



AN INTEGRATING OF BUDDHISM AND WESTERN RECONCILIATION BY PSYCHO-TRAUMA HEALING

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Abstract

The integration between Buddhist and western concepts, processes for reconciliation and psycho-trauma healing. Process of reconciliation and psycho-trauma healing could be as a part of the whole Buddhist concept and process. This integration, it is belief that the western can support to build outer peace while the Buddhist stand for building of inner peace. The impact of reconciliation and psycho-trauma healing more feasible by its distinct features. both concepts and processes do not completely differ but are identical in the main idea, however at different level of explanation. It's able to implies that both concepts can well supplement one another. Buddhism view on problem issue is profound and if the parties become apprehensive, it will lead to the best reconciliation. The main approach of Buddhism to consider the problem issues is to penetrate the problem down to its root as suggested by the dependent of origination and to cut the cycle to prevent craving and clinging that will evoke the wheel of cycle of unwholesome roots.

Keywords: Integrating, Reconciliation, Psycho-Trauma Healing

Introduction

Thai society at present has become the one gradually transforming its Buddhism nature of globalization (John Baylis, Steve Smith, and Patricia Owens,2008) that simultaneously forced the Thai society to encounter the

diversity of civilization and cultures, posing enormous problems and conveying conflicts and violence from national level deep down into the local level. The knowledge of the western sciences and technologies had been used to resolve various problems, but seemed to make more troubles at all levels. Despite all efforts made by the government to utilize western ideas and lesson learned from scientific-based conflict resolution to prevent and resolve problems, it appeared to escalate those conflicts and intensify the problems. Evidences showed that homicide rated by the numbers of victim accounts for 28 / 100,000 annually (Praves Vasi,2011). The front-page news often present killings, conflicts of weapons, killings due to conflict of interest, killings with war arms, extra-judicially killing, felony rape, and killings innocent people in the three southern border provinces. In light of the above atmosphere, they are relatively regarded as Dukkha (suffering) in Buddha's words. it draws attention under the dramatic change of social context where the role of Buddhism is declined. Although over 90 % of Thai people are Buddhists who value Buddhism a virtue.

Since Buddhist and western means of reconciliation had been studied and applied extensively in Thailand and in a variety of context. However, it was used separately, by this reason it draws attention to scrutinize on integration of Buddhist reconciliation with western reconciliation to find bodies of knowledge and the integration model in order to engage more effective psycho trauma healing. The details of study are as follows: What are the common and diverse aspect between Buddhist and western concepts and processes of reconciliation and how to integrate the concepts of Buddhist and western.

There are three sub-issues concern: 1) What are the characteristics of Buddhism and Western concepts and processes of reconciliation? 2) What are the similarities and differences, controversial and support issues between Buddhist and Western concepts and processes on reconciliation and psycho-trauma Healing? 3) How to integrate Buddhist and Western concepts and processes on reconciliation in order to synchronize more effective psycho trauma healing.



The Characteristics of Buddhist Concepts and Processes of Reconciliation and Psycho-Trauma Healing

Phra Dhammapitaka (P.A. Payutto, 2003) stated that today much thought has been put on how to practice or do to make the conflict even the ideas turn to be an exchange of opinions to enhance knowledge and become creative. It is not possible that an individual by oneself can think about with all information. If we do not know things through, we have to accept the truth that there may be something others but we know. By accepting the truth, seeking knowledge from others, and fulfilling our own knowledge, we would continue hearing for further knowledge. This is called Dhammakāmo which means those who love Dhamma are those who love truth. Dhammakāmo with its noun form Dhammakāmata, coupled with another principle called Sovacassatā which means easy admonishability, are key principles for democratic society, that is, people in such society should be amenable, prefer hearing. Once amenability, love of dhamma, love of truth and mercy, curiosity and seeking truth are united, conflict becomes easily resolved and reconciliation more possible.

Solving problems in Thai society requires cultural improvement of wisdom acquisition among Thai people. Good aspect of Thai culture is mercy but poor in wisdom acquisition. This nature is certainly supportive to mutual assistance and interdependence, however, with unwise use, people without well development to overcome inconsideration, and solving problem without critical thinking, the pursuit of knowledge and means of resolution are thus weaken. Thailand therefore must be aware of 1) sustaining mercy culture; and 2) developing wisdom acquisition culture. Surprisingly, it is universally recognized that Buddhism is the one of and strongly focuses on wisdom, but Thai people are seemingly lacked of wisdom acquisition. The question is why? Ideally, Buddhists should be those who always acquire wisdom and seek knowledge or seek Dhamma, i.e. the desire to know, comprehend, and penetrate to the truth, what is truth, what is right, and what is good, by thinking and investigating its core and root using Sammādhitti or the right view. People in conflict often aim at attaining their self- interest. With coherent resolution, parties can see their ultimate goal, i.e. mutual interest. Another practical means to be used as a hygiene factor to resolving conflict is to adopt mercy culture, creating reconciling atmosphere and allowing parties to approach each other in their real daily life or allowing oneself to reconcile, allowing parties to meet and make

acquaintance, and thus paving ways to understanding and empathy. To approach each other requires a comprehensive practice of the four Sangahavattu which include generosity, kindly speech, useful conduct, even and equal treatment.

Summary of key points to reconciliation of conflict by Phra Dhammapitaka (P.A. Payutto) are: 1) No adherence to or being enslaved by the conflict, but taking advantage of the conflict especially for wisdom benefit. 2) The core practice in resolving conflict is offering good intent and good wish to each other, using mettādhamma (mercy) to lead such good wish toward productive goal and wisdom. 3) The practice and means of resolving the conflict must be conducted with friendliness, politeness, honesty, and open mind, while regarding everyone as a fellow without discriminating view and aiming at coexisting. 4) Creating reconciling atmosphere by allowing parties to approach each other, having social contact in their daily live or real way of life by allowing oneself to reconcile. 5) The point to resolution with harmony is to recognize the ultimate goal of mutual interest.

Moreover, in Buddhism the instrument or key principle of Dhamma for building reconciling society would include The Four Noble Truths, a comprehensive principle with the nature of both the system and process. To resolve conflict demands that the system of the Four Noble Truths is established, then divided into sub-aspects. This way we can locate all other Dhamma principle and how they are related, that is, to discern the problem. Referring to the Four Noble Truths, conflict is regarded as suffering or Dhukka, and the cause and origin of conflict in each case is called Samudaya rooted from the 3 kingpins or Papancadhamma: Craving (Tanha), Conceit (Māna), and Speculation (Ditthi). In addition, the knot of conflict that need to be loosen and escaped from its domination is meanness or stinginess, so call five Macchhariya: stinginess as to dwelling (avasa-macchhariya) stinginess as to family (Kula-macchhariya); stinginess as to gain (Labha-macchhariya) stinginess as to recognition (Vanna-macchhariya) and stinginess as to knowledge or mental achievements (Dhamma-macchhariya). These all are Samudaya where the cause and origin of conflict is investigated, leading us to see how to resolve it by aiming at the condition where problems are released, and leading to the cessation of sufferings. However, it has to be clear of what and how much we want, and the possibility to achieve it, that is, considering the potential of our



wish, setting the goal, so call Nirodha; then moving toward means of practice (Makka).

Lastly, the concept introduced by Phra Dhammapitaka (P.A. Payutto) to resolve conflict and bring reconciliation was built upon major principles considered a core system. The Four Noble Truths: Dhukka, Samudaya, Nirodha, Makka, each of which contains subtle teachings needed to be clearly distinguished to locate Dhamma principles and their relationship. Ultimately, resolving conflict in Thai society requires an insight in lifestyle and culture. As we already stepped into the mercy culture of Buddhism, we need to sustain it and move forward to the real core of Buddhism, that is, strengthening the wisdom and wit, seeking knowledge, and carrying on social culture, then the conflicts reduce and reconciliation become more effective accordingly.

John A. McConnell, (2006) had introduced *Mindful Mediation: A New Quality of Dialogue* (John A. McConnell,1995) in his *Practical Guidelines for Managing the Mediation Process* regarding conflict resolution as follow. Conflictants will only take mediation seriously if they judge the quality of dialogue it brings to be good. Mediators who bring only propaganda and platitudes will not be indulged for long. The process has to be seen to be worthwhile if it is to continue. Broadly, we can think of quality of dialogue in terms of goodwill and engagement with the problems. Some mediators will have practiced meditation or prayer to the point where their own mental activity comes to stillness. If so, they will probably have experienced a sense of freshness, friendly warmth, and joy in their perception of the world. The scriptures classify this kind of experience into four sublime abodes of consciousness (brahma-vihāra). These can be cultivated and extended, meditatively, to ourselves and all beings. The brahma-vihāra are mettā (loving-kindness), karuṇā (compassion), muditā (altruistic joy), and upekkhā (equanimity or deep calm). By “goodwill” we mean the presence of these qualities in our concrete relationships with conflictants. The goodwill we have towards others, then, is directly related to our experience in prayer or meditation. Cultivated in solitude, mettā, karuṇā, muditā, and upekkhā arise spontaneously in ordinary experience. Our task is to integrate them skillfully into our role as mediator, by this way reconciling conflict management could be reached.

The Characteristics of Western Concepts and Processes of Reconciliation and Psycho-Trauma Healing

The concept introduced by John Paul Lederach (2006) suggests 4 elements of establishing reconciliation as follows: 1) Truth. Truth requires a long-time process to be accepted with respect to offend and reasons for those suffering and loss experienced by both parties. Here, truth comprises acknowledgement, transparency, revelation, and clarity. 2) Justice refers to demonstration of seeking rights by individuals or groups to lead social restructuring and restitution that link to peace. Justice should thus include equality, right relationships, making things right, and restitution. 3) Mercy is to state clearly about acceptance, letting go, and restarting. Mercy therefore includes acceptance, forgiveness, support, compassion, and healing. 4) Peace is very important to gain trust from each other. Peace means harmony, unity, well-being, security, and respect.

The concept, In General: Hold to the participation of concerned people at all levels by opening space for exchanging ideas based on the 4 key concepts: Truth, Mercy, Justice and Peace. Reconciliation is to respect human dignity by setting minimum criteria on the issues of human dignity to be considered, it is thus rather tangible and substantive by making what is inside to be evident outside and measurable.

The concept, in Principle: Truth is the true stories, tales, sufferings, events, or something else that cause troubles in living's life both physically and mentally. Requires a long-time process to be accepted with respect to offend and reasons for those suffering and loss experienced by both parties. Here, truth comprises acknowledgement, transparency, revelation, and clarity.

Mercy is the state clearly about acceptance, letting go, and restarting, therefore includes acceptance, forgiveness, support, compassion, and healing. When deeply rooted in one's mind, that is, to change the attitude, mind, emotion, and feeling of both conflicting parties to allow for forgiveness and acceptance of one another.

Justice refers to demonstration of seeking rights by individuals or groups to lead social restructuring and restitution that link to peace, should thus include



equality, right relationships, making things right, and restitution, presents when people attain equality, good relationship, adhere to righteousness.

Peace: the meaning of peace in western dimension according to Lederach’s concept is to generate external factors to facilitate the context of peace to exist. With the structure containing the dimensions of safety, well-being, acknowledgement, and unified context that the sense of reconciliation can be built.

The process introduced by John Paul Lederach, (2006) suggests 4 elements of establishing reconciliation as follows: 1) Urgent Plan: Improvement of attitude of people in the society through providing education and training extensively. 2) Short-term plan: Application of peaceful mean to judge the case of armed conflict through the jury process at community level and forgiveness 3) Long-term plan: Reduction of the violence conditions through improvement of power structure in the society. By using wide variety of media both in-breadth and in-depth, by establishing community jury, by the presence of joint-committee comprising every sector to share and produce common agreement, and distribution of decisive power to various social groups, or improvement of power structure in the society.

Similarities and Differences, Controversial and Support Issues between Buddhist and Western Concepts and Processes on Reconciliation and Psycho-Trauma Healing

The Reconciliation’s Concept

	Western	Buddhist
Concept In General	Hold to the participation of concerned people at all levels by opening space for exchanging ideas based on the 4 key concepts: Truth, Mercy, Justice, and Peace	Are adhere to building the awareness of truth as the true cause of problem that allow for different views on particular problem. Once every party saw the true picture that it is their own ignorance, the conditions of conflict and violence will be reduced by the parties themselves and pave the way for reconciliation. In other words, it bases on looking at the origin of the problem or suffering according to the Four Noble Truth Buddhism view on

<p>In Principle</p>	<p>Reconciliation is to respect human dignity by setting minimum criteria on the issues of human dignity to be considered, it is thus rather tangible and substantive by making what is inside to be evident outside and measurable</p>	<p>problem issue is profound and if the parties become apprehensive, it will lead to the best reconciliation. The main approach of Buddhism to consider the problem issues is to penetrate the problem down to its root as suggested by Paticcasamuppāda (The Dependent of Origination) and to cut the Cycle of Paticcasamuppāda to prevent craving and clinging that will evoke the wheel of cycle of unwholesome roots</p>
<p>Truth</p>	<p>Is the true stories, tales, sufferings, events, or something else that cause troubles in living's life both physically and mentally requires a long-time process to be accepted with respect to offend and reasons for those suffering and loss experienced by both parties. Here, truth comprises acknowledgement, transparency, revelation, and clarity.</p>	<p>Is a profound level that in Buddhism's view, both human sufferings either physically or mentally, and social sufferings such as conflict originated from ignorance or Avijjā which is the origin of wheel of physical, mental, and social sufferings. then rising craving that originates the 3 roots of evil. With craving and the 3 roots of evil, delusion risen with the desire to have, to hold, and to occupy, and once failure to meet these desires.</p>
<p>Mercy</p>	<p>clearly about acceptance, letting go, and restarting, therefore includes acceptance, forgiveness, support, compassion, and healing. When deeply rooted in one's mind, that is, to change the attitude, mind, emotion, and feeling of both conflicting parties to allow for forgiveness and acceptance of one another.</p>	<p>Implies not solely to listen and accept, but it built on the Noble Eightfold Path. Once individuals are aware of their unknowingness, righteous understanding will lead the way to renew their view on each other, it is thus an alteration truly from the inside. However, their actual image is operated through an opened mind to listen and share without bias.</p>



Justice	Refers to demonstration of seeking rights by individuals or groups to lead social restructuring and restitution that link to peace, should thus include equality, right relationships, making things right, and restitution, presents when people attain equality, good relationship, adhere to righteousness.	Not directly addressed by Buddhism, in addition is to settle conflict by adopting the Noble Eightfold Path of the 8 righteousness to be followed so that interpersonal relationship builds upon truth and without bias or fault view on the problem and manage conflict on the principle of middle path and other Dhamma principles.
Peace	<p>The meaning of peace in western dimension according to Lederach's concept is to generate external factors to facilitate the context of peace to exist.</p> <p>With the structure containing the dimensions of safety, wellbeing, acknowledgement, and unified context.</p>	Believed that peace originates from the inside. Tranquility, insight, and consciousness of the current reality will engender peace. Under these conditions, individuals who attained Buddha's Dhamma regardless of the extent of difficult circumstance, would find calm and peace in oneself. Once many people in the society individually follow the direction to find the true calm and peace in self, such calm and peace will extend to the society and bring the society into calm and peace as well.

The Reconciliation Process

Western	Buddhist
Focal Point: Social Condition	Focal Point: Understanding from inside
Process: 1) Urgent Plan 2) Short-term plan 3) Long-term plan	Process: 1) Guiding the parties to reflect on the roots of conflict 2) Establishing acceptance from the inside 3) Holding to profound talk style and interaction.

The reconciliation method

Western	Buddhist
Method: 1) Improvement of attitude of people in the society through providing education	Method: 1) Utilizing external pressure to induce problem solving

Western	Buddhist
and training extensively. 2) Application of peaceful mean to judge the case of armed conflict through the jury process at community level and forgiveness. 3) Reduction of the violence conditions through improvement of power structure in the society.	2) Creating the true picture for consideration 3) Laying down an explicit procedure for settling different views. 4) Making judgement by valuing individuals from their conducts.

The Reconciliation Instrument

Western	Buddhist
Instrument: <ul style="list-style-type: none"> - A wide variety of media both in-breadth and in-depth - The community jury - The presence of joint-committee comprising every sectors to share and produce common agreement, and distribution of decisive power to various social groups, or improvement of power structure in the society. 	Instrument: <p>Dhamma principles</p> <ul style="list-style-type: none"> - Dhamma principles applied in the conversations to disengage dispute parties from the cause of dispute - Dhamma principles applied to guide the way out of dispute - Dhamma principle as a process of preventing dispute: the Council and Adhikarana.

The Social Trauma Healing Process

There are consist of 8 steps for treating trauma healing cycle and reconciliation as follow:

Step 1 Safety: Breaking Free: Safety is foundational to trauma healing. It's the best antidote to threat and fear (Gutlove and Thompson, 2004). It's often said that safety is a precondition for healing.

Step 2 Acknowledgement: Mourning, grieving our own story, and naming fears Mourning, and grieving are essential for finding healing and breaking the cycles. Acknowledging and telling the story counteracts the



isolation, silence, fear, shame, or ‘unspeakable’ horror. It allows the frozen sadness to melt and open the way to post-traumatic growth.

Step 3 Acknowledgement: Recognizing that ‘the other’ has story by recognizing that ‘the other’ has a story. This opens the way to search for root causes and to acknowledge that the other, the enemy, also has a story. There is a fact that today’s aggressors are often yesterday’s victims.

Step 4 Reconnection: Recognizing interdependence taking risk with awareness of understanding the history of interconnected and interdependence as human beings. It comes an openness to risk contact with the others. Individuals, communities, or groups must decide what level of risk they are ready to take on. A commitment to risk is not an injunction to put oneself in harm’s way or to be in an abusive situation. When the former enemies meet, strong emotion can be retriggered and cause old memories and emotions to come back. But at last, the traumatized say ‘never again. And they do whatever it takes to keep themselves and their group safe. The trauma wise, (2007) say, ‘never again-to me, to us, r to anyone else.’ And they work to make the world a safe to everyone because when we choose the new ways, the brain forms new neural pathways.

Step 5 Reconnection: Choosing the path to forgiving: Forgiving is especially difficult when violence is continuing or the sense of hurt still exists and has not been honored or acknowledged. But it is evidence that human need a loftier goal than punishment or revenge, even in the face of great suffering (Olga Botcharova, 2001). Forgiving offers a release from the burden of bitterness. It does not mean giving up the quest for justice, but letting go of the cycles of revenge and retribution to pursue a justice in a way that is restorative to victims and aggressors alike, and may lay the ground work for reconciliation.

Forgiving takes on new meaning and may not be a simple one-way process and forgiveness are appropriate in many cases. For example, religious leaders in both Britain and Ireland have expressed remorse and asked forgiveness of the other. Forgiving is a process that is made easier if our hurt is acknowledged by others, especially by the “enemy.” A culture of forgiveness must be building through actions at the personal, cultural, and political levels. National and civil-society leaders in positions of symbolic authority play a

critical role in moving the society in a direction of forgiveness and creating openness for creative reconciliation action later.

Step 6 Reconnection: Seeking Justice: In a perfect world, justice would begin with the offenders...whether individuals, groups, or governments...admitting guilt, apologizing publicly, offering compensation, and making sure that the events do not happen again. The usual approach to justice in today's world is legal or criminal-justice approach.

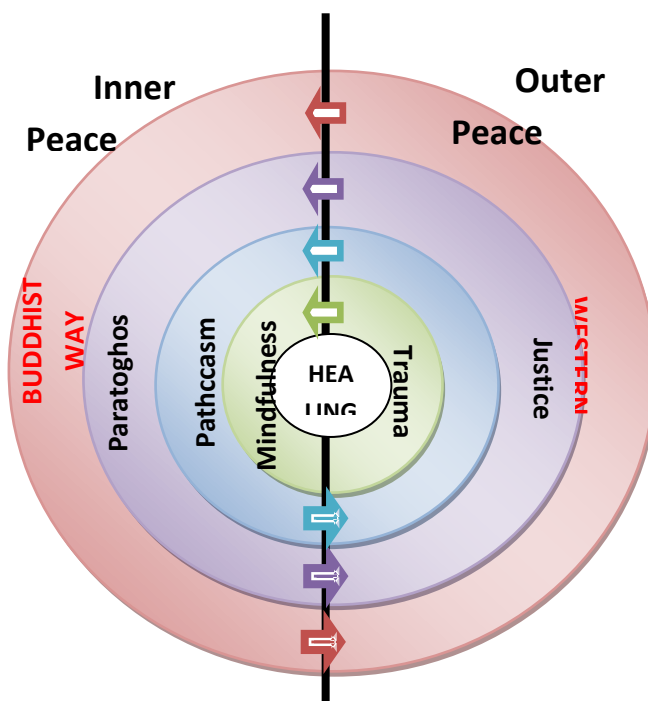
To address the needs that this criminal justice approach does not meet, a restorative justice concept and movement is rapidly spreading throughout the world. Restorative justice focuses on harms done and offers a needs-based understanding of justice that attends to the needs and obligations of all involved. It also focuses on accountability, i.e. on the obligations involved in the hurt, and on the importance of trying to right the wrong as much as possible and also to involve those impacted by the wrong-doing in the solution to it. Ideally, then, justice deals with the past, setting things as right as is possible, so that we can move into the future.

Step 7 Integrating trauma into new self/group identity: The possibility of reconciliation and trauma healing, they are not the events. Achieving 'as much justice as possible' (Mirooslov Volf, 2000) and forgiving are essential keys, but they do not guarantee reconciliation. When reconciliation happen, however, it is evident in transformation of attitudes, beliefs, and behaviors toward former enemies and offenders. Trauma and suffering are neither forgotten nor excused/ but better understood and integrated into a new self or group identity. A sense of safety and well-being replace fear.

Step 8 Reconnection: Possibility of Peace: The transformation of trauma into peace by all steps of reconciliation and trauma healing is long journey. It involves work on multiple dimensions: the spiritual, the emotional, the intellectual, the physical – and this on communal as well as the personal level (Carolyn Yoder, 2005).

Integration of Buddhist Way and Western Way of Reconciliation and Psycho-trauma Healing

Figure shown: Buddhist and Western Integration “Peaceful Internal – External Reconciliation and Trauma Healing Model”



This figure shown the area of integration after knowing the body of knowledge from comparison of the two major concepts and processes: The Buddhist (Ariyasacca, Mindfulness and Wisdom) and The Western (John Paul Lederach and Carolyn Yoder, 2005).

The integration explained that Western concept, process, method and instrument of Reconciliation [Truth, Justice, Mercy] and Psycho-trauma Healing (The 8 Steps) could be merged with Buddhist concept and process as a whole. By this integration it's belief that it is the best ways to building reconciliation and trauma healing and both inner and outer peace are more feasible by its distinct features.

Conclusions

According to the studies, the integration between Buddhist and Western concepts, processes for reconciliation and psycho-trauma healing., it can conclude that: Western concept, process of Reconciliation and Psycho-trauma healing (Truth, Justice, Mercy), could be as a part of the whole Buddhist concept and process. By this integration, it is belief that the Western can support to build outer peace while the Buddhist stand for building of inner peace. So, the impact of reconciliation and psycho- trauma healing more feasible by its distinct features. In other point, both concepts and processes do not completely differ but are identical in the main idea, however at different level of explanation. It's able to implies that both concepts can well supplement one another.



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