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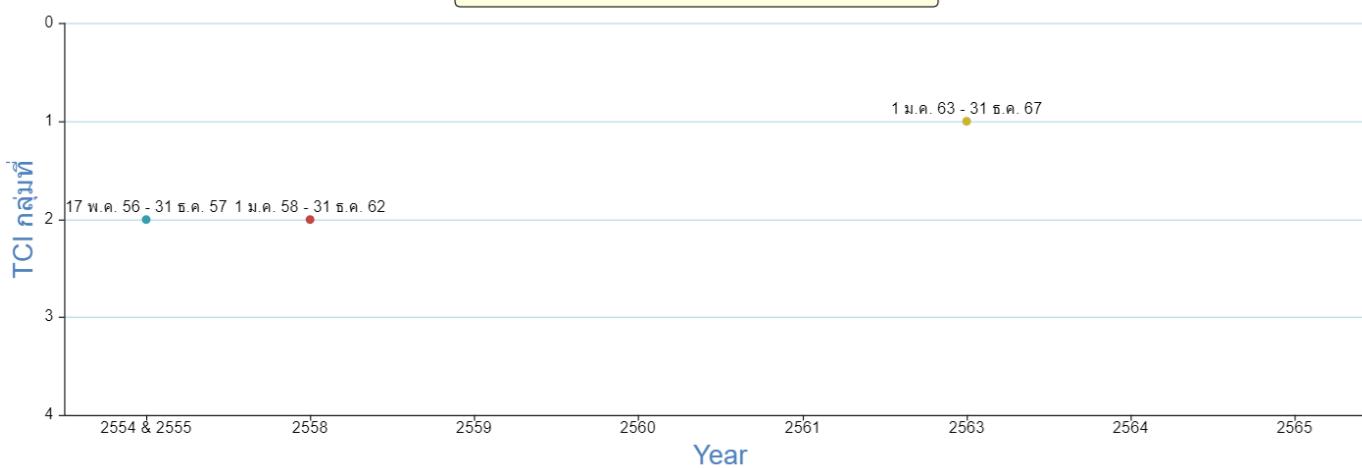
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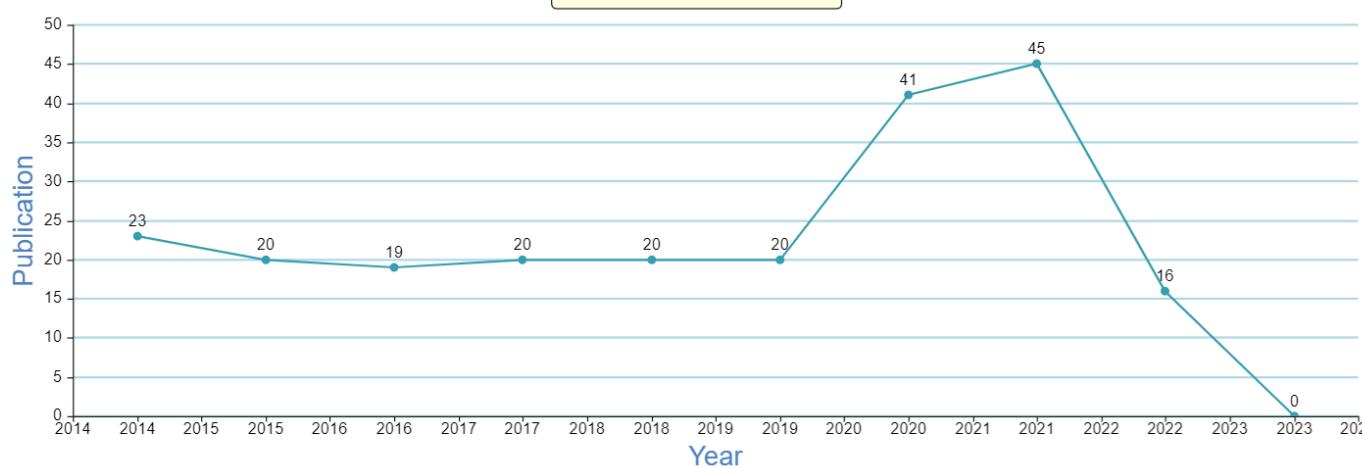
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Lone Mothers in Chiang Mai with Experiences of Social Stigma

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Abstract

This article explains the outcome of the study to strengthen the knowledge of the experience of being lone mothers by focusing on the way "social stigma" and "social support" are involved in the creation of the women's experience in and being alone mothers in contemporary Thai society. In this article, researchers have studied the experiences and views described by the goal. The stories of the lone mothers of 18 people living in Chiang Mai are brought to the dialogue, reflecting the perception and experience of stigma and dealing with that stigma. In this place, researchers have included the "experts" in the future because they are interested to cover a wider group of stigma experiences. So specialists will be able to provide greater experience through the stories that the service provider or lone mothers to receive help in order to answer. The research question, "how much is that the social stigma/discrimination has created an experience of lone mothers in Chiang Mai". It is a guideline for analyzing data, as well as lone mothers. However, the tools from this theory are not suitable for the stigma of lone mothers. Therefore, the researchers have taken three benefits to this research: 1) stigma experience 2) dealing with stigma and 3) ashamed and self-punishment. In addition, in this article, the story of the stigma lone mothers arranged by looking at the type of lone mothers that found that age group is a similar feature of the type of lone mothers that some of them are associated with the seals at stigma they. While other groups of lone mothers are older, the seals that occur are different.

Keywords: Lone mother, Social stigma, Chiangmai

Introduction

The family is the most fundamental social institution in human civilization. Family phenomena will act as a mirror, reflecting society as a whole. If the majority of individuals in society enjoy decent living circumstances or strong social welfare, family members will likely experience these same benefits as well. (Nonpathamadul, 2009) It is clear that the family is where the process of molding family members and molding society begins. The quality of the family in a society determines whether or not that society is good, making the family an essential component that cannot be ignored. A "lone mother" is physically weaker than a man due to differences in gender and anatomy, and having to shoulder the load by herself is difficult for women. (Family Network Foundation, 2011) In Thai culture, lone mothers are seen as terrible women who fail to fulfill their role as wives, and the issue of lone mothers is seen as the root of many other issues, such as drug issues, criminal issues, domestic violence issues, etc. Children in single-parent households run the danger of acting inappropriately since some members of society still see them as dysfunctional families. As a result of being perceived by society as a problem for their families, lone mothers experience considerable difficulties climbing the mental, emotional, and everyday ladders, this discourages them and makes them feel helpless. The government and the commercial sector are now both aware of the rising number of single-parent families, and as a result, they have put measures in place for lone mothers, whose families are thought to be struggling. (Office of Women's Affairs and Family Development, 2013) Lone mothers require assistance since they struggle with emotional, psychological, financial, and social issues, especially if their environment does not support them and they are unable to access benefits.

Being a "lone mother" is the fact that a woman is responsible for raising only one child, it is very sensitive in Thai society because being a single mother makes a single mother stigmatize society with two aspects of perspective, both on the good and bad sides. (Thavorn, 2015) The good side is to show the responsibility of being a loving mother, taking care of your child, being a strong example, even if socially cynical, being able to prove yourself with patience, sacrifice for your child, but in one aspect of society on the negative side, there is the same, (Jittayasothorn, 2009) because the majority of lone mother is usually in groups of people aged 18-30 (during adolescence) or younger, it is a matter of lack of responsibility for prevention, and also means pre-impulsive, contrary to traditional Thai morality and culture, both of these views are also sensitive issues that can't be addressed, and they are considered to be the ongoing problems of the teenage mother in the face of the truth in society, being a single mother in Thai society today is not easy for women, because you may be caught up in the guilt of raising a child without a father, fatigue to do everything alone for your child experience lone mother each one is different, one of the same is that lone mothers have to actively make money to take care of their families, to build their own morale, to be both parents and parents, but before they go through that and go through the hardest thing is to make the decision to break up with your husband. (Family Network Foundation, 2011)

But family-style lone mothers are not a new phenomenon in Thai society, women who have children and can't live a double life for whatever reason, all of them are in every age and society, what follows is the impact of being a lone mother family, lone mother families from different causes are recognized by different societies because of their social values, a culture of different social contexts lone mothers the family caused by the cause that society does not accept, society will look at aspects of dysfunction or deviant, also include absorbing and accepting respect for the self-image which affects the physical condition, mind, emotions and behaviors. It's an important part of how the lone mother family can adapt to the normal life of society, having a lone mother's family in one of the family's problems may be related and cause other problems. (Family Network Foundation, 2011) In particular, the quality of life is depressing, causing families to struggle with problems, including mental, feelings of isolation, and loss of confidence, self-blame, stress in the burden of responsibility, physical hardship, struggling for family survival can be detrimental to the health and balance of the family. In addition, most concepts remain dominated by traditional family ideologies that have long been deeply rooted in Thai society. As a result, lone mother family is an unpleasant condition and is still often stigmatized by society.

Objectives

A study of social stigma in adapting to lone mothers including the operation of the network that helps support lone mothers in Chiangmai.

Methodology

This research is a study of the access to lone mother and the lifestyle path of lone mother in Chiang Mai Province. In this study, the researchers presented a layout in the design of the research, including research methodology, data collection, and data analysis. The concept of social constructivist is to support this research to study the access to lone mother and the lifestyle of lone mother in Chiang Mai Province, especially the experience has been stigmatized and social support. The researchers selected the qualitative method type of qualitative method using case study in this study to cover the complexity and diversity of experience of becoming a lone mother and the elements that affect each woman in the perception of the experience of being a lone mother. The reason for choosing qualitative research is because of the purpose of the study, to reveal the process of becoming a lone mother and experience being a lone mother, seeking answers about the creative and meaningful social experiences by focusing on the nature of the reality that society creates and qualitative interviews can bring a deeper understanding of being a lone mother, this translates to change according to context, the situation and interaction of social experiences and processes that women experience.

In this research, semi-structured interviews are focused on the main topics or issues that need to be studied. The researchers found it was more appropriate than unstructured interviews, there are no guidelines or schedules for interviews, but questions or questions asked to amplify what happened during a semi-structured interview are designed to form a flexible interview guideline this method

makes it possible to gather information about the experience of lone mother. This is especially true of stigma and social support, and the participants express their thoughts and feelings, as well as provide a picture of knowledge and experience open-ended questions encourage research participants to start telling their own stories, and using questions to amplify speech and encouragement opens up opportunities to explain more about them. In the research methodology of this study, there will be observations, by observation it brings notes and event logs, systematic behavior of objects in the social location selected in the research, recording what is observed most often refers to field records "field note" is a detailed narrative, no concrete judgment to the observer. Observation is a very important and fundamental method of qualitative research, which is used to reveal complex interactions that occur in inherent social locations. In addition to the observations in conjunction with in-depth interviews, the researchers found that the researchers were able to use the following observations. The researchers were more likely to record body language and responses than words, participant observation brings researchers to focus on real-world situations, which gives researchers the opportunity to listen and see, as well as have real experiences that the researchers have experienced, and the research was conducted in October 2018 - November 2019, and has passed the application for a human research ethics certificate. Faculty of Social Sciences Chiang Mai University in October 2018.

Results

This research is a study of the access to lone mother and the lifestyle path of lone mother in Chiang Mai Province. In this article, the researchers studied the experiences and perspectives depicted by the target audience, the stories of the 18 lone mothers who live in Chiang Mai are spread through dialogue, reflecting the perception and experience of stigma and dealing with such stigma. The majority of lone mother features are domiciled in Chiang Mai (13 cases), the second is a migrant from the upper north, Lampang province (2 cases) and Chiang Rai province (1 cases) has only a small minority of domicile in farther areas: the central north, 1 informant and Myanmar 1 contributor. The youngest lone mother is only 12 years old and the most is 49 years old, on average this lone mother group is about 32 years old, most are 35 or older. During that interview, there are 1 0 lone mother living conditions and there is a responsibility to raise one child who lives together. The other five contributors must raise two children (one informant, in addition to caring for one child, also needs to help a lone mother to care for one grandchild), and one of the informants was responsible for three of the children who lived with him. Although the researchers determined the criteria for recruiting participants by taking the age criteria of the child under the responsibility and care of the lone mother into account. However, data has found that lone mother is also responsible for caring for children over the age of 20, there are three contributors. In the lone mother group, there is one child in custody, he age of most children is under 5 years old (8 cases). In the group of two children, the age of the child is usually over 13 years old (5 cases).

The findings from the lone mother seal and stereotype demonstrate the negative attributes that were enacted with the lone mother found in this study, which generally contained five main

types of stigma: (1) Pre-marriage sexual intercourse (immoral acts). (2) Women are the cause of breakup: being a woman. (3) Women who are not worthy of having a husband, (4) Women/mothers who rely on others, and (5) Bad women/bad mothers. This can be said that lone mother is stamped overlapping. For example, many of the target audiences were tied to their single motherhood with premarital sex. These lone mothers are not classified as lone mother a group, which is similar to the results of Wiwatwongwana (2013) that found the "fatherless" seal (pregnant without a father of a child (husband)) was mostly born to a group of illegitimate women. However, in this study, such seals were also commonly found in illegitimate mothers, including abandoned mothers, based on the findings, it is important to note that whenever a seal is handed over to a lone mother, they may experience stigma in different ways on a variety of levels. Among the target audience, lone mother has depicted their experience stigmatized through awareness discrimination from families/communities and institutions, experts also share their experiences of stigma through assistance with service providers. According to the research, the study found that whether lone mother was directly stigmatized or not, the stigma was not a good result. They will recognize that others are degrading and discriminating against them because being a lone mother, the target audience recognizes stigma from their (new) loved ones, family lover (new) my own family, friends and neighbors/communities. In general, audiences report that they are aware of diverse negative attributes. However, it was found that the lone mother of the most neglected mother type was perceived as stigmatized more than any other type of lone mother. In addition, the most common stigma is stigma from neighbors/communities, second to family and loved ones (new), that is to say;

Regarding the perception of the neighborhood, the community, and discrimination, the mother of five of the cases shared with me how she made the decision to raise her child alone when she was between two and three years old because of the difficulties in her marriage and the fact that, once they were married, they did not enjoy living together because their husbands were out socializing, leaving little time for their families and children. At the time of the decision to part ways, everyone feels bad, too, because you're young and it feels so sorry for you, and if you know more, how will a mother tell or answer your question? "Why don't you have a father like everyone else?". In most cases, the stigma that distinguishes neighbors and communities is brought about by unspoken rumors. The five lone mother cases confess to being tired of having to deal with stigma from neighbors and communities who look at insults and gossip and think that being a lone mother is caused by acting badly. For instance, gossiping about being pregnant before marrying, gossiping about a husband having a new wife, or having a new husband when he's pregnant, he's not responsible. Regarding the prejudice among neighbors, they also disclosed in interviews that they have a variety of experiences of being rejected or discriminated against by neighbors or community members. It is clear that the experience of rejection or discrimination that most single mothers have been associated with has been associated with being an "illegitimate woman" even if they become a lone mother for any reason. It was also found that lone mothers in the group of abandoned mothers six cases often gain experience in this field, that is to say, being their lone mother comes from being pregnant without a father, as a woman, sexually transmitted, and HIV-positive, etc.

And the perception of family and discrimination, lone mothers, three cases of lone mothers, tells of the decision as lone mothers, their families still have the majority view that single-parent families are causing social problems, reasoning that because they lack warmth, there is no time for your child to be poor, leading to the child becoming a troubled child, considering the social issues with single-family, it is evident that the public has given priority and expressed concern for children who are in single-family in a special case. This is in line with the results of the ABAC pole research survey (ABAC Poll Bureau, 2018), which states that children in single-family are more affected than parents who are burdened with children alone. It's a stigma from a family that sees if a single-parent parent is a single-parent. The lack of encouragement to train their children can result in children and young people growing up lacking warmth and causing aggressive behavior, lack of morality and ethics. As for the deprivation of the family, it is found that most of them come from your husband's or father's family. There's a rejection, the three lone mothers said they did not believe the baby was the son of his son. When the baby is born, lone mothers need to leave a box named after the birth of the child in the birth certificate, and then a DNA test, to certify the child and prove its legality, and as for discrimination against the families of lone mothers themselves, two cases of discrimination were also rejected, they are separated from their families, both from their relatives and their parents. That is to say, the family is embarrassed because they have no father, if you give birth to a child, where will you raise money to raise a child that will be born. In addition to the perception of stigma and discrimination from couples (new), mothers of three cases tell of their decision to be lone mothers, saying they are afraid of opening their hearts to new people in their lives, because the word that's always attached to "stepmom" is that many lone mothers have to look at what they want first, whether they want to have someone who knows new minds, or actually wants someone to respond to sex. Of course, these two are very different, but lone mothers have to make decisions before they go deep errands with love, because they can be repeatedly wrong, in the case of lone mothers there's a new lover, the problem of discrimination from new lovers and the family of new lovers has been found to be lone mothers in neglected mothers and in other groups, as well as experts who have reported rejection/discrimination in a variety of negative attributes from loved ones (new). The single mother-of-five said that since before remarrying, she had been married. Sometimes the family of a new lover is afraid of thinking about taking his money. The new lover also has to take care of the stepson, if the girls don't take you to a new lover's house, do you think the new lover will sneak the money for you, or do you want to take the money to build a house for your child over there?, many thoughts cause paranoia and uncertainty, causing feelings that are not close to each other. Even when married, through a new lover's family, or even a new lover himself, there is still a paranoia about the past of lone mothers, the reasons why lone mothers, new lover families are often obsessed with gossip from locals accused of selling sexual services.

Therefore, these findings reflect the shame and self-blame of lone mothers. The emotional sensation of shame, according to Skevik (2005), is at the core of stigmatization since it not only causes self-esteem issues and psychological regression, but it may also set rules for how to cope with stigma. While interviewing candidates, it was common to see nonverbal signs of shame, such as sighing, a lowered or shaky voice, while replying to queries on stigmatization

of lone mothers. The target group's narrative, on the other hand, reveals vocal expressions of lone mothers feeling humiliated. While they blame themselves for being a lone mother, they also believe it's terrible for the kids to make them grow up without a father. Additionally, some narratives depict lone mother feeling terrible for bringing up problematic and negatively labeled kids.

Discussions

This research is a study of the access to lone mother and the lifestyle path of lone mother in Chiang Mai Province. Based on the findings, it is thought that the social stigma of lone mothers in Chiang Mai has been made an institution of stigma. According to Kumar et al. (2009) have stated in their research report that stigma was developed as part of the social lullaby process. The expectation of rejecting lone mothers as friend's employees, neighbors or couples, and the expectation of degrading the value of lone mothers and looking at them as "broken hearts", it is not possible to control sexual desire and engage in premature sexual activity, these "bad/impaired wives" and "bad children" are created through daily life in Thai culture, those ideas have been developed by society, especially by social norms. For example, at Wasikasin (2002) event, it was found that the Thai family had trained to teach their daughters to keep their virginity until the wedding day. However, if you do the approach that stigma has been framed in Thai society is reflected through the perception and rejection that the target group has told the school. It's an important place to make the stigma that is shaped as an institution, although there is ambiguity in the status of lone mothers in schools, in addition to being lone mothers, there is no such thing as lone mothers. For example, the case of one lone mothers who hold a position as a teacher in a school, the institutional stigma towards lone mothers is reflected in the perspective of those who play a role and influence in that institution. For example, the school director, in that case lone mothers require maternity leave, but the school director cannot allow maternity leave, as these lone mothers are not registered to the male side, in spite of the lone mothers saying they can't register, the director continued to confirm that if the registration was not registered, it would be a serious disciplinary offence, therefore lone mothers must seek help from a friend on the register to apply for such maternity leave. (Dhedchawanagon, 2019)

Institutions like "hospitals" are also places where stigma is found, prejudice against lone mothers as such family imperfections is clearly reflected through hospital staff. For example, the case of one lone mother, from pregnancy and pregnancy, the hospital staff, whether a nurse or a doctor, always ask about the child's father until the baby is born, she has always been stressed and uncomfortable with it, in the end, they need to seek help to become a legal lyricist.

As can be seen from the perception and discrimination of stigma, the target audience experienced a variety of stigma stamps from various sources, and the factors that contributed most to stigma related to premarital sex and non-marital relationships, and being lone mothers from being abandoned by husbands. According to Link (1999), stigma is often dealt with stigma, in order to protect itself from rejection, and to eliminate opportunities and reinforce the experience of feeling different from others. With guidelines for dealing with stigma, including

"confidentiality" (not telling anyone about what is present), "withdrawal" (from where it must interact with people who may not accept what they are), "educating" (about the actual information about what it is), "challenge" (to protect yourself from negative attitudes) and/or "keep a distance" (between yourself and other lone mothers to avoid those negative attitudes). Dealing with this stigma can lead to negative outcomes, such as limiting social interactions and social networks, which are directly related to social support. However, research has shown that lone mothers respond to the following stigma experiences:

Challenging, can be said to lone mothers in Chiang Mai, often using "challenges/confrontations" as a mechanism for dealing with stigma. There are nine stories of challenges/confrontations in the target audience, most of which are stigma associated with premarital sex/extramarital relationships.

Withdrawal, in addition to the "challenge/confrontation" that lone mothers Used as a mechanism for dealing with stigma, withdrawal from the target group perceived or rejected/discriminated against as a result of lone mothers and whether the cause of lone mothers is caused by what lone mothers are caused by six cases of lone mothers, reflecting the use of the withdrawal mechanism when faced with stigma, especially for neglected mothers.

Withdrawal, in addition to the "challenge/confrontation" that lone mothers use as a mechanism to deal with stigma, withdrawal from the place where the target is perceived or rejected/discriminated against due to lone mothers and regardless of the cause of the become of lone mothers, it is caused by what lone mothers have six cases, reflecting the use of the withdrawal mechanism when faced with stigma, especially for neglected mothers.

Secrecy, three cases of lone mothers, has been open about concealing their lone mothers' status, and although they don't want to keep their own secrets, they have to become lone mothers because their husbands don't accept that they are their children, but their families aren't ready to be stigmatized, and lone mothers choose to do what their families want.

Shame and Self-blame, according to Cohen (1988), says that the emotional feeling of shame is at the heart of stigma, since it not only has psychological effects, including self-esteem and regression, but it can also create guidelines for dealing with stigma. Indeed, on many occasions, answering the question of lone mothers related to stigma a non-spoken indicator of shame, including long sighs, lower tones or shaking, was found while interviewing the audience. Moreover, in case studies, interviews sometimes need to be paused for some time because lone mothers can't handle their own feelings, especially feeling ashamed, on the other hand, from the audience's narrative, there is a verbal expression of the ashamed feeling of lone mothers, while they blame themselves for causing them to become lone mothers, they still feel guilty for their children, which is why they don't have a father. In addition, some stories reflect that lone mothers feel guilty about turning their child into a troubled child and being stigmatized negatively, what's more "karma" has been found to be referred to in response to the view of being lone mothers. As Kumar et al. (2009) has claimed, cultural views are presented in terms of the terms of stigma that affect those who face it. As a Buddhist religion, it influences the attitudes of Thai life, based on the findings, the point of view of "karma" is presented in an important role. A single mother of four who is Buddhist has referred to "karma" as the reason why they must become lone mothers, whose "karma" is understood as an

indication of an individual's moral actions or good deeds. Therefore, it can be said that the target audience brings "karma" to the self-blame (being lone mothers).

Self-blaming, whenever an error occurs on a daily basis, lone mothers always blame themselves first, whether they should do that or should do this, if you have a destiny mate, you'll blame yourself squarely. The result is depressed, there is confusion in itself, and it cannot move forward as it should because it remains attached to the past.

Guilt towards the child, lone mothers will always feel guilty. It's a frustrating time when you have to take care of your child on your own. Although not a direct cause, you will always feel that you are involved in that mistake and cannot stop this guilt and hold all the guilt to your own, which is why you were born without a father.

Moreover, "karma" has been found to be referred to in response to the view of becoming a lone mother, as Yang (2007) argues that the cultural view is presented as a condition of the stigma that affects those who have to face it, as mentioned earlier that Buddhism is the dominant religion that influences the attitudes of Thai people's lives. The research revealed that Buddhist lone mothers attributed their status as single parents to "karma", which was seen as playing a significant impact. Assuming that "karma" refers to a person's moral behavior or accumulation of virtue, it may be claimed that the target group makes "karma" synonymous with self-blame.

This is in line with Jeanmahant (2008) stating that most people think "motherhood" is linked to femininity and is a position that women cannot decline since it was ingrained into the gender traits of women. Being a single mother, a situation that falls midway between "good motherhood" and "bad motherhood", is viewed as "bad motherhood" by societies, even though "motherhood" is often built as an institution to be respected by society, but she was "left" to raise a single child, which is sometimes referred to as "being a lousy wife" and "bad lady". This study also discovered that one must fully comprehend the process of becoming a lone mother in order to fully comprehend the process of being a lone mother. Patriarchal civilizations' creation of gender-based power relations was the process' primary viewpoint dimension. It was designed to manage a woman's sexuality; nevertheless, the technique resulted in agony, suffering, and stigmatization of women, while males were not similarly impacted. Women have managed to negotiate their way out of patriarchal civilizations and men's "perpetrators" status by deciding to employ a variety of social connections that they find more comfortable. They saw that there was still room for the development of a shifting seasonal identity. She characterizes herself as a "good woman" and a "good mother" in such a manner that it combines what patriarchal societies are made of and reinterprets them through the experience of "good women" and "good mothers" in addition to those experiences to establish the concept of being. As a result of her battle and haggling, she was able to define herself and convince others who were close to her that she was a "good parent".

Conclusion and suggestions

The stigma that makes lone mothers are marginalized in Thai society is that everywhere there are marginalized people living away from the center and dimensions in areas such as economic, political, social, cultural, and mainstream ideas. These people lack bargaining power, lack of education, lack of access to power, and being barred from the system of negotiating the power of the allocation of wealth resources in society. The socioeconomic context of the process becomes marginalized, the key is to exploit and generate the most economic profits, it does not take into account the impact and unfairness in society. As a result, people who have not been involved in the policy making and development strategy in various areas, the marginalized group lacks the opportunity to access resources and share the benefits of the development process. It is also highly likely to be a victim or victim of development, bear the risks or negative effects of development, or hinder development both on a sub-level and on a global scale, learning, adapting and fighting, struggling to survive or live. Therefore, it is the essence of the way of life of the marginalized population, social marginalization is associated with complex power relationships, pushing the people to the power to fall to the margins of society, although it lives in the center of the area in the geography. At the same time, it also means the process of degrading humanity, in an effort to turn people into commoditization and labeling them with a negative nature, including labeling, it is believed that any action will be a deviation or not just a thing it depends on the society in which the person is a member. For example, society determines whether the action is deviant or non-deviant, it is a matter of social feelings for certain behaviors that will give a group of people the power or advantage of another group, resulting in deprivation, punishment, and stigma that the act is an offence.

The stigma and definition of such groups is marginalized by the perceptions, thoughts and attitudes of people in society based on mainstream concepts, or perceived as hypothyroidism. This is due to the failure of the couple's life and is a major cause of problems in society due to family insecurity. For example, divorced families, and as a result of children's problems, which are the attitudes and stigma of society, and push the group into the marginalized process, as a result, society defines the role and character of lone mothers as disadvantaged, it needs to be treated differently than others, it is also not accepted by society. As a result, the social life of lone mother's family is difficult and unfair. The idea has forced some lone mothers to become marginalized, as a result of gender inequality, they experience poverty, stigmatize or be deprived of society, many groups are not marginalized because they have both formal and informal social networks, to help make it possible to get through a crisis.

New knowledge and the effects on society and communities

As mentioned above, we should all place a focus on lone mothers in Thailand because being a lone mother's family is inevitable in today's society. Due to the increasingly complex social change conditions, this makes the family model more varied and varied. The attitudes of people in Thai society to lone mother's family women are different, both positive, compassionate and respectful aspects of child-rearing without relying on men, and a negative view that it is not possible to maintain a normal family relationship while being a lone mothers family has many reasons. For example, a husband dies, parted ways or divorces with a spouse, and lone mothers are for different reasons, the situation and views on lone mothers in each group are different, with the marginalized process of lone mothers being born out of gender inequality, wages, roles, status, stigma, and progressive deprivation. This resulted in a lack of access to the government's resources and development processes. The impact on the economic position of lone mothers leads to poverty, lack of factors that will ensure that families have an unfair quality of life. It is an issue that should be protected in the long term to prevent more violence, which can increase the problem in other ways, because it can live a family life through a crisis without relying on men and not being seen as marginalized. Implementation of government policies the family is also inserted into the mission of many agencies such as the Ministry of Labor, Ministry of Education Ministry of Social Development and Human Security Ministry of Public Health, etc. Many agencies have to do their own mission first. As a result, there is no primary host to take care of the family directly. Another finding from the study is that when people's needs are not met with government policy, they are not able to meet the needs of the public. As a result, we have made efforts to create their own space to demonstrate the power and adaptation of life under the rapid social transformation of today, with a network of groups that seek to promote learning in lone mothers family issues in Thai society. This will enable Thai society to learn from all parts of society so that everyone can truly use their potential and contribute more to society, to be able to understand the truth of what belongs to such people, and another important aim of those who work in this field is to reduce the attitude of the lone mothers as a different group, a distinction, a mistake from living a family life, to be stigmatized or to have an idea that such a group of people is a dark spot of society. The idea should be eliminated quickly so that this group of lone mothers can live in a more equal and fair society.

take care of their children alone at least 6 months after the divorce registration with her husband), 4 cases and the mother whose husband died (that is, a woman who had to take care of her child by herself after her husband died, which the child is not over 20 years old) 2 cases are lone mothers, other types 1 case and 1 case is important information provider.

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