The Conflict Management based on Buddhism Principle

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ABSTRACT

Correcting or mitigating conflicts that arise should take part in solving problems. This is because there is a balance in all dimensions, including the rule of law, human rights, rights and freedoms, ethics, and equality, as well as the feelings of all stakeholders. However, the Buddhist conflict management needs to begin as follows; (1) Analysis of the root cause of the conflict arising from (a) Taṇhā (Passion), (b) Māna (Ego), and (c) Thiṭṭhi (Viewpoint). (2) Two conflict analyzes are (a) internal conflict, and (b) external conflict. (3) Guidelines for the application of Buddhist leadership principles to manage conflicts; (a) Conflicts of information must not be misleading information that would create ambiguity. (b) Conflicts of interest must be managed to allocate the interests of the parties to a balance. (c) Relationship conflicts have to build on the empathy of the conflict partner by virtue of Buddhist principles, namely Sangkhahawatthu 4 (virtues making for group integration and leadership) and Saraniyadhamma 6 (virtues for a fraternal living). (d) Structural conflicts need to improve the political structure in line with lifestyle, reduce social inequality. And (e) Values or values conflicts must create appropriate values in society as a whole.

Keywords
Buddhism, Conflict Management, Social

INTRODUCTION

Humans are social animals that must have activities together all the time, the integration of the human being must have an activity that arises from the union of two or more people who have contact. Each other to do various activities together. At the same time, human beings in society rely on norms or laws, regulations, and assuming the status and roles that are appropriate for various individuals. In a society with dignity, rights, and dignity (Jumnong Adivattanasit, 2001: 143). But society in today's world, which is a globalized society full of Chaos and a society comprised of the fundamental state of individuals who are different and diverse, such as Values, attitudes, languages, religions, needs, interests, and ethnic groups.Thus, with individual differences, coupled with efforts to maintain and maintain their own identity, there is an imbalance or misunderstanding that is the source of mutual discontent, until it may eventually escalate into a situation of conflict. This is because the coexistence of a large number of people in that society is likely to have some conflict or incursion, even if there are rules or discipline in that society. There is always a conflict where conflict is necessary for human society to find a way or a means to eradicate or rectify, to create social welfare throughout all ages.

The rise of the population in different regions of the world society has resulted in a growing struggle for the use of natural resources and the indiscriminate use that has destroyed nature and the environment and causing various problems as follows Greenhouse Effect, Ozone Depletion, Marine pollution, loss of biodiversity, melting polar ice, rising sea levels, etc. (Patcharin Sirasoonthorn, 2013: 27-28). Besides, humans destroy ecosystems through deforestation, a major cause of changes in ecosystem structures, resulting in climate change and widespread natural

disasters. These are the consequences of human over-destruction of ecosystems, causing the natural balance to be lost (Montri Kongtia, 2014: 1)

The continued focus on economic development in Thailand has led to its rapid progress and natural resources are used for development and support for economic expansion as the development of various fields increases. The limited natural resource has begun to become a source of conflicts, with confrontations between the economically powerful industrial sector and rural agriculture, which is still the majority of the disadvantaged countries.This includes the confrontation between states, which have the power to oversee and manage resources including forests, land, water, minerals, and people living from the resources available in the community. The struggle for limited natural resources has created conflicts in the economic, social, political, cultural, and land use and other natural resources areas.Sometimes such conflicts turn into disputes and lead to violence in the resolution of the issue, prone to more conflicts and disputes in the future. This is a result of the country's development policy does not focus on sustainable development. (Sustainable Development) These have resulted in an even greater scarcity of resources, a widening gap between the poor and the rich, hence, resource allocation imbalances all lead to conflicts that are difficult to manage and potentially even more violent (Soonthorn Panyapong, Viyouth Chamruspanth, and Wongsa Laohasiriwong, 2012: 117).

Due to the economic, political, social, and technological changes in today's world, the organization has to adapt to bring about a change in direction that is consistent with the changing circumstances. And the most difficult thing about managing change is human conflict because humans have different feelings, attitudes, needs, and goals. Depending on the individual's background, knowledge, experience, and background, if human beings change or make it impossible to achieve the desired goals, conflict and resistance may arise. However, resistance to change does not mean the opposer is evil, dangerous, undesirable, based on which human nature wants stability and security in life, not to face change and uncertainty. Especially if humans are satisfied with their current state, stress, and anxiety of change can be one of the reasons for conflict (Weerawan Thanee, 2005: 1).

In today's society, which is in the trend of globalization, where changes in various dimensions, whether in economic, technological, and cultural dimensions, have a dramatic and intense impact. The Conflicts of various forms erupt and are clearly reflected in concrete. There is a gathering of groups of people that conflict with each other, resulting in protests or mobs that often occur together to the point of attacking each other. Therefore, whether it is a conflict of economic interest, for example, the privatization of state enterprises, contradictions in the use of natural resources, such as the struggle for water resources, the struggle for arable land. And even the conflicts that arise between the doctor and the patient in the case of the patient's death or disability.

Conflicts are unavoidable in a person's daily life; this is due to differences in individual perceptions and thoughts. Conflicts typically arise when two parties have different goals or when one party's decision affects the other or does not meet the other's needs, feeling offended or obstructed. Causing their goals to be unable to achieve as intended. Conflicts are inevitably occurring at any time and in any event and will vary in severity depending on the state of the conflict.In other words, conflicts between organizations have a greater impact on society and organizations and are more serious than interpersonal or interpersonal conflicts.This means that when a conflict arises in the organization, the relevant leader or supervisor must try to resolve the conflict quickly, and even if the conflict may advance or point out the problem or tell Know what

changes should or need to be made for the organization to survive and develop, leading to adaptation that will lead to organizational development. (Pornsak Bunyong, 2003: 1-2). It is also an important task for leaders and executives at all levels to choose the appropriate form and nature of conflict resolution or management, and act promptly.

Even though conflicts in an organization are inevitable and sometimes beneficial for organizational development because conflicts are the origin of development to success in every activity that has a constructive effect. But if there are too many, the members will compete and become suspicious of each other, divide the party, take advantage, slander, which will result in the overall performance inefficient, but if the organization is free from conflict, it will make the organization sluggish and not progress. Therefore, the conflict should be controlled at an appropriate level which will have a positive effect and enhance the organization's efficiency, by applying conflict management principles, principles, concepts, and Eastern and Western theories to resolve problems that arise.It can be said that conflicts are two-edged swords that are useful in the creation of an organization, but they can also be punishable if used improperly (Phitchayapron Tiniso, 2011).

In resolving or mitigating conflicts in world society, peaceful means should be taken as part of the solution. This is because the peaceful approach takes into account balance in all dimensions, law enforcement with the rule of law, human rights, rights and freedoms, ethics, and equality, as well as the feelings of the people of neighboring countries. It is a principle that should campaign for people of all sexes and ages. They understand peaceful ways and apply them to resolve conflicts at all levels that they face. However, the practice by government officials should be cautious, especially concerning discretion, lack of full understanding, may create new conditions for resolution and potentially lead to conflicts in the severity of the incident. According to thinkers, Western philosophers and theorists tend to view nonviolence as a means of dealing with conflicts. The use of nonviolent methods has a key reason why it is the method that is likely to have the least loss in both the short and long term, both concrete and abstract. It is against the use of violence which all parties claim as a last resort, some of which can achieve concrete, short-term results, but if the conflict is suppressed, there is a chance of long-term violence.

Buddhism and social development, especially in the era of Thailand 4.0, is a trend that has been discussed and analyzed in many aspects, probably because it is a policy vision of the government that will drive Thailand towards its goals "Stable, wealthy, sustainable". In particular, the policy is to transform the traditional economy into an innovation-driven economy when looking at the development of society through Thailand 1.0, 2.0,and 3.0. which has been guided by the National Economic and Social Development Plan since 1961, it is found that although at some point in the plan is successful in development such as the infrastructure development in the early plans and the construction of Growth and sustained economic growth and stability in the National Development Plan No. 6-7.

One of the most important problems in social development is the development of people to have the potential to develop the country. It can be seen that the 8th Plan onwards will focus on the development of "People at the center of development". And use the economy as a tool to help develop people to be happy and have a good quality of life as well as holistically integrated development to achieve a balance between economic, social, and environmental development. Considering the aspect of Buddhism as one of the main institutions in society that have played a role in social development, it will be found that in the past, Buddhism had been successful in promoting the well-being of the society, until Thai people are characterized by being generous,

having fun and making merit. These are the magic of Thai culture that can integrate fun with the Buddhist concept of merit, as evidenced in various traditions such as ordination, weddings, Songkran festivals, etc. Later, when society underwent a shift in national development aimed at material-oriented development in western precedence, Buddhism began to lose its role in national development as it used to. As society welcomes Western culture, society becomes more and more problematic, especially adopting Western progress. This is because society has no background and foundation for the prosperity of an industrial society and does not have a Western industrial culture, giving the society a state that scholars call "Modern".

Somdej Phra Phutthakosachan, as a Buddhist philosopher today, has suggested that if viewed from the social problem of lack of cultural, industrial, and scientific culture in western style, the urgent action must be to create Thai people. There is a culture of curiosity to fight difficult things to develop the country to progress further by building up the minds of producers and creators, that is, the creation of Thai people with the scientific mind and the scientific culture, which is the nature of The curiosity, the love of truth, the rationalism, the wisdom, the research, the quest, the investigation, and the experiment until discovering the truth and the mind of the keen technologist, and the mind of an industrialist who strives too hard things.

Social development that will advance to "Thailand 4.0" to develop the country to have the potential to advance to international competition. Or to become a leader on the world stage, it is imperative to adopt Buddhist principles and ideas. The curiosity and the difficult thing in which such a culture can occur is through education or the development of people to have quality and potential (Dhanapon Somwang, 2017; PhrakooSirichantanivit, 2006: 22)

Research objectives
The objective of this study was to analyze the Buddhist conflict management approach.

RESEARCH METHODOLOGY

This research is a study of documents related to the Buddhist dharma topic on how to manage social conflicts by analyzing documents from the Tripitaka, academic papers, articles, as well as related researches. The data was analyzed using a systematic analysis, and presenting by description.

Buddhist Conflict Management
"Conflict" means that both parties are in disagreement and therefore seek to resist one of the parties whose thoughts or actions are inconsistent or inconsistent with another person or group in the family or society. It comes from the Latin "Confligere" meaning fighting, meaning war, inconsistency or not; In Buddhism, the conflict has many meanings, but when summarized, it is found that there are two meanings of conflict:

(A) The meaning of the fair conflict has six summarized meanings as follows: (1) Discord in Pali uses the word " P̣hṇ ṭhn". (2) An argument in Pali uses the word "Klh̄a". (3) For competition in Pali, use the word "Wikh̄ khh̄". (4) A quarrel in Pali uses the word "Wiwāth". (5) Malice in Pali uses the word "Meṭh khā". (6) Context discussion in Pali uses the term "Wo h̄ā ra".

(B) Disciplinary conflict is used in the meaning of the word "Wi wā thā ṭhi krṇ̇".Buddhism sees that conflicts are caused by many reasons, such as (1) Taṇh̄ā is the desire to have a desire , (2) Thiṭṭhi is a different opinion, (4) S̄īl / phrt is a different physical action,(5) Māna is ego, etc. All

of which is said to be a passion that creates a conflict that will only cause harm to both oneself and society. Buddhism believes that when conflicts arise, there is no doubt the welfare of society, and when conflicts arise, what is most necessary is to try to find solutions to them. And the person who is most essential to resolve such conflicts is "leadership" with leadership, which Buddhism sees that leadership with leadership is essential to resolving conflict situations. As shown in Xạkhkhạyy sū ta ra scripture , At the time of social evolution and social disorder, the Buddha said that leaders were essential in dealing with such lawlessness "At that time, a large group of animals gathered and mourned each other saying, equating things that the owner did not provide, corruption will appear, a lie will appear, the stick will appear, this is because those sins have already taken place. Nevertheless, we will propose an animal in favor of reproaching the reproach, as the exorcism of the one to expel" (Mahachulalongkornrajavidyalaya University, 1996).

The text of the Sutra scripture clearly shows the badness in our human society that is the cause of the birth of leaders, beginning with the moral downfall of human beings with greed, stealing things, having Lying and deceitfulness, and some act to convict the offenders to their own liking. In addition to this, there has been an argument and conflict, and social turmoil has followed, so it can be seen that leadership or management is essential to a conflict situation.Therefore, in managing conflicts it is essential to analyze the factors involved to design the conflict management principle as follows;

1. The cause of the conflict: As for the issue of conflict in Buddhism, it is of the view that the root causes of conflict in human society come from passion.

1.1 **Tạṇhā** (Passion),It is the desire for the ambition of power, charisma, or object, the location of all the needs that Buddhism sees as human nature has unlimited needs, but the world's resources are limited.

1.2 **Māna** (Ego), refers to self-determination, preoccupied with superiority over others, and then persecuting or insulting others can lead to conflict.

1.3 **Thiṭṭhi (Viewpoint)** Is a wrong opinion or a self-sufficient opinion that oneself is always right, others are wrong, by holding on to one's own opinion, Buddhism sees it as a conflict and a lot of trouble, and such problems can have both in the folk society and the society of the monks.

2. Conflict issues arising: In that Buddha era, we will find that the Lord Buddha has divided the conflict into two main points:

2.1 Internal conflict Refers to the conflict arising from the desires or desires that form the root of suffering: Lust, anger, foolishness. Lord Buddha is a leader with an executive who has proposed ways to resolve conflicts within the human mind through various Buddhist methods such as Presenting principles for solving problems, suffering, or internal conflicts by presenting the doctrine of the Four Noble Truths, etc. Including the presenting of the doctrine to get out of suffering or problems by taking action such as giving alms, keeping precepts, and prosperity, both Samatha and Vipassana, to achieve Dhamma from the beginning to the highest level, namely Nirvana.

2.2 External conflicts refer to the conflict arising from the conflict among individuals in society as a result of desires that are the root of three conflicts: **Tạṇhā, māna, thiṭṭhi, in which the human being in society exists and the inability to manage properly, thus creating a social conflict over this problem.** The Lord Buddha has worked to resolve conflicts in various ways according to the suitability of the individual and the situation, such as In the case of the Sangha, the Buddha proceeded to resolve the conflicts within the Sangha by setting the framework of the

problem, namely Atikorn in 4 points, which are **Wi wā thā ṭhi krṅ** (Controversy about the Dharma and Discipline), **Xnu wā thā ṭhi krṅ** (A debate over discipline), **Xā paṭ tā ṭhi krṅ** (Matters relating to research abuse and punishment), and **Kic cā ṭhi krṅ** (Problems or missions that the monks should do together to complete). He then established a framework for the method for solving all four problems, called Xṭhik rṇ śmīha, or the means of proceeding to settle or resolve any conflicts that arise, which has the duty of managing the conflict is the Sangha, which is the representative of all Sangha in acting in the management of the conflict that arises. In the case of external society conflicts refer to the conflict of villagers not related to the Sangha, the Buddha used his own executives to solve the problem by himself, some of the monks or disciples, such as, in the case of the relative conflict over the water grueling in the Rohini River, the King resolved the conflict by explaining the facts to both sides until an agreement could be reached between them so that the war between the provinces would not occur.The conflict between the townspeople with the former great thief's consort, he gave time to understand the people of the city about that devil's consul. In the case of trying to prohibit the army, the Lord Witudhha has taken the ban for 3 times, **b**ut considering that the power of the old karma in the past, he refrained from letting it be a matter of karma, which indicates that the action to resolve the Buddhist conflict, when the final action is reached, is an unresolved problem Yes, it is necessary to let it be according to the karma or the agenda of what should be born. Buddhism itself acknowledges that human problems are problems with karma and karma that cannot be solved, which must be indifferent, but any problem that can be solved must be corrected for the proper effect.

3. Buddhist approaches to managing conflicts: It is known that society is another society where conflicts exist just like human society in general in the world, in which, if you consider the reality of the conflict, it will be found that conflicts can be divided into five areas: (1) Conflicts of information or facts. (2) Conflicts of Interest and Needs. (3) Relationship conflicts. (4) Structural conflict. (5) Conflict of values. In some instances, the solution of the conflict in society will apply the Buddhist management principles which leaders of the country or those involved in conflict resolution apply to resolve them (PhraTheppariyatMethi, 2010) In this regard, actions to resolve conflicts in society in various areas under the framework of implementing the principles of Buddhist management are as follows:

3.1 the Conflicts of information or factsStakeholders are required to take corrective action by providing information to the conflict and society comprehensively and sensibly, that is, it must not be a misrepresentation that would create ambiguity among the people in society.

3.2 the Conflicts of Interest and Needs, the leaders have to balance the allocation of personal and social interests, that is, the conflicting needs with both interests, which leaders must act to allocate interests to both. In particular, if it is the state and the community, the state has to be of great contribution to the community because it is considered to be a person with power and force, but the needs of the community must not conflict with the disadvantage of society as a whole.

3.3 Relationship conflicts, Leaders have to reinforce or modify ideas to draw on the collective feelings of both conflicting parties in the same way, based on Buddhist principles: Sangkhahawatthu 4 (**virtues making for group integration and leadership**) and Saraniyadhamma 6 (**virtues for a fraternal living**), it is applied, where leaders must first create an atmosphere of reconciliation before allowing the opposition to create it.

3.4 Structural conflict, Leaders are to be responsible for improving the political structure in line with the lifestyle or social basis and well-being of society to prevent problems arising from social inequality.

3.5 Conflict of values,Leaders must provide people with true information about inaccurate values in society, which may be done by promoting and inciting the unified beliefs of the people in society, **w**hich, if possible, will be able to solve social problems in this field, which we will find that the society itself is constantly trying to eradicate that conflict under the legal and social conditions according to modern academics, influenced by foreign countries. The results of the work on conflict resolution showed that some problems could be solved completely. However, in some problems, it is still an ongoing problem that will need a period to fix and some problems have been resolved until now. The coexistence principle, this principle is the principle of practice in the corporate organization in society to achieve peace, serenity, brotherhood, prosperity, security, sustained fullness forever.

Therefore, the Buddhist conflict management principles can also apply the principles of thinking and principles in resolving conflicts and building social reconciliation, which is the concept and principle of working together, conducting, and coexistence in society to create peace according to the diagram as follows;
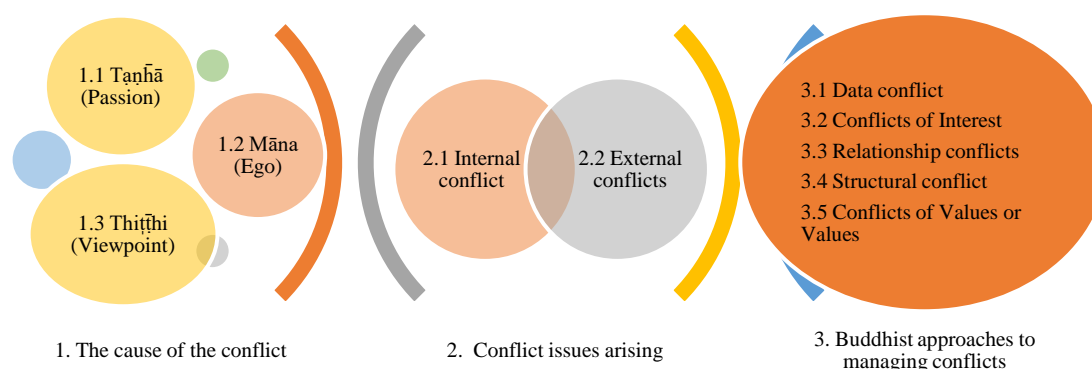

Figure 1: Conflict management according to Buddhism

CONCLUSION AND RECOMMENDATION

Management is essential for leaders in managing any organization at any level, this is because leaders rely on management as a driving force for the development of the organization. At the same time, leaders should be the ones who have the principles of managing the community or organization to be happy, avoid conflicts, and be able to resolve disputes that arise. The characteristics of a person with a manager must have external, internal, and differentiated characteristics and be able to make others conform, respect, obedient, and be ready to cooperate in their performance. In managing conflicts by using a management method consistent with Buddhist principles, involved leaders must understand and apply the various topics related to parenting or management appearing in the Tripitaka. Leaders must also be patient, tolerant, mentally stable, a leader who emphasizes virtue and ethics is ashamed of evil and fears the consequences of evil, accepting other people's opinions by aiming for the benefit of the people or the group and being sacrificed for the common good.

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