", **Annals of the New York Academy of Sciences**, Vol. 1094 No. 1 (December, 2006): 151-163.

[65] Yates, T. M., & Masten, A. S., "Fostering the Future: Resilience Theory and the Practice of Positive Psychology", **Positive Psychology in Practice**, ed. by A. Linley & S. Joseph, (New Jersey: Wiley, 2004): 521-539.

pathways, including influence from family. A positive parent-child relationship has been found to positively predict adolescent resilience.[66] Moreover, in conducting an International Resiliency Project, Grotberg[67] produced a checklist of statements that indicate resilient capacities in children. It includes items that directly relate to the role of parents, for example 'The child can count on his/her family being there when needed'. Another research study suggested that when parent-child connectedness (another parent-child bounding synonym) is high, the emotional context in a family is high in affection, warmth, and trust. At this state, parents and children might have a better relationship as they enjoy having activities together and are more likely to communicate openly. They tend to provide emotional support and pay respect to one another as well. Besides, they are less likely to experience hostile and resentment. [68]

In addition, it was discovered that children who report feeling connected to a parent are protected against many different kinds of health risks including: emotional distress and suicidal thoughts and attempts; cigarette, alcohol, and marijuana use; violent behavior; and early sexual activity. When a parent is physically present in the home at key times, adolescents are less likely to use cigarettes, alcohol, and marijuana, and less likely to be emotionally distressed. They are on the road to being protected from involvement in behaviors that can damage them.[69]

A considerable body of evidence shows that adolescents' connections to family and school make a difference to their health and well-being. The Add Health findings show that parents and family are still central in the lives of both early through

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[66] Werner, E. E., "Protective Factors and Individual Resilience", **Handbook of Early Childhood Intervention**, 2nd Edition, ed. by P. Shonkoff & S. J. Meisels, (New York: Cambridge University Press, 2002): 115-132.

[67] Grotberg, E., **A Guide to Promoting Resilience in Children: Strengthening the Human Spirit**, p. 39.

[68] Bowlby, J., "Attachment and Loss", **Parent-Child Connectedness: Implications for Research, Interventions, and Positive Impacts on Adolescent Health,** ed. by Bean, S., Lezin, N., Rolleri, L. A., & Taylor, J., (California: ETR Associates, 2004): 1-85.

[69] Blum, R. W., Rinehart, P.M., "Reducing the Risk: Connections that Make a Difference in the Lives of Youth", **Research Report**, (Division of General Pediatrics and Adolescent Health: University of Minnesota, 1997), p. 16.

late adolescents by instilling in their children a sense of belonging.[70] de Haan et al.[71] explore several research design and analysis strategies for examining family resilience. It was found that adolescents' responses to stresses have been found to be better when they have supportive and stable families. In adolescence, parental competence, shared parental values, good family communication and parental receptiveness to communication are important. Young people's responses to stresses are better when they have supportive and stable families. A study of school children experiencing community violence revealed that parent support emerged as a strong predictor of resilience in the domains of self-reliance, substance abuse, school misconduct and depression.[72]

5.2.3 The Prediction of Resilience Levels of Adolescents in Bangkok Effected by Buddhist Psychological Factors

In terms the prediction, it was discovered that the inclusion of the Buddhist psychological factors can predict the levels of resilience displayed by the adolescents in Bangkok under study at approximately 70%. Including all predictive variables, The Words of Others (*Paratoghosa*), Wise Reflection (*Yoniso-manasikāra*), Mindfulness (*Sati*) and Effort (*Viriya*) Parent-child bonding and Emotion Regulation, the multiple regression equation showed that these factors are good predictors of the levels of resilience of adolescents in Bangkok.

The finding results indicated that adopting these Buddhist psychological factors can boost adolescents' ability to cope with crises or challenges in life when they occur. They will be in a better position to manage setbacks, challenges, and adversity. Adolescents will have a greater chance of overcoming obstacles and achieving goals by

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[70] Blum, R. W., Rinehart, P.M., "Reducing the Risk: Connections that Make a Difference in the Lives of Youth", **Research Report**, (Division of General Pediatrics and Adolescent Health: University of Minnesota, 1997), p. 34.

[71] de Haan, L., Hawley, D.R. and Deal, J.E., "Operationalizing Family Resilience: A Methodological Strategy", **American Journal of Family Therapy**, Vol. 30 No. 4 (July, 2002): 275-291.

[72] O'Donnell, D.A., Schwab-Stone, M.E. & Muyeed, A.Z., "Multidimensional Resilience in Urban Children Exposed to Community Violence", **Child Development**, Vol. 73 No. 4 (July-August, 2002): 1265-1282.

applying these influential factors that enable resilience. Adolescents who are resilient are better able to avoid risky behaviors than are other adolescents. The ones who are resilient also find ways to reduce the negative effects of stress on their lives. Resilience behaviours and skills can be learned and taught. It involves developing both external and internal resources of individuals that will allow them to recover from traumatic or stressful events in life. Developing resilience can help adolescents cope adaptively and bounce back after changes, challenges, setbacks, disappointments, and failures during the transitional stages. Each contributing factor can be described as follws:

In terms of The Words of Others (*Paratoghosa*), it involves receiving or good advice and information from the close ones (e.g. family, friends, teachers, parents), listening to the advice of good role models or the person they like via social media, having friends who encourage them when being in a difficult situation, talking to the people they trust to feel empowered, encouraged in order to restore back to the original state when feeling distressed, disappointed, frustrated or failed from something.

In the aspect of Wise Reflection (*Yoniso-manasikāra*) based on the findings of the current study, the levels of adolescents can be enhanced by means of the three methods of reflecting. The first method is the method of reflecting in accord with the Four Noble Truths (reflection used to solve problems). This method involves acknowledging their own suffering when facing them, knowing the cause of the problem and how to solve it in their ways. This second method is the method of reflecting on the advantages and disadvantages of things, and on the escape from them. This method involves solving the problem by considering the advantages and the disadvantages of the solution, looking for more than one solutions and being capable of making the correct decision based on the right thing. The last method is the method of reflection by dwelling in the present moment. This method involves being aware of the importance of mindfulness and living in the present moment in life and for solving problems, making decision on the basis of reality rather than fantasy, performing wholesome deeds at the present time, having believed that accepting the painful truth rather than deceiving themselves will facilitate the growth of their mental strength.

In terms of Mindfulness (*Sati*), it involves being mindful when facing difficulties, being able to control themselves, doing things with mindfulness, being able to realize negative outcomes and reject to those unwholesome deeds when persuaded to do activities that will result in a bad result later.

Speaking of Effort (*Viriya*), it involves constantly doing things and making effort until reaching the goal, keep trying and not giving up, being indefatigable to the obstacles that come through life. In terms of Parent-child bonding, it involves having parents who speak to them with a warm and friendly voice, appear to understand their problems and worries, make them feel better when being upset, let them do those things they liked doing, and dress in any way they pleased. Moreover, the parents must not make adolescents feel they are unwanted or invade their privacy. In the aspect of Emotion Regulation, it involves two emotion regulation strategies: cognitive reappraisal and expressive suppression. The reappraisal factor refers to how individuals redefine an emotionally eliciting situation such that its emotional impact is modified. The suppression factor refer to how often individuals regulate emotions by inhibiting emotional expression.

To summarise, many changes and vulnerabilities affect adolescents at this life stage. Moving from primary school to high-school, high-school to university, and personal attributes may favor risky behaviors that often lead to mental health problems. Resilience means doing well in the face of adversity. Adolescents who are resilient 'bounce back' from difficult experiences and, as a result, are less likely to experience mental health problems.[73] Adolescents have great difficulties, yet it should be remembered that despite the adversities they can draw many resources from external supports and resources, internal and personal strengths as well as social and interpersonal skills. Adolescents who have high level of Buddhist psychological factors appear to have high level of resilience. Therefore, the results from this study indicate that Buddhist psychological factors can be applied to promote and improve resilience in adolescents.

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[73] Parenting Research Center, **Children's Resilience Research Project: Final Report**, p. 7.

5.3 Suggestion

The main finding of the present study is that correlation analysis between all variables included in the study revealed significant positive correlations between Buddhist psychological factors and the resilience of adolescents in Bangkok. The results highlighted that Buddhist psychological factors, namely The Words of Others (*Paratoghosa*), Wise Reflection (*Yoniso-manasikāra*), Mindfulness (*Sati*) and Effort (*Viriya*) Parent-child bonding and Emotion Regulation play an evidently significant role in fostering resilience in adolescents. Additionally, these factors are good predictors of resilience levels of adolescents in Bangkok. Optimizing resilience among adolescents should therefore consider the mentioned factors. Suggestions in terms of policy recommendation, practical implications and contribution of the research as well as suggestions for future research can be made as follows:

5.1.1 Policy Recommendation

Factors that contribute to resilience are keys to the positive development of adolescents, and knowledge of such factors is essential for promoting resilience in schools through both policy and practice. The findings of the current study may help inform the government, policy-makers, school, university and educational institutions about the importance of promoting resilience and wellbeing among adolescents through offering extra-curricular activities in relation to these influential factors. In addition, the striking result revealed fresh insights that *Paratoghosa* or The Words of Others was found to be the factor with the highest predictive power for the resilience of adolescents in Bangkok. The finding demonstrated that guidance and support or good sources of information from caring adults, parents, relatives, peers, teachers, and social media are pivotal in determining whether adolescents can overcome challenge. Relationshups with people outside the family can come in particularly handy during adolescence. Hence, educators are in a powerful position to notice and support adolescents who might be showing signs of mental health issues. Thus, programs should be concerned not only with improving academic knowledge, but also with optimizing resilience or coping strategy in real life context to support their mental health and wellbeing.

5.2.2 Practical Implications and Contribution of the Research

The unique contribution of the current study lies in the discovery that Buddhist psychological factors can be useful in improving the adolescents mental health concerning the promotion of resilience during their transitional stages. The research evidence is now at a point where we can no longer ignore the role of these factors in fostering resilience in adolescents. Supporting young people's health and wellbeing is aninvestment that results in considerable economic benefit. [74] and providing good human resources which can make great contributions to the society. Practical implications of the research can be presented as follws:

1. Since the current research study found that Buddhist psychological factors were positively related to the resilience of addolescent in Bangkok, family, school, community and adolescents themselves should encourage teenagers to adopt these factors which will facilitate the ability to cope with crises or challenges in life when they occur. For instance, proving good advice and information (*Paratoghosa*), helping them reflecting on the advantages and disadvantages of things and show ways to solve problems appropriately (*Yoniso-manasikāra*), introducing them to Mindfulness practice (*Sati*), praising their efforts not results (*Viriya*), creating the Parent-child bonding environment and helping them with Emotion Regulation practice.

2. In addition, the finding demonstrated that *Paratoghosa* or The Words of Others was found to be the factor with the highest predictive power for the resilience of adolescents in Bangkok. Thus, school, government or stakeholders should promote and develop resilience or mental strength quality of adolescents by providing a project or a training program that puts emphasis on guidance and support or good sources of information of how to manage setbacks, challenges, and adversity, overcoming obstacles and achieving goals as a part of a curricurum programs or associated activities.

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[74] Patton, G. C, Sawyer, S. M., Santelli, J, S., et al, "Our Future: A Lancet Commission on Adolescent Health and Wellbeing", **The Lancet**, Vol. 387 (June, 2016): 2423-2478.

3. In the current study, the research has developed the instrument to examine the relationship between Buddhist psychological factors and the resilience of adolescents in Bangkok. Therefore, such instrument should be used in other sample groups and areas of interest.

5.3.3 Future Research

The current study aimed to investigate the concepts of resilience in regard to the western psychological paradigm and Buddhism and to discover influential factors in both paradigms on the resilience of adolescents in Bangkok. In the case of this mixed methods study, it is considered as Phase I reserach. The researcher attemps to use data obtained from Phase I research to continue and expand the future study in Phase II and III. Based on the findings and conclusion of this study, further research herein can be made as follows:

1. The Effects of Buddhist Psychological Factors Training Program on the Resilience of Adolescents

2. Development and Testing of the Influential Factors in Buddhism on Resilience Scale for Adolescents

3. The Effects of the Influential Factors in Buddhism on the Resilience - Enhancing Program in Adolescents

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Appendix

Appendix A
Name Lists of Experts for IOC

Phra Khru Sangha-Rak Ekapatra Abhichando Asst. Prof. Dr.

	M.A. (Teaching Social Studies),
	M.A. (Clinical Psychology),
	Ph.D. (Psychology),
	Dhamma scholar advanced level

Asst. Prof. Dr. Rerngchai Muenchana — Pāli VII, B.A.(Education),
M.Ed. (Higher and Teacher Ed.),
Ph.D. (Psychology)

Asst. Prof. Lt.Dr. Banjob Bannaruji — Pāli IX, B.A. (Bachelor of Arts),
M.A. (Faculty of Arts),
Ph.D. (Buddhist Philosophy)

Asst. Prof. Dr. Prayoon Suyajai — B.A. (Psychology),
M.A. (Clinical Psychology),
M.A. (Educational Psychology),
Ph.D. (Psychology)

Asst. Prof. Dr. Sawaeng Nilnama — Pāli VII, B.A. (Philosophy),
M.A. (Philosophy),
Ph.D. (Buddhism)

No 6113/ C132

26 October 2018

Phra Khru Sangha-Rak Ekapatra Abhichando, Asst.Prof.
Dean of Humanities Faculty,
Department of Psychology,
Mahachulalongkornrajavidyalaya University.

Subject: Peer reviews check questionnaire of Item-Objective Congruence Index (IOC)
Dear Phra Khru Sangha-Rak Ekapatra Abhichando, Asst.Prof.

International Buddhist Studies College is pleased to inform you that you have been invited as the checker of Evaluate Item-Objective Congruence Index (IOC)

According to **Miss NADNAPANG PHOPHICHIT**, the PhD Student of International Buddhist Studies College, his student identity number 5901106003, majored in Buddhist Studies, is doing research entitled "**The Effects of Buddhist Psychological Factors on the Resilience of Adolescents in Bangkok**" in partial fulfillment of the requirement for the degree of Doctor of Philosophy.

In this case, you are cordially invited to participate as the checker to evaluate Item-Objective Congruence Index (IOC), and suggest the research methodology to the researcher.

The aforementioned Item-Objective Congruence Index (IOC) is enclosed for your review.

Thank you very much for kindly cooperation.

Yours in the Dhamma,

(Ven. Assoc. Prof. Dr. Phramaha Hansa Dhammahaso)
Director, International Buddhist Studies College

ตา JOC //ฅร

(พระครูสังฆรักษ์เอกภัทร อภิฉนฺโท)

9 / 12 / 2018

(พระครูสังฆรักษ์เอกภัทร อภิฉนฺโท, ผศ.ดร.)

คณบดีคณะมนุษยศาสตร์
26 . OCT . 18

Office of the College
International Buddhist Studies College
Home phone 0 3524 8000 Ext. 7210
Email: ibsc@mcu.ac.th

MAHACHULALONGKORNRAJAVIDYALAYA UNIVERSITY
79 Group 1 Lamsai, Wang Noi,
Ayutthaya 13170, THAILAND
Tel.   (6635) 248-000-5
Fax   (6635) 248-034
URL : www.mcu.ac.th

No 6113/ 0132

26   October 2018

Asst.Prof.Dr.Rerngchai Muenchana
Department of Psychology,
Faculty of Humanities,
Mahachulalongkornrajavidyalaya University.

Subject: Peer reviews check questionnaire of Item-Objective Congruence Index (IOC)
Dear Asst.Prof.Dr.Rerngchai Muenchana

   International Buddhist Studies College is pleased to inform you that you have been invited as the checker of Evaluate Item-Objective Congruence Index (IOC)
   According to **Miss NADNAPANG PHOPHICHIT**, the PhD Student of International Buddhist Studies College, his student identity number 5901106003, majored in Buddhist Studies, is doing research entitled "**The Effects of Buddhist Psychological Factors on the Resilience of Adolescents in Bangkok**" in partial fulfillment of the requirement for the degree of Doctor of Philosophy.
   In this case, you are cordially invited to participate as the checker to evaluate Item-Objective Congruence Index (IOC), and suggest the research methodology to the researcher.
   The aforementioned Item-Objective Congruence Index (IOC) is enclosed for your review.
   Thank you very much for kindly cooperation.

Yours in the Dhamma,

(Ven. Assoc. Prof. Dr. Phramaha Hansa Dhammahaso)
Director, International Buddhist Studies College

8/12/2018

Office of the College
International Buddhist Studies College
Home phone 0 3524 8000 Ext. 7210
Email: ibsc@mcu.ac.th

MAHACHULALONGKORNRAJAVIDYALAYA UNIVERSITY
79 Group 1 Lamsai, Wang Noi,
Ayutthaya 13170, THAILAND
Tel. (6635) 248-000-5
Fax (6635) 248-034
URL : www.mcu.ac.th

No 6113/ 620

3 November 2018

Asst.Prof.Lt.Dr.Banjob Bannaruji
Associate Member,
The Royal Council,
Thailand

Subject: Peer reviews check questionnaire of Item-Objective Congruence Index (IOC)
Dear, Asst.Prof.Lt.Dr.Banjob Bannaruji

International Buddhist Studies College is pleased to inform you that you have been invited as the checker of Evaluate Item-Objective Congruence Index (IOC)

According to **Miss NADNAPANG PHOPHICHIT**, the PhD Student of International Buddhist Studies College, his student identity number 5901106003, majored in Buddhist Studies, is doing research entitled **"The Effects of Buddhist Psychological Factors on the Resilience of Adolescents in Bangkok"** in partial fulfillment of the requirement for the degree of Doctor of Philosophy.

In this case, you are cordially invited to participate as the checker to evaluate Item-Objective Congruence Index (IOC), and suggest the research methodology to the researcher.

The aforementioned Item-Objective Congruence Index (IOC) is enclosed for your review.

Thank you very much for kindly cooperation.

Yours in the Dhamma,

(Ven.Dr.Phramaha Somphong Khunakaro)
Vice-Director, International Buddhist Studies College

3 / 11 / 2018

Office of the College
International Buddhist Studies College
Home phone 0 3524 8000 Ext. 7210
Email: ibsc@mcu.ac.th

No 6113/ 0132

MAHACHULALONGKORNRAJAVIDYALAYA UNIVERSITY
79 Group 1 Lamsai, Wang Noi,
Ayutthaya 13170, THAILAND
Tel.   (6635) 248-000-5
Fax   (6635) 248-034
URL : www.mcu.ac.th

26 October 2018

Asst. Prof. Dr.Prayoon Suyajai
Department of Psychology,
Faculty of Humanities,
Mahachulalongkornrajavidyalaya University.

Subject: Peer reviews check questionnaire of Item-Objective Congruence Index (IOC)
Dear Asst. Prof. Dr.Prayoon Suyajai

International Buddhist Studies College is pleased to inform you that you have been invited as the checker of Evaluate Item-Objective Congruence Index (IOC)

According to **Miss NADNAPANG PHOPHICHIT**, the PhD Student of International Buddhist Studies College, his student identity number 5901106003, majored in Buddhist Studies, is doing research entitled "**The Effects of Buddhist Psychological Factors on the Resilience of Adolescents in Bangkok**" in partial fulfillment of the requirement for the degree of Doctor of Philosophy.

In this case, you are cordially invited to participate as the checker to evaluate Item-Objective Congruence Index (IOC), and suggest the research methodology to the researcher.

The aforementioned Item-Objective Congruence Index (IOC) is enclosed for your review.

Thank you very much for kindly cooperation.

Yours in the Dhamma,

(Ven. Assoc. Prof. Dr. Phramaha Hansa Dhammahaso)
Director, International Buddhist Studies College

Office of the College
International Buddhist Studies College
Home phone 0 3524 8000 Ext. 7210
Email: ibsc@mcu.ac.th

Review Completed
P. Suyajai
(Asst. Prof. Dr. Prayoon Suyajai)
9 - 12 - 2018

No 6113/ ก 132

MAHACHULALONGKORNRAJAVIDYALAYA UNIVERSITY
79 Group 1 Lamsai, Wang Noi,
Ayutthaya 13170, THAILAND
Tel.   (6635) 248-000-5
Fax   (6635) 248-034
URL : www.mcu.ac.th

2 b   October 2018

Asst. Prof. Dr.Sawaeng Nilnama
Head of Department of Religion and Philosophy,
Faculty of Buddhism,
Mahachulalongkornrajavidyalaya University.

Subject: Peer reviews check questionnaire of Item-Objective Congruence Index (IOC)
Dear Asst. Prof. Dr.Sawaeng Nilnama

International Buddhist Studies College is pleased to inform you that you have been invited as the checker of Evaluate Item-Objective Congruence Index (IOC)

According to **Miss NADNAPANG PHOPHICHIT**, the PhD Student of International Buddhist Studies College, his student identity number 5901106003, majored in Buddhist Studies, is doing research entitled "**The Effects of Buddhist Psychological Factors on the Resilience of Adolescents in Bangkok**" in partial fulfillment of the requirement for the degree of Doctor of Philosophy.

In this case, you are cordially invited to participate as the checker to evaluate Item-Objective Congruence Index (IOC), and suggest the research methodology to the researcher.

The aforementioned Item-Objective Congruence Index (IOC) is enclosed for your review.

Thank you very much for kindly cooperation.

Yours in the Dhamma,

(Ven. Assoc. Prof. Dr. Phramaha Hansa Dhammahaso)
Director, International Buddhist Studies College

(ผศ.ดร.แสวง นิลนามะ)
หัวหน้าภาควิชาศาสนาและปรัชญา
26 / oct. / 18

Office of the College
International Buddhist Studies College
Home phone 0 3524 8000 Ext. 7210
Email: ibsc@mcu.ac.th

Appendix B

Permission Letters for Collecting Qualitative Data

Name lists of Buddhist Scholars

Phrakhrubhawana Waralangkara	Meditation Master, Abbot, Wat Bhaddanta Asabharam, Thailand
Phramaha Surasak Prajantasen, Dr.	Vice Dean of Faculty of Buddhism, Faculty of Buddhism, Mahachulalongkornrajavidyalaya University
Prof. Dr. Supriya Rai	Director, K J Somaiya Centre for Buddhist Studies, India
Prof. Dr. Phillip D. Stanley	Professor of Religious Studies, Naropa University, USA
Dr. Patrani Visudthisak	Meditation Master, Booksong Paramatthadhammasathan, Thailand
Em. Prof. Dr. Premasiri Pahalawattage	Pāli and Buddhist Studies, Lecturer, University of Peredeniya, Sri Lanka

Appendix B (Cont.)
Letters for Collecting Qualitative Data

Name lists of Modern Psychologists

Dr. Reginald H. Pawle	Psychotherapist, East-West Psychology Service, Osaka and Kyoto, Japan
Dr. Neelam Oswal	Clinical Psychologist, Phaltan, Maharashtra, India
Dr. G.T. Maurits Kwee	Clinical Psychologist, Founder of the Institute for Relational Buddhism & Karma Transformation and a Faculty Member of the Taos Institute (USA) – Tilburg University (NL) Ph.D. – Program
Assoc. Prof. Thirachai Hongyantarachai	Clinical Psychologist, Lecturer, Department of Psychology, Faculty of Education, Ramkhamhaeng University, Thailand
Assoc. Prof. Dr. Maytawee Udomtamanupab	Lecturer, Department of Psychology, Faculty of Humanities, Mahachulalongkornrajavidyalaya University, Thailand
Chayanin Foongsathaporn, M.D.	Medical Doctor, Drug Addiction Treatment Center, Thanyarak Hospital

MCU:6113/C3

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79 Group 1 Lamsai, Wang Noi,
Ayutthaya 13170, THAILAND
Tel. (6635) 248-000-5
Fax (6635) 248-034
URL : www.mcu.ac.th

10   January , 2018

Phrakhrubhawana Waralangkara
Meditation Master, Abbot
Wat Bhaddanta Asabharam,
Thailand

Dear,Sir Phrakhrubhawana Waralangkara
Subject: Kindly asking for collection data for research
Enclosed: 1.Interview from 1 copy

Acceding to Miss **NADNAPANG PHOPHICHIT**,International Buddhist Studies College Ph.D. Student, Mahachulalongkornrajavidyalaya University,Student ID No.5901106003 ,field study in Buddhist Studies is doing research entitled **"The Effects of Buddhist Psychological Factors on the Resilience of Adolescents in Bangkok"** in Partial Fulfillment of the Requirement for the Degree of Doctor of Philosophy (Buddhist Studies).

In this case, Miss **NADNAPANG PHOPHICHIT** would like to interview you to collect the data form your perspectives for research. Therefore if you please to allow her interview you for mentioned word above, the details in interview form are already enclosed for you .

So we, International Buddhist Studies College, may congratulate on your rendering services and thanks you very much for kindly cooperation at this time

Yours in the Dhamma

P. Dhanlase

(Ven.Assoc.Prof.Dr.Phramaha Hansa Dhammahaso)

4-2-2018

Director, International Buddhist Studies College

Office of international Buddhist studies College
Tel.035 248000 Ext.7210
Email : ibsc@mcu.ac.th

Memorandum

สถาบันภาษา
มหาวิทยาลัยมหาจุฬาลงกรณราชวิทยาลัย
รับที่ 45
รับวันที่ 25 APR 2562
เวลา 13.32 น.

Division: International Buddhist Studies College, Tel. 0 3524 8000, Ext. 7210

No. ST 6113/ C 374   Date 20 December, 2018

Subject: Kindly asking for collection data for research

Dear Dr.Phramaha Surasak Prajantasen

     According to Miss **NADNAPANG PHOPHICHIT**, International Buddhist Studies College Ph.D. Student, MahachulalongkornrajavidyalayaUniversity,Student ID No.5901106003, field study in Buddhist Studies is doing research entitled **"The Effects of Buddhist Psychological Factors on the Resilience of Adolescents in Bangkok"** in Partial Fulfillment of the Requirement for the Degree of Doctor of Philosophy (Buddhist Studies).

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Yours in the Dhamma

(Ven.Dr.Phramaha Somphong Khunakaro)
Vice-Director, International Buddhist Studies College

(Asst.Prof.Dr. Phramaha Surasak Paccantaseno)
Director of Language Institute
20 Dec 2018

Coordinator
Phra Sitthichai Khampeero
Mobile phone: 089 556 9008

MCU:6113/C3

MAHACHULALONGKORNRAJAVIDYALAYA UNIVERSITY
79 Group 1 Lamsai, Wang Noi,
Ayutthaya 13170, THAILAND
Tel.   (6635) 248-000-5
Fax   (6635) 248-034
URL : www.mcu.ac.th

10   January , 2018

Prof. Dr. Supriya Rai
Director
K J Somaiya Centre for Buddhist Studies.
India

Dear,Sir : Prof. Dr. Supriya Rai
Subject: Kindly asking for collection data for research
Enclosed: 1.Interview from 1 copy

Acceding to Miss **NADNAPANG PHOPHICHIT**,International Buddhist Studies College Ph.D. Student, Mahachulalongkornrajavidyalaya University,Student ID No.5901106003 ,field study in Buddhist Studies is doing research entitled **"The Effects of Buddhist Psychological Factors on the Resilience of Adolescents in Bangkok"** in Partial Fulfillment of the Requirement for the Degree of Doctor of Philosophy (Buddhist Studies).

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So we, International Buddhist Studies College, may congratulate on your rendering services and thanks you very much for kindly cooperation at this time

Yours in the Dhamma

(Ven.Assoc.Prof.Dr.Phramaha Hansa Dhammahaso)

Director, International Buddhist Studies College

Office of international Buddhist studies College
Tel.035 248000 Ext.7210
Email : ibsc@mcu.ac.th

I'm happy to be an interviewee for Me
Nadnapang Phophichit.
Supriya Rai
Acting Director
K. J. Somaiya Centre for
Buddhist Studies
20th Jan 2018

MCU:6113/C3

MAHACHULALONGKORNRAJAVIDYALAYA UNIVERSITY
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Ayutthaya 13170, THAILAND
Tel.　(6635) 248-000-5
Fax　(6635) 248-034
URL : www.mcu.ac.th

10　January , 2018

Prof. Dr. Phillip D. Stanley
Professor of Religious Studies
Naropa University,
USA

Dear,Sir　Prof. Dr. Phillip D. Stanley
Subject: Kindly asking for collection data for research
Enclosed: 1.Interview from 1 copy

　　　Acceding to Miss **NADNAPANG PHOPHICHIT**,International Buddhist Studies College Ph.D. Student, Mahachulalongkornrajavidyalaya University,Student ID No.5901106003 ,field study in Buddhist Studies is doing research entitled "**The Effects of Buddhist Psychological Factors on the Resilience of Adolescents in Bangkok**" in Partial Fulfillment of the Requirement for the Degree of Doctor of Philosophy (Buddhist Studies).

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　　　So we, International Buddhist Studies College, may congratulate on your rendering services and thanks you very much for kindly cooperation at this time

Yours in the Dhamma

(Ven.Assoc.Prof.Dr.Phramaha Hansa Dhammahaso)

Director, International Buddhist Studies College

Office of international Buddhist studies College
Tel.035 248000 Ext.7210
Email : ibsc@mcu.ac.th

I accept being an interviewee for Miss Nadnapang Phophichit.

Professor of Religion Studies
Naropa University -
14th January, 2018

MCU:6113/C10

MAHACHULALONGKORNRAJAVIDYALAYA UNIVERSITY
79 Group 1 Lamsai, Wang Noi,
Ayutthaya 13170, THAILAND
Tel. (6635) 248-000-5
Fax (6635) 248-034
URL : www.mcu.ac.th

29 January , 2018

Dr.Patrani Visudthisak
Boonsong Paramatthadhammasathan,
Thailand

Dear,Sir Dr.Patrani Visudthisak
Subject: Kindly asking for collection data for research
Enclosed: 1.Interview from 1 copy

Acceding to Miss **NADNAPANG PHOPHICHIT**,International Buddhist Studies College Ph.D. Student, MahachulalongkornrajavidyalayaUniversity,Student ID No.5901106003,field study in Buddhist Studies is doing research entitled **"The Effects of Buddhist Psychological Factors on the Resilience of Adolescents in Bangkok"** in Partial Fulfillment of the Requirement for the Degree of Doctor of Philosophy (Buddhist Studies).

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Yours in the Dhamma

(Ven.Assoc.Prof.Dr.PhramahaHansaDhammahaso)

Director, International Buddhist Studies College

Office of international Buddhist studies College
Tel.035 248000 Ext.7210
Email :ibsc@mcu.ac.th

1 APr. 2018.

MCU:6113/ C3

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10 January , 2018

Em. Prof. Dr. Premasiri Pahalawattage
Pali and Buddhist Studies
University of Peredeniya,
Sri Lanka

Dear,Sir Em. Prof. Dr. Premasiri Pahalawattage
Subject: Kindly asking for collection data for research
Enclosed: 1.Interview from 1 copy

Acceding to Miss **NADNAPANG PHOPHICHIT**,International Buddhist Studies College Ph.D. Student, Mahachulalongkornrajavidyalaya University,Student ID No.5901106003 ,field study in Buddhist Studies is doing research entitled **"The Effects of Buddhist Psychological Factors on the Resilience of Adolescents in Bangkok"** in Partial Fulfillment of the Requirement for the Degree of Doctor of Philosophy (Buddhist Studies).

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Yours in the Dhamma

(Ven.Assoc.Prof.Dr.Phramaha Hansa Dhammahaso)

Director, International Buddhist Studies College

29. 01. 2018

Office of international Buddhist studies College
Tel.035 248000 Ext.7210
Email : ibsc@mcu.ac.th

MCU:6113/ C3

MAHACHULALONGKORNRAJAVIDYALAYA UNIVERSITY
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URL : www.mcu.ac.th

10   January , 2018

Dr. Reginald H. Pawle
Psychotherapist
East-West Psychology Service,
Osaka and Kyoto,
Japan

Dear,Sir Dr. Reginald H. Pawle
Subject: Kindly asking for collection data for research
Enclosed: 1.Interview from 1 copy

Acceding to Miss **NADNAPANG PHOPHICHIT**,International Buddhist Studies College Ph.D. Student, Mahachulalongkornrajavidyalaya University,Student ID No.5901106003 ,field study in Buddhist Studies is doing research entitled **"The Effects of Buddhist Psychological Factors on the Resilience of Adolescents in Bangkok"** in Partial Fulfillment of the Requirement for the Degree of Doctor of Philosophy (Buddhist Studies).

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(Ven.Assoc.Prof.Dr.Phramaha Hansa Dhammahaso)

Director, International Buddhist Studies College

Office of international Buddhist studies College
Tel.035 248000 Ext.7210
Email : ibsc@mcu.ac.th

MCU:6113/C3

MAHACHULALONGKORNRAJAVIDYALAYA UNIVERSITY
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Ayutthaya 13170, THAILAND
Tel.   (6635) 248-000-5
Fax   (6635) 248-034
URL : www.mcu.ac.th

10   January , 2018

Most Dr. Neelam Oswal
Clinical Psychologist
Phaltan, Maharashtra.
Mahachulalongkorn Rajavidyalaya.
India

Dear,Sir Most Dr. Neelam Oswal
Subject: Kindly asking for collection data for research
Enclosed: 1.Interview from 1 copy

Acceding to Miss **NADNAPANG PHOPHICHIT**,International Buddhist Studies College Ph.D. Student, Mahachulalongkornrajavidyalaya University,Student ID No.5901106003 ,field study in Buddhist Studies is doing research entitled **"The Effects of Buddhist Psychological Factors on the Resilience of Adolescents in Bangkok"** in Partial Fulfillment of the Requirement for the Degree of Doctor of Philosophy (Buddhist Studies).

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Yours in the Dhamma

(Ven.Assoc.Prof.Dr.Phramaha Hansa Dhammahaso)

Director, International Buddhist Studies College

Office of international Buddhist studies College
Tel.035 248000 Ext.7210
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MCU:6113/C3

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Fax (6635) 248-034
URL : www.mcu.ac.th

10 January , 2018 .

Dr. G.T. Maurits Kwee
Clinical Psychologist
Founder of the Institute for Relational Buddhism & Karma
Transformation and a Faculty Member of the Taos Institute
(USA) – Tilburg University (NL) Ph.D. – Program

Dear,Sir Dr. G.T. Maurits Kwee
Subject: Kindly asking for collection data for research
Enclosed: 1.Interview from 1 copy

Acceding to Miss **NADNAPANG PHOPHICHIT**,International Buddhist Studies College Ph.D. Student, Mahachulalongkornrajavidyalaya University,Student ID No.5901106003 ,field study in Buddhist Studies is doing research entitled **"The Effects of Buddhist Psychological Factors on the Resilience of Adolescents in Bangkok"** in Partial Fulfillment of the Requirement for the Degree of Doctor of Philosophy (Buddhist Studies).

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Yours in the Dhamma

(Ven.Assoc.Prof.Dr.Phramaha Hansa Dhammahaso)

Director, International Buddhist Studies College

Office of international Buddhist studies College
Tel.035 248000 Ext.7210
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MCU:6113/ C 10

MAHACHULALONGKORNRAJAVIDYALAYA UNIVERSITY
79 Group 1 Lamsai, Wang Noi,
Ayutthaya 13170, THAILAND
Tel. (6635) 248-000-5
Fax (6635) 248-034
URL : www.mcu.ac.th

29 January , 2018

Assoc.Prof.Thirachai Hongyantarachai
Clinical Psychologist, Lecturer
Department of Psychology, Faculty of Education
Ramkhamhaeng University ,Thailand

Dear,Sir Assoc.Prof.Thirachai Hongyantarachai
Subject: Kindly asking for collection data for research
Enclosed: 1.Interview from 1 copy

Acceding to Miss **NADNAPANG PHOPHICHIT**,International Buddhist Studies College Ph.D. Student, MahachulalongkornrajavidyalayaUniversity,Student ID No.5901106003,field study in Buddhist Studies is doing research entitled "**The Effects of Buddhist Psychological Factors on the Resilience of Adolescents in Bangkok**" in Partial Fulfillment of the Requirement for the Degree of Doctor of Philosophy (Buddhist Studies).

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Yours in the Dhamma

(Ven.Assoc.Prof.Dr.PhramahaHansaDhammahaso)

Director, International Buddhist Studies College

Office of international Buddhist studies College
Tel.035 248000 Ext.7210
Email :ibsc@mcu.ac.th

Memorandum

Division: International Buddhist Studies College, Tel. 0 3524 8000, Ext. 7210

No. ST 6113/ C174   Date 20 December, 2018

Subject: Kindly asking for collection data for research

Dear Assoc.Prof.Dr.Maytawee Udomtamanupab

According to Miss **NADNAPANG PHOPHICHIT**, International Buddhist Studies College Ph.D. Student, MahachulalongkornrajavidyalayaUniversity,Student ID No.5901106003, field study in Buddhist Studies is doing research entitled "**The Effects of Buddhist Psychological Factors on the Resilience of Adolescents in Bangkok**" in Partial Fulfillment of the Requirement for the Degree of Doctor of Philosophy (Buddhist Studies).

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So we, International Buddhist Studies College, may congratulate on your rendering services and thanks you very much for kindly cooperation at this time

Yours in the Dhamma

(Ven.Dr.Phramaha Somphong Khunakaro)
Vice-Director, International Buddhist Studies College

Maytawee Udomtamanupab
20 December, 2018.

Coordinator
Phra Sitthichai Khampeero
Mobile phone: 089 556 9008

No 6113/ C 44

MAHACHULALONGKORNRAJAVIDYALAYA UNIVERSITY
79 Group 1 Lamsai, Wang Noi,
Ayutthaya 13170, THAILAND
Tel.   (6635) 248-000-5
Fax   (6635) 248-034
URL : www.mcu.ac.th

9   April, 2018

Chayanin Foongsathaporn, M.D.
Institution Hawaii Psychiatry Residency Program
Hawaii, USA.

Subject Kindly asking for collection data for research
Dear, Chayanin Foongsathaporn, M.D.
Enclosed   1. Interview form   1   copy

     According to Miss Nadnapang Phophichit, the PhD student of International Buddhist Studies College, Mahachulalongkornrajavidyalaya University, her Student Identity No 5901106003, field of study in Buddhist Studies is doing research entitled "The Effects of Buddhist Psychological Factors on the Resilience of Adolescents in Bangkok" in partial fulfillment of the requirements for the Degree of Doctor of Philosophy (Buddhist Studies).

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     So, we, International Buddhist Studies College, may congratulate on your rendering services and thank you very much for kindly cooperation at this time.

Yours in the Dhamma,

(Ven Phramaha Somphong Khunakaro, Dr)
Vice-Director, International Buddhist Studies College

Office of the College
International Buddhist Studies College
Home phone + 66 3524 8000 Ext. 7210

Appendix C

Permission Letters for Collecting Quantitative Data

Potisarnpittayakorn School	Grade 7
Sacred Heart Convent School	Grade 8
Assumption College Thonburi School	Grade 9
Dipangkornwittayapat (Taweewattana) Under Royal Patronage School	Grade 10
NawaminthrachinuthitSatriwitthaya Phutthamonthon School	Grade 11
Wat Puranawat School	Grade 12
King Mongkut's University of Technology North Bangkok	B.A. 1st Year

ที่ ศธ ๖๑๑๓/ ว ๑๕๑

มหาวิทยาลัยมหาจุฬาลงกรณราชวิทยาลัย
๗๙ หมู่ ๑ ตำบลลำไทร อำเภอวังน้อย
จังหวัดพระนครศรีอยุธยา ๑๓๑๗๐
โทรศัพท์ ๐ ๓๕๒๔ ๘๐๐๐-๕ โทรสาร ๐ ๓๕๒๔ ๘๐๓๔
www.mcu.ac.th

โรงเรียนโพธิสารพิทยากร
3022 ๖/
หนังสือรับที่............
วันที่........ เดือน........ พ.ศ.........

๒๐ ธันวาคม ๒๕๖๑

เรื่อง   ขอความอนุเคราะห์ให้นิสิตเข้าเก็บข้อมูลการวิจัย

เจริญพร ผู้อำนวยการโรงเรียนโพธิสารพิทยากร

         ด้วยนางสาวนาฏนภางค์ โพธิ์ไพจิตร รหัสประจำตัว ๕๙๐๑๑๐๖๐๐๓ นิสิตหลักสูตรพุทธ
ศาสตรดุษฎีบัณฑิต สาขาวิชาพระพุทธศาสนา (หลักสูตรนานาชาติ) วิทยาลัยพุทธศาสตร์นานาชาติ
มหาวิทยาลัยมหาจุฬาลงกรณราชวิทยาลัย กำลังทำวิจัยเรื่อง "ผลของปัจจัยเชิงพุทธจิตวิทยาที่มีต่อ
ความเข้มแข็งในการฟื้นพลังของวัยรุ่นในกรุงเทพมหานคร"

         ในการนี้ อาตมาขอความอนุเคราะห์จากท่านได้อนุญาตให้นางสาวนาฏนภางค์ โพธิ์ไพจิตร
เข้าเก็บข้อมูลการวิจัยด้วยแบบสอบถามในนักเรียนชั้นมัธยมศึกษาปีที่ ๑ จำนวน ๗๐ คน โดยใช้
แบบสอบถามออนไลน์กำหนดภายในวันที่ ๒๘ ธันวาคม พ.ศ. ๒๕๖๑

         หวังเป็นอย่างยิ่งว่า จะได้รับความอนุเคราะห์จากท่านด้วยดี จึงขออนุโมทนาและเจริญพร
ขอบคุณล่วงหน้ามา ณ โอกาสนี้

                                                          เจริญพร

                                              (พระมหาสมพงษ์ คุณากโร, ดร.)
                                         รองผู้อำนวยการวิทยาลัยพุทธศาสตร์นานาชาติ

เรียน หัวหน้าวิชาการโรงเรียน
☐ โปรด........ ☐ เพื่อพิจารณา
ความเห็น เห็นสมควรอนุมัติฯ
ปฏิบัติตามที่แจ้งมา
ลงชื่อ............
รองผู้อำนวยการกลุ่มบริหารวิชาการ

ความเห็นของผู้อำนวยการ
☑ ทราบ
☑ อนุมัติ / อนุญาต / เห็นชอบ
☐ ไม่อนุมัติ / ไม่อนุญาต / ไม่เห็นชอบ
  เนื่องจาก............
ลงนาม............

สำนักงานวิทยาลัย
วิทยาลัยพุทธศาสตร์นานาชาติ
หมายเลขโทรศัพท์ ๐ ๓๕๒๔ ๘๐๐๐ ภายใน ๗๒๑๐

๑๒

ที่ ศธ ๖๑๑๗/๑๑๕๑

มหาวิทยาลัยมหาจุฬาลงกรณราชวิทยาลัย
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www.mcu.ac.th

๒๐ ธันวาคม ๒๕๖๑

เรื่อง   ขอความอนุเคราะห์ให้นิสิตเข้าเก็บข้อมูลการวิจัย

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เข้าเก็บข้อมูลการวิจัยด้วยแบบสอบถามในนักเรียนชั้นมัธยมศึกษาปีที่ ๒ จำนวน ๗๐ คน โดยใช้
แบบสอบถามออนไลน์กำหนดภายในวันที่ ๒๘ ธันวาคม พ.ศ. ๒๕๖๑

           หวังเป็นอย่างยิ่งว่า จะได้รับความอนุเคราะห์จากท่านด้วยดี จึงขออนุโมทนาและเจริญพร
ขอบคุณล่วงหน้ามา ณ โอกาสนี้

เจริญพร

(พระมหาสมพงษ์ คุณากโร, ดร.)
รองผู้อำนวยการวิทยาลัยพุทธศาสตร์นานาชาติ

อนุญาตให้แจกแบบสอบถาม
นฤเบศ ใจปลื้ม

โรงเรียนพระหฤทัยคอนแวนต์
ครูที่ปรึกษานักเรียน ชั้น ม. ๒

สำนักงานวิทยาลัย
วิทยาลัยพุทธศาสตร์นานาชาติ
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ที่ ศธ ๖๑๑๓/๑๑๕๑

มหาวิทยาลัยมหาจุฬาลงกรณราชวิทยาลัย
๗๙ หมู่ ๑ ตำบลลำไทร อำเภอวังน้อย
จังหวัดพระนครศรีอยุธยา ๑๓๑๗๐
โทรศัพท์ ๐ ๓๕๒๔ ๘๐๐๐-๕ โทรสาร ๐ ๓๕๒๔ ๘๐๓๔
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๒๐ ธันวาคม ๒๕๖๑

เรื่อง   ขอความอนุเคราะห์ให้นิสิตเข้าเก็บข้อมูลการวิจัย

เจริญพร ผู้อำนวยการโรงเรียนอัสสัมชัญธนบุรี

ด้วยนางสาวนาฏนภางค์ โพธิ์ไพจิตร รหัสประจำตัว ๕๙๐๑๑๐๖๐๐๓ นิสิตหลักสูตรพุทธ
ศาสตรดุษฎีบัณฑิต สาขาวิชาพระพุทธศาสนา (หลักสูตรนานาชาติ) วิทยาลัยพุทธศาสตร์นานาชาติ
มหาวิทยาลัยมหาจุฬาลงกรณราชวิทยาลัย กำลังทำวิจัยเรื่อง "ผลของปัจจัยเชิงพุทธจิตวิทยาที่มีต่อ
ความเข้มแข็งในการฟื้นพลังของวัยรุ่นในกรุงเทพมหานคร"

ในการนี้ อาตมาขอความอนุเคราะห์จากท่านได้อนุญาตให้นางสาวนาฏนภางค์ โพธิ์ไพจิตร
เข้าเก็บข้อมูลการวิจัยด้วยแบบสอบถามในนักเรียนชั้นมัธยมศึกษาปีที่ ๓ จำนวน ๗๐ คน โดยใช้
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เจริญพร

(พระมหาสมพงษ์ คุณากโร, ดร.)
รองผู้อำนวยการวิทยาลัยพุทธศาสตร์นานาชาติ

อนุญาตให้เก็บแบบสอบถาม

(นางศกุลสิกพร วิธธ์วรฉันทร์)
รองผู้อำนวยการ บัติเรียน ชั้น ม.๓
๒๐ ธ.ค. ๒๕๖๑

สำนักงานวิทยาลัย
วิทยาลัยพุทธศาสตร์นานาชาติ
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ที่ ศธ ๖๑๑๗/ ว ๑๕๒

มหาวิทยาลัยมหาจุฬาลงกรณราชวิทยาลัย
๗๙ หมู่ ๑ ตำบลลำไทร อำเภอวังน้อย
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โทรศัพท์ ๐ ๓๕๒๔ ๘๐๐๐-๕ โทรสาร ๐ ๓๕๒๔ ๘๐๓๔
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๒๐ ธันวาคม ๒๕๖๑

โรงเรียนทีปังกรวิทยาพัฒน์ (ทวีวัฒนา)
ในพระราชูปถัมภ์ฯ รับที่ ๒๓๕๙/๖๑
วันที่ ๒๑ ธ.ค.๖๑ เวลา ๘.๓๐

เรื่อง   ขอความอนุเคราะห์ให้นิสิตเข้าเก็บข้อมูลการวิจัย

เจริญพร   ผู้อำนวยการโรงเรียนทีปังกรวิทยาพัฒน์ (ทวีวัฒนา) ในพระราชูปถัมภ์ ฯ

ด้วยนางสาวนาฏนภางค์ โพธิ์ไพจิตร์ รหัสประจำตัว ๕๙๐๑๑๐๖๐๐๓ นิสิตหลักสูตรพุทธ
ศาสตรดุษฎีบัณฑิต สาขาวิชาพระพุทธศาสนา (หลักสูตรนานาชาติ) วิทยาลัยพุทธศาสตร์นานาชาติ
มหาวิทยาลัยมหาจุฬาลงกรณราชวิทยาลัย กำลังทำวิจัยเรื่อง "ผลของปัจจัยเชิงพุทธจิตวิทยาที่มีต่อ
ความเข้มแข็งในการฟื้นพลังของวัยรุ่นในกรุงเทพมหานคร"

ในการนี้ อาตมาขอความอนุเคราะห์จากท่านได้อนุญาตให้นางสาวนาฏนภางค์ โพธิ์ไพจิตร์
เข้าเก็บข้อมูลการวิจัยด้วยแบบสอบถามในนักเรียนชั้นมัธยมศึกษาปีที่ ๔ จำนวน ๗๐ คน โดยใช้
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ขอบคุณล่วงหน้ามา ณ โอกาสนี้

เจริญพร

(พระมหาสมพงษ์ คุณากโร, ดร.)
รองผู้อำนวยการวิทยาลัยพุทธศาสตร์นานาชาติ

เสนอ ผู้อำนวยการ เพื่อ
๑. รับทราบ
๒. เห็นสมควรมอบ
   ☑ กลุ่มบริหารงานวิชาการ
   ○ กลุ่มบริหารงานงบประมาณ
   ○ กลุ่มบริหารงานบุคคล
   ○ กลุ่มบริหารงานทั่วไป
   ○ ....

สำนักงานวิทยาลัย
วิทยาลัยพุทธศาสตร์นานาชาติ
หมายเลขโทรศัพท์ ๐ ๓๕๒๔ ๘๐๐๐ ภายใน ๗๒๑๐

๑. ทราบ
๒. มอบกลุ่มบริหาร
   ○ วิชาการ ○ งานทั่วไป
   ○ งานบุคคล ○ งานงบประมาณ
อื่น ๆ ....
๓. ....

ผู้อำนวยการโรงเรียน
๒๕/๑๒/๖๑

ที่ ศธ ๖๑๑๗/ว ๙๕๒

โรงเรียนนวมินทราชินูทิศ สตรีวิทยา พุทธมณฑล

เลขที่รับ........................๗๒๕๘

วันที่.................๒๐ ธ.ค. ๖๒

เวลา.............๑๕.๐๐ น.

๒๐ ธันวาคม ๒๕๖๑

เรื่อง   ขอความอนุเคราะห์ให้นิสิตเข้าเก็บข้อมูลการวิจัย

เจริญพร ผู้อำนวยการโรงเรียนนวมินทราชินูทิศ สตรีวิทยา พุทธมณฑล

ด้วยนางสาวนาฏนภางค์ โพธิ์ไพจิตร รหัสประจำตัว ๕๙๐๑๑๐๖๐๐๓ นิสิตหลักสูตรพุทธ
ศาสตรดุษฎีบัณฑิต สาขาวิชาพระพุทธศาสนา (หลักสูตรนานาชาติ) วิทยาลัยพุทธศาสตร์นานาชาติ
มหาวิทยาลัยมหาจุฬาลงกรณราชวิทยาลัย กำลังทำวิจัยเรื่อง "ผลของปัจจัยเชิงพุทธจิตวิทยาที่มีต่อ
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เข้าเก็บข้อมูลการวิจัยด้วยแบบสอบถามในนักเรียนชั้นมัธยมศึกษาปีที่ ๕ จำนวน ๗๐ คน โดยใช้
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หวังเป็นอย่างยิ่งว่า จะได้รับความอนุเคราะห์จากท่านด้วยดี จึงขออนุโมทนาและเจริญพร
ขอบคุณล่วงหน้ามา ณ โอกาสนี้

เรียน ผู้อำนวยการโรงเรียน
1. เพื่อโปรด ☑ ทราบ ☑ พิจารณา
2. ขอความอนุเคราะห์ให้นิสิตเข้าเก็บข้อมูลการวิจัย
   ตามแนบสอบถามออนไลน์
3. เห็นสมควรมอบ ☑ กลุ่มบริหารวิชาการ ☐ กลุ่มบริหารงบประมาณ
   ☐ กลุ่มบริหารงานบุคคล ☐ กลุ่มบริหารทั่วไป

เจริญพร

(พระมหาสมพงษ์ คุณากโร, ดร.)
รองผู้อำนวยการวิทยาลัยพุทธศาสตร์นานาชาติ

☐ ทราบ   ☐ พิจารณา   ☐ อนุญาต

1.มอบ ☑ กลุ่มบริหารวิชาการ   ☐ กลุ่มบริหารงบประมาณ
      ☐ กลุ่มบริหารงานบุคคล   ☐ กลุ่มบริหารทั่วไป

สำนักงานวิทยาลัย
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หมายเลขโทรศัพท์ ๐ ๓๕๒๔ ๘๐๐๐ ภายใน ๗๒๑๐

๒๐ ธ.ค. ๒๕๖๑

ที่ ศธ ๖๑๑๗/ว๑๕๖

มหาวิทยาลัยมหาจุฬาลงกรณราชวิทยาลัย
๗๙ หมู่ ๑ ตำบลลำไทร อำเภอวังน้อย
จังหวัดพระนครศรีอยุธยา ๑๓๑๗๐
โทรศัพท์ ๐ ๓๕๒๔ ๘๐๐๐-๕ โทรสาร ๐ ๓๕๒๔ ๘๐๓๔
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๓๐ ธันวาคม ๒๕๖๑

เรื่อง   ขอความอนุเคราะห์ให้นิสิตเข้าเก็บข้อมูลการวิจัย
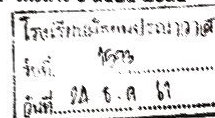
เจริญพร ผู้อำนวยการโรงเรียนมัธยมปุรณาวาส

      ด้วยนางสาวนาฏนภางค์ โพธิ์ไพจิตร รหัสประจำตัว ๕๙๐๑๑๐๖๐๐๓ นิสิตหลักสูตรพุทธ
ศาสตรดุษฎีบัณฑิต สาขาวิชาพระพุทธศาสนา (หลักสูตรนานาชาติ) วิทยาลัยพุทธศาสตร์นานาชาติ
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เจริญพร

(พระมหาสมพงษ์ คุณากโร, ดร.)
รองผู้อำนวยการวิทยาลัยพุทธศาสตร์นานาชาติ

มอบตร.ศรีพร

(นางสาวศรีลรัตน์ พงศ์สำราญ)
รองผู้อำนวยการโรงเรียนมัธยมปุรณาวาส

สำนักงานวิทยาลัย
วิทยาลัยพุทธศาสตร์นานาชาติ
หมายเลขโทรศัพท์ ๐ ๓๕๒๔ ๘๐๐๐ ภายใน ๗๑๑๐

(นางอรทัย ธิมาสาตร์)
ผู้อำนวยการโรงเรียนมัธยมปุรณาวาส

มหาวิทยาลัยมหาจุฬาลงกรณราชวิทยาลัย
๗๙ หมู่ ๑ ตำบลลำไทร อำเภอวังน้อย
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โทรศัพท์ ๐ ๓๕๒๔ ๘๐๐๐-๕ โทรสาร ๐ ๓๕๒๔ ๘๐๓๔
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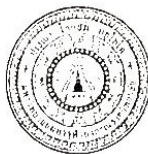
๒๐ ธันวาคม ๒๕๖๑

สาขาวิชาเทคโนโลยีวิศวกรรมไฟฟ้า
ลงรับ 1455.1
วันที่ 2 0 ธ.ค. 2561
เวลา 13.00

เรื่อง   ขอความอนุเคราะห์ให้นิสิตเข้าเก็บข้อมูลการวิจัย

เจริญพร   หัวหน้าภาควิชาเทคโนโลยีวิศวกรรมไฟฟ้า วิทยาลัยเทคโนโลยีอุตสาหกรรม
          มหาวิทยาลัยเทคโนโลยีพระจอมเกล้าพระนครเหนือ

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มหาวิทยาลัยมหาจุฬาลงกรณราชวิทยาลัย กำลังทำวิจัยเรื่อง "ผลของปัจจัยเชิงพุทธจิตวิทยาที่มีต่อ
ความเข้มแข็งในการฟื้นพลังของวัยรุ่นในกรุงเทพมหานคร"

          ในการนี้ อาตมาขอความอนุเคราะห์จากท่านได้อนุญาตให้นางสาวนาฏนภางค์ โพธิ์ไพจิตร์
เข้าเก็บข้อมูลการวิจัยด้วยแบบสอบถามในนักศึกษาระดับปริญญาตรี ชั้นปีที่ ๑ จำนวน ๗๐ คน โดยใช้
แบบสอบถามออนไลน์กำหนดภายในวันที่ ๒๘ ธันวาคม พ.ศ. ๒๕๖๑

          หวังเป็นอย่างยิ่งว่า จะได้รับความอนุเคราะห์จากท่านด้วยดี จึงขออนุโมทนาและเจริญพร
ขอบคุณล่วงหน้ามา ณ โอกาสนี้

เจริญพร

(พระมหาสมพงษ์ คุณากโร, ดร.)
รองผู้อำนวยการวิทยาลัยพุทธศาสตร์นานาชาติ

อนุญาต นักศึกษากลุ่มรายงานตาม

หัวหน้าภาควิชา ฯ
20/12/2561
(ผู้ช่วยศาสตราจารย์วรพงษ์ วงศ์พาสุข)
หัวหน้าภาควิชาเทคโนโลยีวิศวกรรมไฟฟ้า

สำนักงานวิทยาลัย
วิทยาลัยพุทธศาสตร์นานาชาติ
หมายเลขโทรศัพท์ ๐ ๓๕๒๔ ๘๐๐๐ ภายใน ๗๒๑๐

Appendix D

Data Collection Pictures

In-depth interview with Phrakhrubhawana Waralangkara, Meditation Master, Abbot,
Wat Bhaddanta Asabharam, Thailand

In-depth interview with Dr. Reginald H. Pawle, Psychotherapist, East-West
Psychology Service, Osaka and Kyoto, Japan

Data collection by using online questionnaire at Nawaminthrachinuthit Satriwitthaya
Phutthamonthon School

Appendix E
Questionnaire in Thai

ชุดที่

แบบสอบถาม

เรื่อง   ผลของปัจจัยเชิงพุทธจิตวิทยาที่มีต่อความเข้มแข็งในการฟื้นพลังของวัยรุ่น
         ในกรุงเทพมหานคร
เรียน   ท่านผู้ตอบแบบสอบถาม

คำชี้แจง

      แบบสอบถามนี้เป็นส่วนหนึ่งของการวิจัยเพื่อการศึกษาของนิสิต ปริญญาเอก สาขาวิชา พระพุทธศาสนา วิทยาลัยพุทธศาสตรนานาชาติ มหาวิทยาลัยมหาจุฬาลงกรณราชวิทยาลัย โดยมีวัตถุประสงค์ เพื่อศึกษาผลของปัจจัยเชิงพุทธจิตวิทยาที่มีต่อความเข้มแข็งในการฟื้นพลังของวัยรุ่นในกรุงเทพมหานคร

      แบบสอบถามนี้มีทั้งหมด ๓ ตอน ซึ่งแต่ละตอนได้ระบุคำแนะนำในการตอบไว้เรียบร้อยแล้วผู้ตอบ แบบสอบถามสามารถเลือกคำตอบได้อย่างอิสระตามความเป็นจริงที่เกิดขึ้นกับท่าน ทุกข้อไม่มีคำตอบที่ ถูก หรือ ผิด คำตอบของท่านทุกข้อมีความสำคัญมากต่อการศึกษาวิจัยในครั้งนี้ ข้อมูลที่ได้รับจากผู้ตอบ แบบสอบถาม จะนำไปใช้ประโยชน์ได้เมื่อคำตอบครบถ้วนสมบูรณ์ทุกข้อ ดังนั้นจึงขอให้ผู้ตอบแบบสอบถาม พิจารณาคำถามทุกข้อคำถาม และตอบทุกคำถามด้วยการตัดสินใจของท่านด้วยความตั้งใจ ผู้วิจัยรับรองว่า ข้อมูลที่ได้จากการตอบแบบสอบถามของท่านจะไม่ถูกเปิดเผย และข้อมูลของท่านจะถูกนำมาใช้ประโยชน์ใน เชิงวิชาการ เพื่อการศึกษาวิจัยในครั้งนี้เท่านั้น

                            ขอบคุณที่ท่านสละเวลาของท่านตอบแบบสอบถาม

                            นางสาวนาฎนภางค์ โพธิ์ไพจิตร์
                                      นิสิตปริญญาเอก
                สาขาวิชาพระพุทธศาสนา วิทยาลัยพุทธศาสตรนานาชาติ
                      มหาวิทยาลัยมหาจุฬาลงกรณราชวิทยาลัย

ส่วนที่ ๑ ปัจจัยส่วนบุคคล (Personal Factors)

คำชี้แจง : โปรดทำเครื่องหมาย √ ลงในช่อง ☐ ให้ตรงกับตัวท่านมากที่สุด

ข้อที่	ข้อคำถาม
๑.	เพศ ☐ ชาย ☐ หญิง
๒.	ปัจจุบันคุณมีอายุ .... ปี
๓.	ระดับการศึกษาของคุณ ☐ ไม่ได้เรียน ☐ ระดับมัธยมศึกษาหรือเทียบเท่า ☐ ระดับปริญญาตรี ☐ อื่น ๆ (ระบุ) ......
๔.	ที่อยู่ปัจจุบัน ☐ กรุงเทพมหานคร ☐ จังหวัดอื่น

ส่วนที่ ๒ แบบสอบถามเกี่ยวกับปัจจัยเชิงพุทธจิตวิทยา (Buddhist Psychological Factors)
ที่มีผลต่อความเข้มแข็งในการฟื้นพลังของวัยรุ่นในกรุงเทพมหานคร

คำชี้แจง โปรดทำเครื่องหมาย ✓ ในช่องระดับปัจจัยเชิงพุทธจิตวิทยาที่มีต่อความเข้มแข็งในการฟื้นพลัง
ที่ตรงตามความเป็นจริง (กรุณาตอบให้ครบทุกข้อคำถาม)

โดยกำหนดระดับคะแนนดังนี้

๕ หมายถึง ระดับมากที่สุด
๔ หมายถึง ระดับมาก
๓ หมายถึง ระดับปานกลาง
๒ หมายถึง ระดับน้อย
๑ หมายถึง ระดับน้อยที่สุด

ตอนที่ ๑ โยนิโสมนสิการ (๑๐ ข้อ)

ข้อคำถาม	ระดับความคิดเห็น				
	มากที่สุด	มาก	ปานกลาง	น้อย	น้อยที่สุด
๑. เมื่อเกิดปัญหาฉันรู้วิธีที่จะแก้ไขปัญหาตามแนวของฉัน					
๒. เมื่อเกิดปัญหาฉันสามารถหาต้นตอของปัญหาได้					
๓. ฉันมักจะพิจารณาว่าสาเหตุความทุกข์ใจคืออะไร					
๔. ฉันแก้ปัญหาโดยพิจารณาถึงผลดีผลเสียของวิธีการแก้ปัญหานั้น					
๕. เมื่อมีปัญหา ฉันมองหาทางออกมากว่าหนึ่ง ทางเสมอ					
๖. หากต้องตัดสินใจ ฉันจะเลือกในสิ่งที่ถูกต้องที่สุดเท่านั้น แม้สิ่งนั้นอาจจะไม่ถูกใจฉันหรือคนรอบข้าง					
๗. การมีสติเป็นสิ่งจำเป็นสำหรับฉันในการใช้ชีวิตและแก้ปัญหา					
๘. ฉันตัดสินใจอยู่บนพื้นฐานของความเป็นจริงมากกว่าความเพ้อฝัน					
๙. ฉันเชื่อว่าการยอมรับความเป็นจริงที่เจ็บปวดจะทำให้ฉันมีจิตใจแข็งแกร่งมากขึ้น					
๑๐. ฉันทำดีวันนี้เพื่อผลลัพธ์ที่ดีในอนาคต					

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ตอนที่ ๒ ปรโตโฆสะ (๕ ข้อ)

ข้อคำถาม	ระดับความคิดเห็น				
	มากที่สุด	มาก	ปานกลาง	น้อย	น้อยที่สุด
๑. ฉันได้รับคำแนะนำที่ดีจากคนใกล้ชิด					
๒. ฉันมีเพื่อนชวนทำกิจกรรมต่างๆ ที่ทำให้ฉันมีกำลังใจมากขึ้นเวลาประสบกับสถานการณ์ที่ยากลำบาก					
๓. บ่อยครั้งที่ฉันได้กำลังใจจากการฟังคำแนะนำของเน็ตไอดอล หรือบุคคลที่ฉันชื่นชอบทางสื่อ Social media ต่างๆ					
๔. การได้คุยกับคนที่ฉันไว้ใจทำให้ฉันรู้สึกมีพลังใจในการสร้างกำลังใจใหม่ได้เมื่อผิดหวังหรือล้มเหลวจากอะไรบางอย่าง					
๕. การได้รับคำแนะนำจาก ครู เพื่อนหรือปกครอง ช่วยให้ฉันสามารถปรับฟื้นคืนสู่สภาพเดิมได้เมื่อรู้สึกทุกข์ใจ หรือผิดหวัง					

ตอนที่ ๓ สติ (๕ ข้อ)

ข้อคำถาม	ระดับความคิดเห็น				
	มากที่สุด	มาก	ปานกลาง	น้อย	น้อยที่สุด
๑. การที่ฉันมีสติรู้ตัวเวลาเจอเรื่องที่ทำให้ฉันมีความทุกข์ทำให้ฉันสามารถผ่านพ้นความทุกข์นั้นมาได้					
๒. การทำสิ่งต่างๆอย่างมีสติจะทำให้ชีวิตยุ่งยากน้อยลง					
๓. ฉันสามารถควบคุมพฤติกรรมตนเองได้					
๔. เมื่อถูกชักจูงให้ทำกิจกรรมที่จะส่งผลเสียภายหลัง ฉันสามารถที่จะสำนึกถึงผลเสียนั้นและปฏิเสธได้					
๕. ฉันมีความระมัดระวัง รอบคอบในการทำสิ่งต่างๆ					

ตอนที่ ๔ วิริยะ ๕ (๕ ข้อ)

ข้อคำถาม	ระดับความคิดเห็น				
	มากที่สุด	มาก	ปานกลาง	น้อย	น้อยที่สุด
๑. ทุกสิ่งที่ฉันทำจะสำเร็จหากฉันมีความพยายามมากพอ					
๒. ฉันเป็นคนที่ไม่ย่อท้อต่ออุปสรรคที่ผ่านเข้ามาในชีวิต					
๓. ถ้าปรารถนาจะทำการสิ่งใดให้สำเร็จแล้วย่อมได้ผลตามที่คาดหวังหากไม่ละเลิกในสิ่งที่ทำเสียก่อน					
๔. ฉันทำสิ่งต่างๆอย่างต่อเนื่องจนกว่าจะบรรลุเป้าหมาย					
๕. แม้คนรอบข้างจะล้มเลิกความตั้งใจ แต่ฉันจะพยายามต่อไป					

ตอนที่ ๕ แบบวัดความผูกพันบิดามารดา-บุตร (๗ ข้อ)

ข้อคำถาม	ระดับความคิดเห็น				
	มาก ที่สุด	มาก	ปาน กลาง	น้อย	น้อย ที่สุด
๑. ผู้ปกครองพูดกับฉันด้วยน้ำเสียงที่อบอุ่นและเป็นมิตร					
๒. ผู้ปกครองมีความเข้าใจปัญหาและความไม่สบายใจของฉัน					
๓. ผู้ปกครองทำให้ฉันรู้สึกว่าฉันไม่เป็นที่ต้องการ					
๔. ผู้ปกครองสามารถทำให้ฉันรู้สึกดีขึ้นได้เมื่อฉันไม่สบายใจ					
๕. ผู้ปกครองปล่อยให้ฉันทำในสิ่งที่ฉันอยากทำ					
๖. ผู้ปกครองรุกรานความเป็นส่วนตัวของฉัน					
๗. ผู้ปกครองปล่อยให้ฉันได้แต่งตัวตามที่ฉันชอบ					

ตอนที่ ๖ แบบวัดการควบคุมอารมณ์ (๙ ข้อ)

ข้อคำถาม	ระดับความคิดเห็น				
	มาก ที่สุด	มาก	ปาน กลาง	น้อย	น้อย ที่สุด
๑. หากต้องการอารมณ์ดี (เช่น รู้สึกเบิกบานใจ หรือ สนุกสนาน) ฉัน จะเปลี่ยนสิ่งที่กำลังคิดอยู่					
๒. ฉันเก็บอารมณ์ไว้กับตัวเอง					
๓. หากต้องการอารมณ์ไม่ดีน้อยลง (เช่น รู้สึกเศร้าหรือโกรธ) ฉันจะ เปลี่ยนสิ่งที่กำลังคิดอยู่					
๔. เมื่อเผชิญกับสถานการณ์ตึงเครียด ฉันจะหาทางที่คิดแล้วทำให้ฉัน รู้สึกสงบเกี่ยวกับเรื่องนั้น					
๕. ฉันควบคุมอารมณ์ของฉันโดยการไม่แสดงมันออกไป					
๖. หากต้องการอารมณ์ดี ฉันเปลี่ยนวิธีคิดเกี่ยวกับสถานการณ์นั้นๆ					
๗. ฉันควบคุมอารมณ์ของฉันโดยการเปลี่ยนวิธีคิดเกี่ยวกับสถานการณ์ ที่ฉันกำลังเผชิญ					
๘. เมื่ออารมณ์ไม่ดี ฉันจะไม่แสดงมันออกไป					
๙. หากต้องการอารมณ์ไม่ดีน้อยลง ฉันจะเปลี่ยนวิธีคิดเกี่ยวกับ สถานการณ์นั้นๆ					

ส่วนที่ ๓   แบบสอบถามเกี่ยวกับความเข้มแข็งในการฟื้นพลังของวัยรุ่นในกรุงเทพมหานคร

คำชี้แจง   ข้อความด้านล่างนี้เป็นข้อความบรรยายเกี่ยวกับตัวท่าน กรุณาอ่านแต่ละข้อความ

และทำเครื่องหมาย √ ลงในช่องที่ตรงกับตัวท่านมากที่สุดเพียงช่องเดียวเพื่อแสดงความคิดเห็น

ของท่านที่มีต่อตนเอง (กรุณาตอบให้ครบทุกข้อคำถาม)

กำหนดระดับคะแนนดังนี้

๕	หมายถึง	ระดับมากที่สุด
๔	หมายถึง	ระดับมาก
๓	หมายถึง	ระดับปานกลาง
๒	หมายถึง	ระดับน้อย
๑	หมายถึง	ระดับน้อยที่สุด

ตอนที่ ๑ แหล่งสนับสนุนภายนอกหรือสิ่งที่ฉันมี (I have) (๗ ข้อ)

ข้อคำถาม	ระดับความคิดเห็น				
	มาก ที่สุด	มาก	ปาน กลาง	น้อย	น้อย ที่สุด
๑. ฉันมีคนในหรือนอกครอบครัวอย่างน้อย ๑ คน ที่พร้อมจะให้ความรักแก่ฉันไม่ว่าจะเกิดอะไรขึ้น					
๒. ฉันมีคนที่จะคอย สอน/ตักเตือน/บอกในการกระทำสิ่งต่างๆ					
๓. ฉันมีบุคคลที่จะให้การดูแลฉันในเรื่องของสุขภาพ การศึกษา ความปลอดภัย					
๔. ฉันมีบุคคลที่เป็นแบบอย่างในการกระทำพฤติกรรมที่ดีในสังคม					
๕. ฉันมีบุคคลที่พร้อมจะให้กำลังใจ/สนับสนุนให้ฉันเป็นตัวของตัวเอง					
๖. ฉันมีครอบครัว/ชุมชนที่ให้ความช่วยเหลือเมื่อฉันต้องการ (เช่น โรงเรียน ชุมชนที่พักอาศัย)					
๗. ในยามจำเป็นฉันสามารถพึ่งครอบครัวของฉันได้					

ตอนที่ ๒ ความเข้มแข็งภายในหรือสิ่งที่ฉันเป็น (I am) (๑๐ ข้อ)

ข้อคำถาม	ระดับความคิดเห็น				
	มากที่สุด	มาก	ปานกลาง	น้อย	น้อยที่สุด
๑. ฉันเป็นคนที่รู้จักเห็นอกเห็นใจผู้อื่น					
๒. ฉันเป็นคนที่รู้จักรักผู้อื่น/สร้างตนให้เป็นที่รักของผู้อื่น					
๓. ฉันเป็นคนที่พร้อมจะยอมรับหรือยกย่องผู้อื่น					
๔. ฉันเป็นคนที่พร้อมจะรับผิดชอบในสิ่งที่ได้กระทำ					
๕. ฉันเป็นคนที่มีอารมณ์ดี					
๖. ฉันจะพยายามในการทำงานจนกว่างานจะสำเร็จ					
๗. ฉันพยายามคิดพิจารณาวางแผนอนาคตในสิ่งที่จะเป็นไปได้ตามความเป็นจริง					
๘. ฉันเชื่อว่าสิ่งต่างๆ จะเปลี่ยนไปในทางที่ดี					
๙. ฉันเป็นคนที่เชื่อว่าชีวิตนี้ยังมีความหวังเสมอ					
๑๐. ฉันเชื่อมั่นศรัทธาในคำสั่งสอนทางศาสนา					

ตอนที่ ๓ การจัดการกับปัญหาและสัมพันธภาพระหว่างบุคคล หรือสิ่งที่ฉันสามารถ (I can) (๑๐ ข้อ)

ข้อคำถาม	ระดับความคิดเห็น				
	มากที่สุด	มาก	ปานกลาง	น้อย	น้อยที่สุด
๑. ฉันสามารถสร้างอารมณ์ขันเพื่อช่วยผ่อนคลายความตึงเครียดของตนเอง					
๒. ฉันสามารถหาทางออก/มีวิธีการใหม่ๆ ในการจัดการกับปัญหาที่เผชิญอยู่					
๓. ฉันสามารถขอความช่วยเหลือจากใครซักคนได้ในเวลาที่ฉันต้องการ					
๔. คนใกล้ชิดบอกว่าฉันเป็นคนมีนิสัยดี					
๕. ฉันสามารถเลือกจังหวะ เวลา สถานที่ในการแสดงออกทั้งการพูดและการกระทำ					
๖. ฉันสังเกตเห็นว่าคนที่ได้พูดคุยกับฉันดูจะมีความสุข					
๗. ฉันสามารถบอกความคิด ความรู้สึกของตนเองให้กับผู้อื่นได้					
๘. ฉันสามารถจัดการกับปัญหาในสถานการณ์ต่างๆได้อย่างเหมาะสม					
๙. ฉันทำแต่สิ่งที่ดี ทำให้ใครต่อใครชื่นชอบฉัน					
๑๐. ฉันนำประสบการณ์หรือสิ่งที่ผิดพลาดในอดีตมาเรียนรู้และแก้ไขในปัจจุบัน					

Appendix F
Questionnaire in English

Questionnaire for Research

The Effects of Buddhist Psychological Factors on the Resilience of Adolescents in Bangkok

Explanation

The information gathered through this questionnaire will be used as a part of a mixed methods research into the effects of Buddhist psychological factors on the resilience of adolescents in Bangkok. The research is conducted as a part of education according to its curriculum of the Doctor of Philosophy in Buddhist Studies. Your answer will help the success of the study and your cooperation in answering this questionnaire will be highly appreciated.

The questionnaire is in the form of 5-rating Likert scale. It consists of 3 parts as follows:

Part 1: A part eliciting data concerning demographical characteristics of adolescents
Part 2: A part used to assemble data concerning Buddhist Psychological factors
Part 3: A part utilized for ascertaining resilience of adolescents

Please note that the responses you provide are completely anonymous and confidential. The information will be merely used for academic purposes. The research outcome and report will not include reference to any individuals.

Should you have questions or need more information, please do not hesitate to contact Ms. Nadnapang Phophichit, Tel: 095 090 9955 or E-mail: nadnapang@ibsc@mcu.ac.th.

Thank you for taking the time to complete this questionnaire

Nadnapang Phophichit
Doctor of Philosophy (Buddhist Studies)
International Buddhist Studies College (IBSC)
Mahachulalongkornrajavidyalaya University

Part 1: The demographic information

Direction: Please mark √ into the box ☐ , where relevant, to specify your answer.

No.	Question Items
1.	Gender ☐ Male ☐ Female
2.	Name ……………………………
3.	I'm ………………………..Years old.
4.	Level of Education ☐ Not studying ☐ Secondary Education or equal ☐ Bachelor's degree ☐ Others
5.	Address ☐ Bangkok ☐ Others

Part 2: A part used to assemble data concerning Buddhist Psychological factors that have effects on the resilience of adolescents in Bangkok

Direction: Read each statement and then place a tick √ in the box that indicates how strongly you agree or disagree with each statement that describes you at the present time. The question items in this part are constructed in the form of 5-rating Likert scale ranging from 'Strongly agree' to 'Strongly disagree'. The criteria of scoring scale can be identified as follows:

5	Strongly agree
4	Agree
3	Moderately Agree
2	Disagree
1	Strongly Disagree

In this part there are 6 sections as follows:

Section 1: *Yoniso-manasikāra* or Wise Reflection (10 items)

Question Items	Scale ranging				
	Strongly agree	Agree	Moderately Agree	Disagree	Strongly Disagree
1. When I'm facing a problem, I know how to solve it in my ways.					
2. When I'm facing a problem, I know what the cause is.					
3. I often consider the cause of my suffering.					
4. I solved the problem by considering the advantages and the disadvantages of the solution.					
5. When there is a problem, I always look for more than one solutions.					
6. If I have to make a decision, I will only choose the right thing, although it may make others dislike me.					
7. Being conscious is necessary for living and solving problems.					
8. I decided on the basis of reality rather than fantasy.					
9. I believe that accepting the painful truth will facilitate the growth of my mental strength.					
10. I do good today for good results in the future.					

Section 2: *Paratoghosa* or the Words of Others (5 items)

Question Items	Scale ranging				
	Strongly agree	Agree	Moderately Agree	Disagree	Strongly Disagree
1. I received good advice from the close ones.					
2. I have friends who invite me to do some activities that encourage me when I'm in a difficult situation.					
3. Often I am encouraged by listening to the advice of Net-Idol or the person I like via social media.					
4. Talking to the people I trust makes me feel empowered to create new encouragement when frustrated or failed from something.					
5. Receiving advice from teachers, friends or parents help me to be able to restore to the original state when feeling distressed or disappointed.					

Section 3: *Sati* or mindfulness (5 items)

Question Items	Scale ranging				
	Strongly agree	Agree	Moderately Agree	Disagree	Strongly Disagree
1. Being mindful when I'm facing difficulties can help me pass through that suffering.					
2. Doing things with mindfulness can make my life easier.					
3. I can control myself.					
4. When being persuaded to do activities that will result in a bad result later I am able to realize that and reject to do them.					
5. I do things carefully.					

Section 4: *Viriya* or effort (5 items)

Question Items	Scale ranging				
	Strongly agree	Agree	Moderately Agree	Disagree	Strongly Disagree
1. Everything I do will be successful if I have enough effort.					
2. I am an indefatigable person to the obstacles that come through my life.					
3. I can accomplish anything if I do not give up.					
4. I constantly do things until I reach my goal.					
5. Even those around you will abandon the intention. But I will keep trying.					

Section 5: Parent-child bonding (7 items)

Question Items	Scale ranging				
	Strongly agree	Agree	Moderately Agree	Disagree	Strongly Disagree
1. My parents spoke to me with a warm and friendly voice.					
2. My parents appeared to understand my problems and worries.					
3. My parents made me feel I wasn't wanted.					
4. My parents could make me feel better when I was upset.					
5. My parents let me do those things I liked doing.					
6. My parents invaded my privacy.					
7. My parents let me dress in any way I pleased.					

Section 6: Emotional-Regulation (9 items)

Question Items	Scale ranging				
	Strongly agree	Agree	Moderately Agree	Disagree	Strongly Disagree
1. When I want to feel more positive emotion (such as joy or amusement), I change what I'm thinking about.					
2. I keep my emotions to myself.					
3. When I want to feel less negative emotion (such as sadness or anger), I change what I'm thinking about.					
4. When I'm faced with a stressful situation, I make myself think about it in a way that helps me stay calm.					
5. I control my emotions by not expressing them.					
6. When I want to feel more positive emotion, I change the way I'm thinking about the situation.					
7. I control my emotions by changing the way I think about the situation I'm in.					
8. When I am feeling negative emotions, I make sure not to express them.					
9. When I want to feel less negative emotion, I change the way I'm thinking about the situation.					

Part 3: A part utilized for ascertaining resilience of adolescents in Bangkok

Direction: Read each statement and then place a tick √ in the box that indicates how strongly you agree or disagree with each statement that describes you at the present time. The question items in this part are constructed in the form of 5-rating Likert scale ranging from 'Strongly agree' to 'Strongly disagree'. The criteria of scoring scale can be identified as follows:

5	Strongly agree
4	Agree
3	Moderately Agree
2	Disagree
1	Strongly Disagree

In this part there are 3 sections as follows:

Section 1: I have (External Supports and Resources) (7 items)

Question Items	Scale ranging				
	Strongly agree	Agree	Moderately Agree	Disagree	Strongly Disagree
1. I have people around me I trust and who love me, no matter what.					
2. I have people who show me how to do things right by the way they do things.					
3. I have people who help me when I am sick, in danger or need to learn.					
4. I have a good role model to demonstrates good behaviors for the society.					
5. I have people who want me to learn to do things on my own.					
6. I have family or community (e.g. school and residential community) that help me when I need.					
7. I have a person in my family that I can rely on.					

Section 2: I am (Internal, personal strengths) (10 items)

Question Items	Scale ranging				
	Strongly agree	Agree	Moderately Agree	Disagree	Strongly Disagree
1. I am a person who feels sympathetic for other people.					
2. I am a person people can like and love.					
3. I am respectful of myself and others.					
4. I am willing to be responsible for what I do.					
5. I am a person who is in a state of good mood and humor.					
6. I am a person who tries to work until the job is completed.					
7. I am person who plans for my future, from figuring it all out to actually making it happen.					
8. I am sure things will be all right.					
9. I am a person who believes that this life is always hopeful.					
10. I am a person who believes in religious teachings.					

Section 3: I can (Social, interpersonal skill) (10 items)

Question Items	Scale ranging				
	Strongly agree	Agree	Moderately Agree	Disagree	Strongly Disagree
1. I can create humor to help ease my tensions.					
2. I can find ways to solve problems that I face.					
3. I can find someone to help me when I need it.					
4. The closest person said that I am a good person.					
5. I can figure out when it is a good time to talk to someone or to take action.					
6. I can notice that people who talked to me seemed to be happy.					
7. I can talk to others about things that frighten me or bother me.					
8. I can handle problems in various situations appropriately.					
9. I can make people like me by doing good things.					
10. I can do right things today by using the lessons learned from my past mistakes.					

Appendix G

QR Code for Online Questionnaire

นักเรียนสามารถตอบแบบสอบถาม Online ผ่านเว็บราวเซอร์

โดยพิมพ์ URL ด้านล่างนี้

https://goo.gl/F44D8i

หรือใช้แอพพลิเคชั่น Line สแกน QR Code ด้านล่างนี้

เพื่อไปยังแบบสอบถาม Online

แบบสอบถามความเข้มแข็งในการฟื้นพลัง
ของวัยรุ่นในกรุงเทพมหานคร

Appendix H

Statistics Results from SPSS

Frequencies

Statistics

		Sex	Age	Edu
N	Valid	495	495	495
	Missing	0	0	0
Mean		1.6747	15.3818	2.0202
Std. Deviation		.46894	1.92303	.16713

Sex

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Male	161	32.5	32.5	32.5
	Female	334	67.5	67.5	100.0
	Total	495	100.0	100.0	

Age_Group

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Early 11-13	110	22.2	22.2	22.2
	Middle 14-16	202	40.8	40.8	63.0
	Late 17-19	183	37.0	37.0	100.0
	Total	495	100.0	100.0	

Edu

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Secondary Education or equal	487	98.4	98.4	98.4
	Bachelor's degree	6	1.2	1.2	99.6
	Others	2	.4	.4	100.0
	Total	495	100.0	100.0	

Descriptives

Descriptive Statistics

	N	Minimum	Maximum	Mean	Std. Deviation
Age	495	11.00	19.00	15.3818	1.92303
Mean_Yoniso	495	1.00	5.00	3.8566	.56821
Mean_YO_A	495	1.00	5.00	3.7313	.66757
Mean_YO_B	495	1.00	5.00	3.6694	.72392
Mean_YO_C	495	1.00	5.00	4.0909	.68517
Mean_PARA	495	1.00	5.00	3.8893	.71334
Mean_SATI	495	1.00	5.00	3.9030	.59700
Mean_VIRI	495	1.00	5.00	3.9547	.63607
Mean_PBI	495	1.14	5.00	3.7828	.73835
Mean_ERQ	495	1.00	5.00	3.8359	.62626
Mean_RQ	495	1.00	5.00	4.0389	.56358
Mean_Have	495	1.00	5.00	4.2315	.72298
Mean_Am	495	1.00	5.00	4.0719	.56450
Mean_Can	495	1.00	5.00	3.8711	.63271
Valid N (listwise)	495				

T-Test

Group Statistics

	Sex	N	Mean	Std. Deviation	Std. Error Mean
Mean_RQ	Male	161	4.0327	.60655	.04780
	Female	334	4.0419	.54257	.02969

Independent Samples Test

		Levene's Test for Equality of Variances		t-test for Equality of Means						95% Confidence Interval of the Difference	
		F	Sig.	t	df	Sig. (2-tailed)	Mean Difference	Std. Error Difference		Lower	Upper
Mean_RQ	Equal variances assumed	1.769	.184	-.171	493	.864	-.00925	.05413		-.11559	.09709
	Equal variances not assumed			-.164	286.733	.870	-.00925	.05627		-.12001	.10151

One-way ANOVA

Descriptives

Mean_RQ

	N	Mean	Std. Deviation	Std. Error	95% Confidence Interval for Mean Lower Bound	Upper Bound	Minimum	Maximum
Early 11-13	110	3.9586	.66151	.06307	3.8336	4.0836	1.00	5.00
Middle 14-16	202	4.0649	.54518	.03836	3.9893	4.1405	1.89	5.00
Late 17-19	183	4.0585	.51648	.03818	3.9832	4.1338	2.37	5.00
Total	495	4.0389	.56358	.02533	3.9891	4.0887	1.00	5.00

Test of Homogeneity of Variances

Mean_RQ

Levene Statistic	df1	df2	Sig.
2.517	2	492	.082

ANOVA

Mean_RQ

	Sum of Squares	df	Mean Square	F	Sig.
Between Groups	.916	2	.458	1.445	.237
Within Groups	155.989	492	.317		
Total	156.905	494			

Post Hoc Tests

Multiple Comparisons

Dependent Variable: Mean_RQ
Scheffe

(I) Age_Group	(J) Age_Group	Mean Difference (I-J)	Std. Error	Sig.	95% Confidence Interval Lower Bound	Upper Bound
Early 11-13	Middle 14-16	-.10632	.06672	.282	-.2701	.0575
	Late 17-19	-.09990	.06793	.340	-.2667	.0669
Middle 14-16	Early 11-13	.10632	.06672	.282	-.0575	.2701
	Late 17-19	.00642	.05746	.994	-.1347	.1475
Late 17-19	Early 11-13	.09990	.06793	.340	-.0669	.2667
	Middle 14-16	-.00642	.05746	.994	-.1475	.1347

Homogeneous Subsets

Mean_RQ

Scheffe[a,b]

Age_Group	N	Subset for alpha = 0.05
		1
Early 11-13	110	3.9586
Late 17-19	183	4.0585
Middle 14-16	202	4.0649
Sig.		.255

Means for groups in homogeneous subsets are displayed.

a. Uses Harmonic Mean Sample Size = 153.800.

b. The group sizes are unequal. The harmonic mean of the group sizes is used. Type I error levels are not guaranteed.

Mean Plot
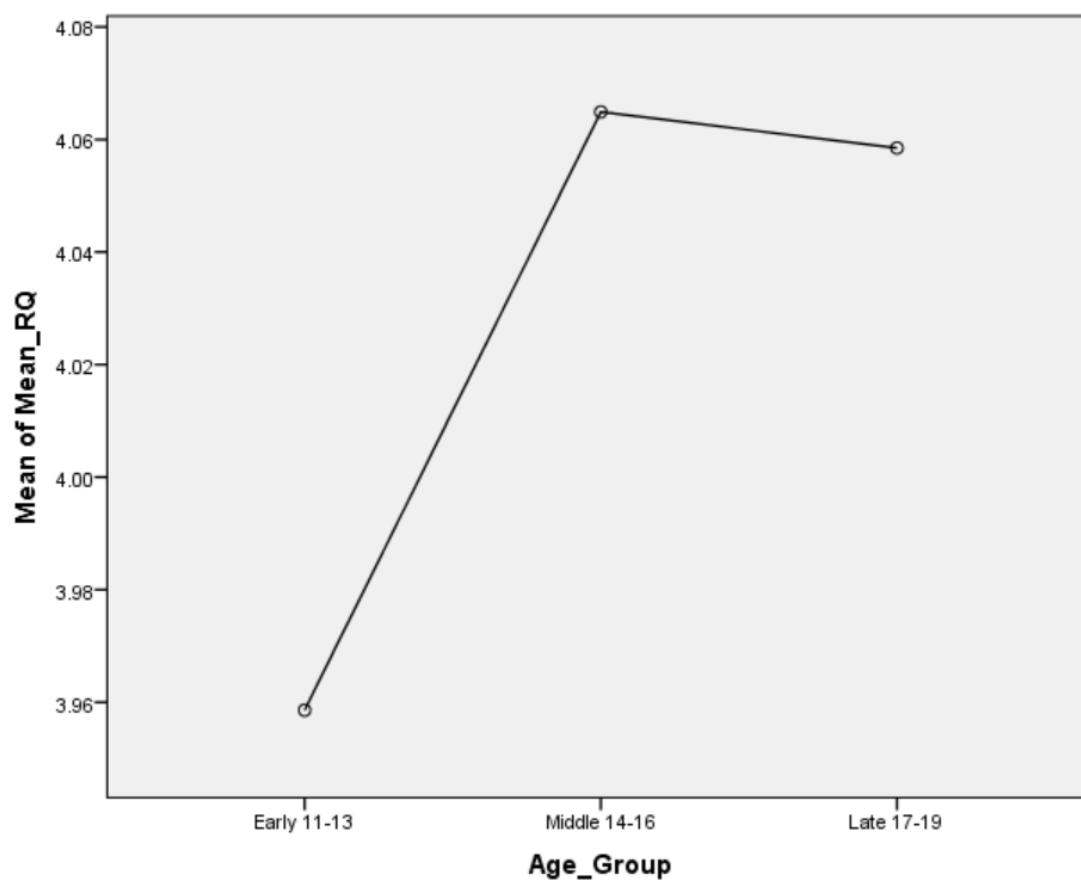
Correlations

Correlations

		Mean_Yoniso	Mean_PARA	Mean_SATI	Mean_VIRI	Mean_PBI	Mean_ERQ	Mean_RQ
Mean_Yoniso	Pearson Correlation	1	.451**	.678**	.571**	.250**	.526**	.604**
	Sig. (2-tailed)		.000	.000	.000	.000	.000	.000
	N	495	495	495	495	495	495	495
Mean_PARA	Pearson Correlation	.451**	1	.490**	.481**	.390**	.391**	.681**
	Sig. (2-tailed)	.000		.000	.000	.000	.000	.000
	N	495	495	495	495	495	495	495
Mean_SATI	Pearson Correlation	.678**	.490**	1	.596**	.329**	.582**	.641**
	Sig. (2-tailed)	.000	.000		.000	.000	.000	.000
	N	495	495	495	495	495	495	495
Mean_VIRI	Pearson Correlation	.571**	.481**	.596**	1	.212**	.389**	.660**
	Sig. (2-tailed)	.000	.000	.000		.000	.000	.000
	N	495	495	495	495	495	495	495
Mean_PBI	Pearson Correlation	.250**	.390**	.329**	.212**	1	.241**	.461**
	Sig. (2-tailed)	.000	.000	.000	.000		.000	.000
	N	495	495	495	495	495	495	495
Mean_ERQ	Pearson Correlation	.526**	.391**	.582**	.389**	.241**	1	.539**
	Sig. (2-tailed)	.000	.000	.000	.000	.000		.000
	N	495	495	495	495	495	495	495
Mean_RQ	Pearson Correlation	.604**	.681**	.641**	.660**	.461**	.539**	1
	Sig. (2-tailed)	.000	.000	.000	.000	.000	.000	
	N	495	495	495	495	495	495	495

**. Correlation is significant at the 0.01 level (2-tailed).

Multiple Regression

Model Summary

Model	R	R Square	Adjusted R Square	Std. Error of the Estimate	Change Statistics				
					R Square Change	F Change	df1	df2	Sig. F Change
1	.836[a]	.698	.694	.31152	.698	188.138	6	488	.000

a. Predictors: (Constant), Mean_ERQ, Mean_PBI, Mean_VIRI, Mean_PARA, Mean_Yoniso, Mean_SATI

ANOVA[a]

Model		Sum of Squares	df	Mean Square	F	Sig.
1	Regression	109.547	6	18.258	188.138	.000[b]
	Residual	47.358	488	.097		
	Total	156.905	494			

a. Dependent Variable: Mean_RQ

b. Predictors: (Constant), Mean_ERQ, Mean_PBI, Mean_VIRI, Mean_PARA, Mean_Yoniso, Mean_SATI

Coefficients[a]

Model		Unstandardized Coefficients		Standardized Coefficients			Collinearity Statistics	
		B	Std. Error	Beta	t	Sig.	Tolerance	VIF
1	(Constant)	.247	.119		2.081	.038		
	Mean_Yoniso	.106	.036	.107	2.938	.003	.470	2.126
	Mean_PARA	.250	.025	.317	10.137	.000	.633	1.580
	Mean_SATI	.087	.037	.092	2.352	.019	.403	2.481
	Mean_VIRI	.263	.029	.297	8.924	.000	.560	1.787
	Mean_PBI	.139	.021	.183	6.646	.000	.820	1.220
	Mean_ERQ	.131	.028	.146	4.627	.000	.620	1.613

a. Dependent Variable: Mean_RQ

Collinearity Diagnostics[a]

Model	Dimension	Eigenvalue	Condition Index	Variance Proportions						
				(Constant)	Mean_Yoniso	Mean_PARA	Mean_SATI	Mean_VIRI	Mean_PBI	Mean_ERQ
1	1	6.908	1.000	.00	.00	.00	.00	.00	.00	.00
	2	.030	15.165	.00	.02	.01	.01	.04	.76	.03
	3	.019	19.130	.04	.01	.72	.00	.04	.05	.15
	4	.015	21.530	.05	.01	.21	.00	.31	.02	.47
	5	.012	24.134	.82	.03	.04	.13	.03	.13	.00
	6	.009	27.541	.02	.42	.02	.07	.55	.02	.29
	7	.007	32.028	.07	.51	.00	.79	.04	.03	.06

a. Dependent Variable: Mean_RQ

Biography

Name	Nadnapang Phophichit
Date of birth	December 14, 1990
Nationality	Thai
Education	2012, B.A. (Tourism Industry) (1stclass honor GPA 3.95), International College, Suan Sunandha Rajabhat University, Bangkok, Thailand 2016, M.A. (Buddhist Psychology), Mahachulalongkorn Rajavidyalaya University, Ayuttaya, Thailand
Work Experience	2012-2014: Secondary School Grammar Teacher, English Program at Sarasas Witaed Thonburi School, Bangkok, Thailand 2014-2015: Personal Tutor at Wall Street English, Bangkok, Thailand 2016-present: Guest Lecturer at Mahachulalongkornrajavidyalaya University, Ayuttaya, Thailand
Publications	Nadnapang Phophichit. "Buddhist Psychological Factors Related to Resilience of Adolescents in Bangkok." **Journal of MCU Peace Studies.** Vol. 5 No. 1 (January-April, 2017): 253-263. Nadnapang Phophichit. "Buddhism and Human Development: Buddhist Influential Factors Enable Resilience in Adolescents." **Journal of International Association of Buddhist Universities.** Edition on the United Nations Day of Vesak (May, 2018): 154-164.

Publications	'*Technology and Teenagers: Dissemination of Buddhism in the Digital Era*' presented at International Academic Seminar on "**Buddhism in the Digital Era**", Ayuttaya, Thailand, September 2017.
	'*Brain and Resilience: A Buddhist Perspective*' presented at International Academic Seminar on "**Buddhism and Brain**", Ayuttaya, Thailand, May 2017.
Research	Nadnapang Phophichit. "**The Motivation and Practical Guidance for People towards the Royal Creamation Ceremony of the Late King Bhumibol Adulyadej (Rama IX)**", 2018.
Current Address	No.1 Assumption 15, Bangphai, Bangkae, Bangkok, Thailand, 10160
	Mobile: 095-0909955
	E-mail: nadnapang@ibsc.mcu.ac.th