
Applying Buddhist Scriptures to Parent–Child Conflict Resolution in Modern Societies

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Abstract

This article examines the application of Buddhist scriptures to the resolution of parent–child conflict in modern societies. The study has three objectives: (1) to study the nature, causes, and impacts of conflict between parents and children in modern societies; (2) to analyse Buddhist scriptural principles relevant to resolving parent–child conflict; and (3) to propose a Buddhist scriptural framework for parent–child conflict resolution. This study employed a qualitative documentary research method. Data were collected from Buddhist scriptures, commentarial and secondary Buddhist sources, academic books, journal articles, research reports, and relevant studies on family conflict, communication, emotional regulation, and parent–child relationships. The collected data were analysed and synthesized to identify Buddhist principles applicable to family conflict resolution.

The findings reveal that parent–child conflict in modern societies often arises from generational differences, communication problems, emotional reactivity, unmet expectations, digital and social pressures, and differing values between parents and children. When unresolved, such conflicts may lead to emotional distance, misunderstanding, strained relationships, and family disharmony. Buddhist scriptures offer practical principles for addressing these problems, especially the Five Precepts, right speech, mindfulness, loving-kindness, and the Four Brahmavihāras. These teachings promote ethical conduct, non-harm, truthful and compassionate communication, emotional awareness, patience, empathy, and balanced understanding.

Based on these findings, the article proposes a Buddhist parent–child conflict-resolution framework grounded in ethical discipline, mindful awareness, compassionate communication, loving-kindness, and emotional balance. The study contributes to Buddhist family studies and conflict-resolution discourse by showing how Buddhist scriptural wisdom can be applied to contemporary family life. It offers practical guidance for parents, children, educators, counselors, and community leaders seeking to cultivate harmonious, respectful, and peaceful family relationships.

Keywords: Buddhist scriptures; Conflict resolution; Parent–child relationship; Mindfulness; Right speech; Loving-kindness; Modern society

Introduction

Conflict is a common and unavoidable dimension of human society. It arises when individuals or groups differ in goals, values, beliefs, expectations, or interests. Conflict may appear at many levels, ranging from political violence and social unrest to workplace disputes, marital disagreements, and family tension. From a Buddhist perspective, conflict is not merely an external social problem but is also rooted in unwholesome mental states such as greed, hatred, delusion, attachment to views, and egocentric desire. Rahula (1974) explains that human suffering and conflict are closely connected with craving, dissatisfaction, and ignorance. Contemporary conflict studies also show that conflict remains widespread across societies, with many violent conflicts occurring in developing regions of Asia and Africa (UCDP, 2023). Although conflict is a natural part of human interaction, unmanaged conflict may lead to suffering, emotional distress, violence, and social disharmony.

Within family life, conflict between parents and children is one of the most significant forms of interpersonal conflict. The parent–child relationship is a foundational social bond through which children learn values, emotional patterns, communication styles, and social responsibilities. However, this relationship can also become a source of tension when parents and children differ in expectations, autonomy, discipline, education, career choices, digital behavior, or lifestyle values. Steinberg (2001) notes that parent–child conflict is especially common during adolescence and emerging adulthood, when young people seek independence while parents continue to exercise guidance and protection. Bowen’s family systems theory further suggests that family conflict should be understood relationally, because the emotional functioning of one family member influences the entire family system (Bowen, 1978).

In modern societies, parent–child conflict has become increasingly complex due to rapid technological, social, and cultural change. Children and youth are shaped by digital media, peer influence, academic pressure, social comparison, and changing ideas of identity and self-expression. Parents, by contrast, may continue to emphasize discipline, obedience, moral responsibility, and continuity with traditional family values. These differences may produce misunderstanding, emotional distance, and communication breakdown when not handled constructively (Coyne et al., 2014; Padilla-Walker et al., 2016). Family conflict studies also suggest that unresolved conflict may affect children’s

attachment patterns, emotional security, and future relationships (Borst, 2015). Therefore, effective parent–child conflict resolution requires more than external problem-solving; it requires ethical awareness, emotional regulation, compassionate communication, and mutual understanding.

Buddhist teachings provide a valuable framework for addressing these relational challenges. The Five Precepts offer an ethical foundation for non-harm, honesty, self-restraint, responsibility, and respect for others (Keown, 2003). Right speech, a key component of the Noble Eightfold Path, encourages communication that is truthful, kind, beneficial, and timely (Ñāṇamoli Bhikkhu & Bodhi Bhikkhu, 2005). Mindfulness helps individuals observe emotions and reactions without immediately acting on them, thereby supporting patience and emotional regulation (Kabat-Zinn, 1994; Siegel & Bryson, 2011). Buddhist-inspired practices of deep listening and compassionate speech also support healing and reconciliation within relationships (Hanh, 2013).

Moreover, loving-kindness and the Four Brahmavihāras provide a relational ethic for family harmony. Loving-kindness (*mettā*) cultivates goodwill; compassion (*karuṇā*) encourages sensitivity to suffering; empathetic joy (*muditā*) supports appreciation of another’s happiness; and equanimity (*upekkhā*) develops emotional balance during disagreement (Bodhi Bhikkhu, 2005; Nyanaponika Thera, 1958, 1999). These qualities help parents and children move from blame and opposition toward shared responsibility, empathy, and cooperation.

This study, therefore, examines the application of Buddhist scriptures to conflict resolution between parents and children in modern societies. It analyses the nature and causes of parent–child conflict, identifies Buddhist scriptural principles relevant to family reconciliation, and proposes a Buddhist Parent–Child Harmony Model grounded in the Five Precepts, right speech, mindfulness, loving-kindness, and the Four Brahmavihāras.

Research Objectives

1. To study the nature, causes, and impacts of conflict between parents and children in modern societies.
2. To analyse Buddhist scriptural principles relevant to resolving parent–child conflict.
3. To propose a Buddhist scriptural framework for parent–child conflict resolution in modern societies.

Literature Review

The literature related to this study can be organized into three major themes: parent–child conflict in modern societies, communication and emotional regulation in family relationships, and Buddhist scriptural principles for conflict resolution. These themes provide the conceptual foundation for applying Buddhist teachings to the resolution of parent–child conflict in contemporary family life.

Parent–child conflict is a common feature of family relationships, particularly in modern societies shaped by rapid social, technological, and cultural change. Such conflict often arises from differences in values, expectations, communication styles, emotional needs, and levels of autonomy between parents and children. Steinberg (2001) explains that adolescence and young adulthood often bring changes in identity formation, independence, and family negotiation, which may increase tension between parents and children. Bowen’s family systems theory also suggests that family conflict should not be viewed only as an individual problem but as part of a wider relational system in which each member influences the emotional functioning of the whole family (Bowen, 1978). From this perspective, conflict between parents and children may reflect not only disagreement but also unmet emotional needs, unclear boundaries, and patterns of communication learned across generations.

Modern studies of family conflict further indicate that poor communication, emotional reactivity, and unresolved tension may contribute to strained family relationships. Borst (2015) notes that family conflict can influence children’s attachment styles, behavioral patterns, and later relationships. Donohue and Kolt (1992) also emphasize that conflict can escalate when individuals lack effective communication strategies. In contemporary families, digital media, peer influence, academic pressure, and changing social values may intensify misunderstanding between parents and children (Coyne et al., 2014; Padilla-Walker et al., 2016). These challenges show the need for approaches that promote emotional regulation, respectful dialogue, and mutual understanding.

Buddhist teachings offer important resources for addressing these problems. The Five Precepts provide an ethical foundation for non-harm, honesty, self-restraint, and responsible conduct (Keown, 2003). In the family context, these precepts can guide parents and children away from harmful speech, impulsive behavior, disrespect, and emotional violence. Right speech, as a

component of the Noble Eightfold Path, emphasizes communication that is truthful, kind, beneficial, and timely. This principle is particularly relevant to parent–child conflict because many disagreements become harmful not only because of the issue itself but because of harsh words, blame, or unwillingness to listen (Ñāṇamoli Bhikkhu & Bodhi Bhikkhu, 2005).

Mindfulness is another central Buddhist principle relevant to conflict resolution. Kabat-Zinn (1994, 2001) defines mindfulness as intentional present-moment awareness, while Buddhist traditions understand sati as a practice that supports self-awareness, emotional restraint, and wise response. In parent–child relationships, mindfulness can help both sides recognize anger, disappointment, or fear before reacting impulsively. Siegel and Bryson (2011) similarly show that emotional awareness and reflective response are important for healthy child development and family communication. Thich Nhat Hanh (2013) further emphasizes deep listening and compassionate communication as essential practices for healing misunderstanding and restoring connection.

Loving-kindness and the Four Brahmavihāras also provide a strong relational foundation for family harmony. Mettā cultivates goodwill and care, while karuṇā develops compassion toward suffering. Muditā encourages appreciation of another’s happiness, and upekkhā supports emotional balance during conflict (Nyanaponika Thera, 1958, 1999; Kavindhajoti, 2007). These qualities help transform family relationships from blame and control into empathy, patience, and mutual support. Taken together, the literature indicates that Buddhist scriptures can contribute to parent–child conflict resolution by integrating ethical conduct, mindful awareness, compassionate communication, and emotional balance. This study, therefore, develops a Buddhist scriptural framework for cultivating harmony between parents and children in modern societies.

Conceptual Framework

The conceptual framework of this study is grounded in the understanding that parent–child conflict in modern societies arises from the interaction of personal, relational, social, and cultural factors. These include generational differences, communication problems, emotional reactivity, digital and social pressures, unmet expectations, and changing values. When these factors are not managed constructively, they may lead to misunderstanding, emotional distance, resentment, and family disharmony.

The framework proposes that Buddhist scriptures provide ethical, contemplative, and relational principles that can be applied to transform parent–child conflict. The key Buddhist principles include the Five Precepts, right speech, mindfulness, loving-kindness, and the Four Brahmavihāras. These teachings do not merely offer moral instruction; they also provide practical methods for cultivating self-restraint, mindful listening, compassionate speech, emotional awareness, empathy, patience, and balanced understanding.

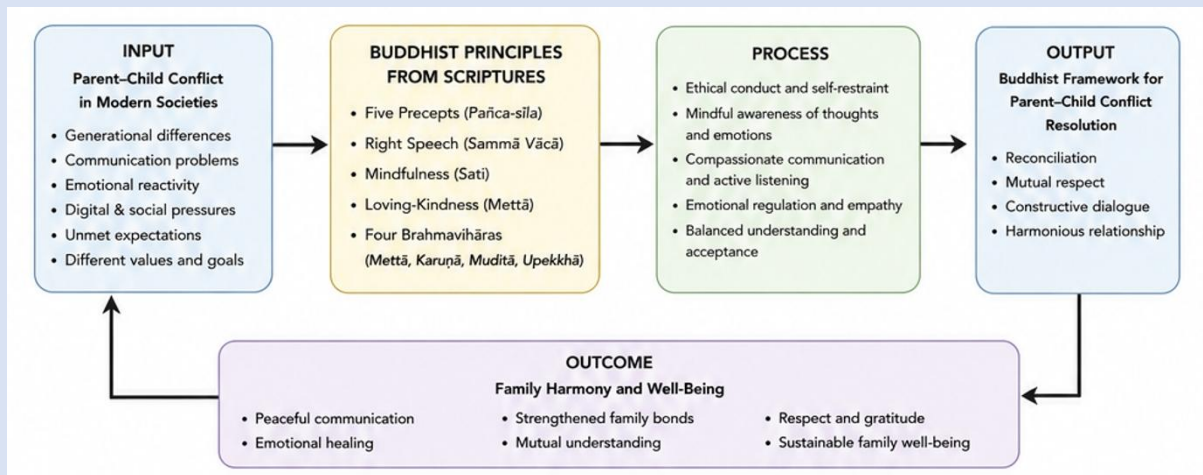


Figure 1. Conceptual Framework for Buddhist Parent–Child Conflict Resolution

As shown in Figure 1, the framework begins with the context of parent–child conflict in modern societies. These conflicts are analysed through documentary study of Buddhist scriptures, Buddhist scholarly works, academic literature, journal articles, research reports, and relevant studies on family conflict and communication. The analysis identifies Buddhist scriptural principles applicable to family conflict resolution. These principles are then synthesized into a Buddhist Parent–Child Harmony Framework. The expected outcome is improved communication, emotional regulation, mutual respect, reconciliation, and family harmony.

Research Methodology

This study employed a qualitative documentary research design. The purpose was to analyse Buddhist scriptural principles and relevant academic literature to develop a Buddhist framework for resolving conflicts between parents and children in modern societies. The research methodology was organized as follows:

1. Research Design

The study used a qualitative documentary research method.

The research focused on textual analysis and synthesis rather than fieldwork.

The aim was to examine Buddhist teachings and modern family-conflict literature related to parent–child conflict resolution.

2. Data Sources

Primary sources included Buddhist scriptures and selected canonical teachings related to ethical conduct, right speech, mindfulness, loving-kindness, compassion, and family harmony.

Secondary sources included academic books, journal articles, research reports, Buddhist scholarly works, and relevant studies on family conflict, communication, emotional regulation, parent–child relationships, and conflict resolution.

Relevant online academic materials were also reviewed when they were directly related to the research objectives.

3. Data Collection

Data were collected through documentary review and library-based research.

Materials were selected according to their relevance to the three research objectives.

The first group of documents was used to study the nature, causes, and impacts of conflict between parents and children in modern societies.

The second group of documents was used to analyse Buddhist scriptural principles relevant to resolving parent–child conflict.

The third group of documents was used to synthesize a practical Buddhist framework for parent–child conflict resolution.

4. Data Analysis

The collected data were analysed through content analysis and thematic synthesis.

Key concepts were identified, categorized, and interpreted according to the research objectives.

The analysis focused on recurring themes such as generational conflict, communication problems, emotional reactivity, ethical conduct, mindfulness, right speech, loving-kindness, and the Four Brahmavihāras.

5. Synthesis and Model Development

The findings from Buddhist scriptures and modern family-conflict studies were synthesized into a Buddhist Parent–Child Harmony Model.

The model integrates five major components: ethical foundation, mindful awareness, compassionate communication, loving relationship, and balanced understanding.

The model was developed to show how Buddhist scriptural principles can be applied to reduce conflict, promote reconciliation, and strengthen family harmony.

6. Scope and Limitation

This study was limited to documentary analysis.

It did not include interviews, surveys, or field observation.

Therefore, the proposed model should be understood as a conceptual and scriptural framework.

Future empirical research is recommended to examine how these Buddhist principles can be applied in real-life family counseling, parent–child communication programs, and Buddhist-based conflict-resolution training.

Research Results

Objective 1: To study the nature, causes, and impacts of conflict between parents and children in modern societies

The findings revealed that conflict between parents and children in modern societies is a common relational problem shaped by psychological, social, cultural, and technological factors. Parent–child conflict generally refers to disagreement, tension, or opposition that arises when parents and children hold different values, expectations, goals, communication styles, or emotional needs. In Buddhist terminology, conflict may be related to *viggaha*, which refers to contention, dispute, or quarrel arising from attachment to one's own view, desire, or position (Buddhadatta Mahathera, 2016). From a modern social perspective, conflict also occurs when one person's expectations or actions are perceived as

obstructing another person's needs, autonomy, or emotional security (Donohue & Kolt, 1992).

The study found that parent–child conflict in modern societies commonly arises from four major causes. First, generational differences often create disagreement between parents and children. Parents may emphasize discipline, obedience, social responsibility, and traditional values, while children may seek independence, self-expression, digital freedom, and personal identity. Second, poor communication frequently intensifies conflict. When parents communicate through criticism, control, blame, or comparison, children may respond with silence, resistance, anger, or emotional withdrawal. Third, emotional reactivity contributes to conflict escalation. Anger, disappointment, fear, and unmet emotional needs may cause both parents and children to react impulsively rather than respond thoughtfully. Fourth, modern social pressures, including academic competition, peer influence, social media use, economic uncertainty, and changing family structures, may increase stress within the family (Coyne et al., 2014; Padilla-Walker et al., 2016).

The findings further showed that unresolved parent–child conflict may produce several negative impacts. At the personal level, it may lead to stress, anxiety, resentment, low self-esteem, and emotional insecurity. At the relational level, it may weaken trust, reduce communication, and create emotional distance between parents and children. At the family level, repeated conflict may produce an atmosphere of fear, blame, and misunderstanding. In serious cases, conflict may also become a condition leading to verbal, emotional, or physical violence. Family conflict studies indicate that unresolved tension can influence children's attachment patterns, behavior, and future relationships (Borst, 2015; Steinberg, 2001). Therefore, parent–child conflict should not be viewed merely as ordinary disagreement but as a relational issue requiring ethical awareness, emotional regulation, and constructive communication.

Objective 2: To analyse Buddhist scriptural principles relevant to resolving parent–child conflict

The findings showed that Buddhist scriptures provide a practical ethical and contemplative framework for resolving conflict between parents and children. The key Buddhist principles identified in this study are the Five Precepts, right speech, mindfulness, loving-kindness, and the Four Brahmavihāras.

First, the Five Precepts provide an ethical foundation for family harmony. The precepts encourage abstention from killing, stealing, sexual misconduct, false speech, and intoxicants. In the context of parent–child relationships, these precepts may be interpreted as principles of non-harm, respect for boundaries, honesty, responsibility, and self-restraint (Keown, 2003). The first precept supports non-violence in speech and behavior. The second and third precepts encourage respect, trust, and responsible relationships. The fourth precept directly supports truthful and careful communication, while the fifth precept promotes heedfulness and emotional control. Together, the Five Precepts help family members avoid actions and words that create fear, distrust, and resentment.

Second, right speech (*sammā-vācā*) is central to Buddhist conflict resolution. Right speech encourages communication that is truthful, kind, beneficial, and timely. In parent–child conflict, harsh words, blame, sarcasm, and accusations often deepen emotional wounds. Right speech offers a practical alternative by guiding parents and children to speak with honesty and compassion rather than anger. This principle is closely related to modern communication approaches that emphasize active listening, emotional validation, and nonviolent dialogue (Ñāṇamoli Bhikkhu & Bodhi Bhikkhu, 2005).

Third, mindfulness (*sati*) helps both parents and children become aware of their emotions before reacting. Mindfulness develops present-moment awareness, emotional regulation, and the ability to pause before speaking or acting (Kabat-Zinn, 1994, 2001). In family conflict, mindfulness allows parents to notice anger, fear, or disappointment without immediately expressing them in harmful ways. It also helps children recognize their feelings and respond more respectfully. Modern psychological studies similarly indicate that mindful awareness can support emotional regulation and reflective response (Siegel & Bryson, 2011).

Fourth, loving-kindness (*mettā*) provides an affective foundation for reconciliation. Loving-kindness encourages goodwill, patience, forgiveness, and care toward oneself and others. In parent–child relationships, *mettā* helps transform the atmosphere from one of control and resistance into one of warmth and mutual concern. Thich Nhat Hanh (1992, 2013) emphasizes deep listening and compassionate communication as practical means for healing misunderstanding and restoring connection.

Fifth, the Four Brahmavihāras—loving-kindness (*mettā*), compassion (*karuṇā*), empathetic joy (*muditā*), and equanimity (*upekkhā*)—offer a complete relational framework for family harmony. *Mettā* nurtures goodwill, *karuṇā* encourages sensitivity to suffering, *muditā* supports appreciation of another's happiness, and *upekkhā* develops emotional balance during disagreement (Nyanaponika Thera, 1958, 1999; Kavindhajoti, 2007). These qualities help parents and children move beyond blame and ego-centered reaction toward empathy, patience, and mutual understanding.

Objective 3: To propose a Buddhist scriptural framework for parent–child conflict resolution

Based on the findings from the first and second objectives, this study proposes a Buddhist scriptural framework to resolve conflicts between parents and children in modern societies. The framework integrates ethical conduct, mindful awareness, compassionate communication, loving-kindness, and emotional balance as practical steps for transforming family conflict.

The first component is the ethical foundation. The Five Precepts help parents and children establish trust, safety, honesty, and non-harm in the family. When family members refrain from harmful speech, disrespect, dishonesty, and impulsive behavior, the conditions for conflict escalation are reduced.

The second component is mindful awareness. Mindfulness enables both parents and children to observe emotions, thoughts, and reactions before responding. This creates space for patience and thoughtful communication. In practice, mindfulness may include breathing awareness, pausing before speaking, listening without interruption, and reflecting on one's own emotional state.

The third component is compassionate communication. Right speech and deep listening guide family members to communicate truthfully, kindly, and constructively. Parents can listen to children's needs without immediate judgment, while children can express their feelings respectfully. This reduces misunderstanding and encourages dialogue rather than confrontation.

The fourth component is a loving relationship. Loving-kindness and compassion help family members remember that the goal of communication is not victory but understanding. When parents and children approach one another with goodwill and empathy, conflict becomes an opportunity for healing and growth.

The fifth component is balanced understanding. Equanimity supports emotional stability when disagreement cannot be immediately resolved. It helps parents accept children's individuality and helps children understand parents' concerns without resentment. This balanced attitude allows the family to maintain respect even during disagreement.

Therefore, the proposed Buddhist scriptural framework shows that parent–child conflict resolution requires both inner transformation and relational practice. Buddhist teachings help family members reduce harmful behavior, regulate emotions, communicate with compassion, and restore harmony. The framework may be applied in family education, Buddhist counseling, parent-training programs, and community-based conflict-resolution activities.

Discussion

The findings of this study indicate that parent–child conflict in modern societies is increasingly shaped by rapid technological, cultural, and social transformation. The first research objective revealed that many conflicts arise from generational differences, divergent values, communication problems, emotional reactivity, and changing expectations within the family. Parents often emphasize discipline, obedience, responsibility, and continuity with traditional norms, while children growing up in a digitally connected environment may place greater value on autonomy, self-expression, peer belonging, and personal identity (Padilla-Walker et al., 2016). These different orientations can easily lead to misunderstandings, emotional distance, and tension when family members lack open communication and emotional awareness (Gentzler et al., 2005). This finding is consistent with family studies showing that parent–child conflict is often linked to developmental transitions, changing autonomy needs, and patterns of family interaction (Steinberg, 2001; Bowen, 1978).

The study also found that contemporary pressures such as academic competition, peer influence, career decisions, and social media use further intensify parent–child disagreement. Digital media can expand children's social world and self-expression, but it can also create new areas of parental concern, including screen time, online relationships, values, and behavior (Coyne et al., 2014). When parents respond primarily with control or criticism, and children respond with resistance or withdrawal, conflict may deepen. Previous research similarly suggests that unresolved family conflict can affect attachment patterns, emotional security, and later relationship behavior (Borst, 2015). Therefore,

parent–child conflict should not be viewed merely as ordinary disagreement; it is a relational process that requires careful attention to communication, emotional regulation, and mutual understanding.

The second and third findings of this study show that Buddhist scriptural principles offer a valuable ethical and practical framework for addressing these challenges. The Five Precepts provide a moral foundation for non-harm, honesty, responsibility, and self-restraint, all of which are important for building trust in family relationships (Harvey, 2013; Keown, 2003). In parent–child conflict, the precept against harmful action may be extended to avoiding physical, verbal, and emotional harm, while the precept against false speech supports truthfulness and accountability. These principles encourage parents and children to reduce harmful behavior and cultivate respectful conduct. In this sense, Buddhist ethics does not function only as personal morality but also as a relational discipline that supports family harmony.

Mindfulness (*sati*) further strengthens conflict resolution by helping family members observe their emotions before reacting. During disagreement, parents and children may be driven by anger, fear, disappointment, or frustration. Mindfulness encourages present-moment awareness and emotional regulation, allowing individuals to pause before speaking or acting impulsively (Kabat-Zinn, 1994, 2003). This is consistent with modern psychological perspectives that emphasize emotional awareness and reflective response as important conditions for healthy family communication (Siegel & Bryson, 2011). When mindfulness is practiced in family life, it can reduce reactive behavior and create space for patient listening, self-reflection, and constructive dialogue.

Right speech is another important Buddhist principle for resolving parent–child conflict. The Noble Eightfold Path emphasizes communication that is truthful, kind, beneficial, and timely (Ñāṇamoli Bhikkhu & Bodhi Bhikkhu, 2005). Many family conflicts become more harmful because of harsh words, blame, comparison, sarcasm, or emotional silence. Right speech provides a practical alternative by encouraging compassionate and purposeful communication. This principle is closely related to deep listening, which Thich Nhat Hanh (2013) presents as a method for healing misunderstanding and restoring connection. When parents listen deeply to children’s feelings, and children express their needs respectfully, communication becomes a path toward reconciliation rather than confrontation.

Moreover, loving-kindness (*mettā*) and the Four Brahmavihāras, loving-kindness, compassion (*karuṇā*), empathetic joy (*muditā*), and equanimity (*upekkhā*), enrich the emotional dimension of family relationships (Bodhi Bhikkhu, 2005; Nyanaponika Thera, 1958, 1999). These qualities help shift family interaction from blame and control toward empathy, patience, appreciation, and balanced understanding. Loving-kindness creates goodwill; compassion helps parents and children recognize each other's suffering; empathetic joy supports appreciation of one another's growth; and equanimity helps maintain emotional balance when disagreement remains unresolved. When practiced together, these principles can transform the family's relational atmosphere from tension to mutual care (Dalai Lama & Cutler, 2009).

Overall, the findings suggest that Buddhist teachings provide a comprehensive framework for parent–child conflict resolution in modern societies. The Five Precepts establish ethical discipline; mindfulness supports emotional regulation; right speech guides communication; and the Four Brahmavihāras cultivate relational harmony. These principles are especially relevant in a time when technological change, social pressure, and generational differences often widen emotional distance within families. Buddhist scriptural wisdom, therefore, offers not only a spiritual path for individual development but also a practical family ethic for strengthening communication, reconciliation, mutual respect, and long-term harmony between parents and children.

Knowledge from Research

The knowledge generated from this study is the Buddhist Parent–Child Harmony Model, a Buddhist scriptural framework for resolving conflict between parents and children in modern societies. The model explains how Buddhist teachings can be applied to transform family conflict into mutual understanding, emotional healing, and harmonious living.

The model is based on the finding that parent–child conflict often arises from generational differences, communication problems, emotional reactivity, unmet expectations, digital and social pressures, and changing family values. These conflicts may produce misunderstanding, resentment, emotional distance, and family disharmony. Therefore, conflict resolution requires not only external problem-solving but also ethical discipline, emotional awareness, compassionate communication, and balanced understanding.

The Buddhist Parent–Child Harmony Model consists of five interconnected components:

1. Ethical Foundation

This component is based on the Five Precepts. It encourages parents and children to cultivate non-harm, honesty, self-restraint, responsibility, and respect for one another. Ethical conduct creates safety and trust within the family.

2. Mindful Awareness

This component is based on mindfulness (*sati*). It helps family members become aware of emotions, thoughts, and reactions before speaking or acting. Mindfulness reduces impulsive responses and supports emotional regulation.

3. Compassionate Communication

This component is based on right speech and deep listening. It encourages truthful, kind, beneficial, and timely communication. Parents and children learn to listen carefully, speak respectfully, and avoid harsh or harmful words.

4. Loving Relationship

This component is based on loving-kindness (*mettā*) and compassion (*karuṇā*). It encourages goodwill, empathy, patience, forgiveness, and emotional support. Family members are guided to relate to one another with care rather than blame.

5. Balanced Understanding

This component is based on empathetic joy (*muditā*) and equanimity (*upekkhā*). It helps parents and children appreciate each other's growth, accept differences, and maintain emotional balance during disagreements.

Together, these five components form a practical Buddhist framework for resolving parent–child conflict. An ethical foundation prevents harmful behavior. Mindful awareness helps family members pause before reacting. Compassionate communication opens space for dialogue. A loving relationship restores warmth and empathy. Balanced understanding sustains harmony even when differences remain.

The model demonstrates that Buddhist scriptures remain relevant to modern family life by addressing both the inner causes and the relational expressions of conflict. By applying the Five Precepts, mindfulness, right speech, loving-kindness, and the Four Brahmavihāras, parents and children can transform conflict into an opportunity for learning, reconciliation, and mutual growth.

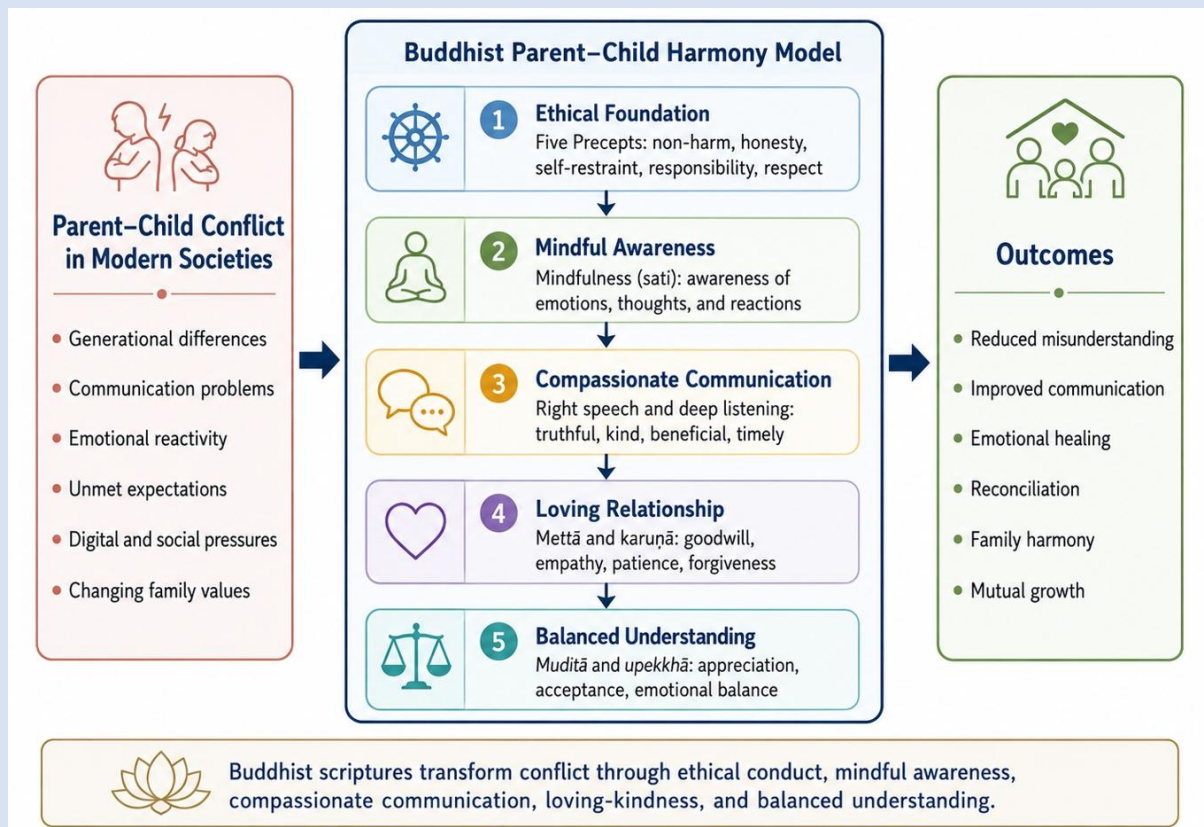


Figure 2. The Buddhist Parent-Child Harmony Model.

Conclusion

This study examined the application of Buddhist scriptures to resolving conflict between parents and children in modern societies. The findings show that parent-child conflict often arises from differences in values, communication styles, generational expectations, emotional needs, and social influences. In contemporary family life, these conflicts may be intensified by academic pressure, digital media, peer influence, changing social norms, and the desire of children for greater independence. If such conflicts are not managed with understanding and care, they may lead to emotional distance, resentment, poor communication, and disharmony within the family.

Buddhist scriptures provide a practical ethical and contemplative framework for addressing these problems. The Five Precepts offer a moral foundation for non-harm, honesty, self-restraint, and responsible conduct. Right speech encourages truthful, kind, beneficial, and timely communication. Mindfulness supports self-awareness and emotional regulation, helping both parents and children pause before reacting impulsively. Loving-kindness

cultivates goodwill and warmth, while the Four Brahmavihāras—loving-kindness, compassion, empathetic joy, and equanimity—help family members develop patience, empathy, appreciation, and emotional balance.

The proposed Buddhist scriptural framework shows that conflict resolution in the family is not merely a matter of solving external disagreements but also of transforming inner attitudes. Parents and children can reduce conflict by cultivating ethical conduct, mindful listening, compassionate speech, mutual respect, and balanced understanding. In this way, Buddhist teachings provide timeless wisdom that remains relevant to modern family life. The study contributes to Buddhist conflict-resolution studies by demonstrating how scriptural principles can be applied to strengthen parent–child relationships, promote emotional healing, and build a more peaceful family environment. Future research should include interviews, surveys, or case studies with families to examine how these Buddhist principles are practiced in real-life situations.

Suggestions

Based on the findings of this study, several suggestions are proposed for future research and practical application.

1. Future research should include empirical investigation through interviews, surveys, or case studies with parents, children, teachers, counselors, and Buddhist community leaders. Such empirical data would help examine how Buddhist principles are actually understood and applied in real family situations. This would also strengthen the practical relevance of the proposed Buddhist Parent–Child Harmony Model.

2. Buddhist-based family education programs should be developed for parents and children. These programs may include training in the Five Precepts, right speech, mindfulness, loving-kindness, deep listening, emotional regulation, and the Four Brahmavihāras. Such programs could be organized by Buddhist temples, schools, universities, family counseling centers, or community organizations.

3. Buddhist principles should be translated into practical communication tools for daily family life. For example, parents and children may be encouraged to practice mindful listening, pause before responding, avoid harsh speech, express feelings respectfully, and reflect on one another's suffering and expectations. These practices can help reduce emotional reactivity and promote mutual understanding.

4. Future studies may compare Buddhist approaches with modern psychological theories of family communication, emotional regulation, and conflict resolution. Such comparative research would clarify how Buddhist teachings can complement contemporary counseling, family therapy, and peacebuilding practices.

5. The proposed Buddhist Parent–Child Harmony Model should be tested and refined through practical application. Pilot programs, workshops, or intervention-based studies could be conducted to evaluate whether the model improves communication, reduces conflict, and promotes family harmony. In this way, Buddhist scriptural wisdom can be further developed into an evidence-informed framework for strengthening parent–child relationships in modern societies.

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