

VOLUME 2.1

JANUARY - JUNE 2022

ISSN : XXXX-XXXX (Online)



Global Interactive Journal
of World Religions and Cultures (GIJWRC)

**Community Enterprise of the Banana
Conservation Center Suphanburi**



Vol. 2 No.1 January – June 2022

**Articles: Research Articles, Academic Articles,
Book Review Articles**

Aims and Scopes

Global Interactive Journal of World Religions and Cultures (GIJWRC) is a trilingual (English, Thai and Chinese Mandarin) and an interdisciplinary journal seeking an engagement between scholars working across a range of disciplinary fields, including world philosophical studies, religious studies, cultural studies, critical theory, and interdisciplinary humanities and social sciences. Lying at the interface between the study of philosophy, religion and other academic studies of culture. In particular, the journal will consider why philosophical, religious and cultural studies have hitherto neglected the significance of religious manifestations in cross-cultural perspectives, and define ways in which religious studies needs to engage with contemporary areas of cultural critique. The principal aim of the Global Interactive Journal of World Religions and Cultures (GIJWRC) is to promote critical investigation into all aspects of the study of philosophy, religions, cultures, and interdisciplinary humanities and social sciences, particularly with an innovative and global interactive focus.

Frequency of Issue:

Biannual: June & December (1st issue January-June, 2nd issue July-December)

Peer Review Policy:

All submitted manuscripts are reviewed by at least two experts via a double-blind review system.

Owner

The Community Enterprise Banana Conservation Center in Suphanburi Province, Thailand.

Office

The Community Enterprise of the Banana Conservation Center in Suphanburi, No.8/3 Suphanburi Railway Station Road, Ruoa Yai Subdistrict,



Muang District, Suphanburi Province 72000, Tel.0949869334,
GJWRC2521@gmail.com, yota.chai.1339@gmail.com

Editorial Teams

Advisor of Editor in Chief

| | |
|---|---|
| Ven. Prof. Dr.Khammai Dhammasami | Buddhist chaplain to Oxford University, a member of the Oxford Council of Faith, a fellow of Oxford Centre for Buddhist Studies, and a world council member for Religion for Peace (UN NY), England |
| Ven. Prof. Dr.Phramaha Hansa Dhammahaso | Director of Buddhist Studies (International Program), IBSC, MCU. Thailand |
| Asst.Prof.Dr.Phrakhru Sophonweeranuwat | The Founder of the Community Enterprise of the Banana Conservation Center in Suphanburi Province, Thailand |
| | Assistant Abbot of Wat Pa Le Lai Varavihāra, Muang District, Suphanburi Province, Thailand |

Editor in Chief

| | |
|------------------------------------|---|
| Asst. Prof. Dr.Yota Chaiworamankul | Chairman of the Board of Advisors: The Community Enterprise of the Banana Conservation Center in Suphanburi Province, and MCU, Thailand |
| Dr.Surachai Phutchu | Mahamakut Buddhist University, Thailand |
| Dr.Supat Chaiwan | Secretary of The Community Enterprise of the Banana Conservation Center in Suphanburi Province, Thailand |

Editorial boards

| | |
|---------------------------------|---|
| Assoc. Prof. Dr. Roman Meinhold | Dr. phil. Johannes Gutenberg University Mainz, Germany Technology, Public Policy and Sustainability Research Cluster, MUIC, Mahidol University, Thailand |
| Dr.John T. Giordano | Ph.D. Duquesne University, Pittsburgh, Pennsylvania, USA, and Graduate School of Human Sciences, ABAC University, |

| | |
|--|--|
| Dr.Chai Ching Tan | Thailand A professional engineer member registered with the Institute of Engineers, Australia, and ISO 9001 QMS lead auditor (BVQi), China |
| Dr.Christie Shang | University of Hawai'i USA |
| Arlene De Castro Bobadilla | Nakhon Pathom Rajabhat University, Thailand, Philippines |
| Dr. Anthony Le Duc | Asian Research Center for Religion and Social Communication (ARC), Saint John's University Faculty of Theology, Saengtham College, Thailand |
| Dr.Tan Weng Chiang David | Lecturer of Business Law, Burapha University International College, Chonburi, Thailand and Legal Consultant; LL.B. (Honors) at University of Buckingham, UK., M.B.A. Central Queensland University, Australia. |
| Dr.Tin Tin Niang | University of Yangon, Myanmar and University of Oxford, UK (England) |
| Dr.Adiya Erdene-Uu | Board Committee of Food Agriculture Organization of United Nations, UN-FAO. Mongolia |
| Dr.Steve Hunt | University of Minnesota, USA |
| Ven.Assoc.Prof.Dr.Phrasuthirattanabandit | Dean of Graduate School, MCU Campus, Thailand |
| Dr.Thupstan Lundup (Nagasena) | General Secretary, Mahabodhi International meditation Centre, India |
| Ven.Dr.Phrakittisara Kittisaro | Shan State Buddhist University (SSBU) Burma, |
| Ven. Dr.Budi Utomo | Samaratunga Buddhist College, Indonesia |
| Prof. Dr.Le Mahn That | Vietnam Buddhist University, Viet Nam |
| Prof. Zhoa Shulan | Institute of Southeast Asian Studies Yunnan Academy of Social Sciences, China |
| Janos Jelen | Dharma Gate Buddhist College, Hungary |
| Prof. Dr. Pankaj Srivastava | Mortal Nehru National Institute of Technology, India |



| | |
|--|---|
| Asst.Prof.Dr.Phumphakawat Phumphongkhochasorn | College of Management Innovation Rajamangala University of Technology Rattanakosin, Thailand |
| Dr.Lampong Klomkul | (ASEAN Studies Centre) MCU Thailand |
| Assoc.Prof.Dr.Sanu Mahatthanadull | Buddhist Studies (International Program), IBSC, MCU. Thailand |
| Dr.Pintong Chatnarat | LIMCU, Thailand |
| Asst.Prof.Dr.Somchai Damnoen | Editor in Chief of Journal of Multidisciplinary in Humanities and Social Sciences, Thailand |
| Dr.Prakob Chaibuntan | Assumption University, ABAC Thailand |
| Ven.Asst.Prof.Dr.Phamaha Khwanchai Kittimeti | Head of the Department of Religions and Philosophy, MCU, Thailand |
| Asst. Prof. Dr.Yota Chaiworamankul | Chairman of the Board of Advisors: The Community Enterprise of the Banana Conservation Center in Suphanburi, and MCU, Thailand |
| Dr.Surachai Phutchu | Mahamakut Buddhist University, Thailand |
| Dr. Lim Hui Ling | Mahidol University, Thailand, China |



Preface

Global Interactive Journal of World Religions and Cultures (GIJWRC) hosted by the Community Enterprise of the Banana Conservation Center in Suphanburi, No.8/3 Suphanburi Railway Station Road, Ruoa Yai Subdistrict, Muang District, Suphanburi Province 72000, biannually publishing research papers (January-June, July-December) and special issues, both via a double-blind peer review process.

The principal aim of the Global Interactive Journal of World Religions and Cultures (GIJWRC) is to promote critical investigation into all aspects of the study of philosophy, religions, cultures, and interdisciplinary humanities and social sciences, particularly with an innovative and global interactive focus. We are pleased to present **Vol.2. 2.1 of the GIJWRC, the first issue of the 2022.** This volume consists of eleven articles covering a wide range of topics in the areas of education, music, healthcare, marketing, and management. We continue to welcome contributions of multidisciplinary nature, that can help to improve aspects of understanding, competencies, and applications to manage operations, innovation, and creativity, of any nature, at any level – individual, team, group, organizational, societal, national, ecosystemic or at the global level.

All submitted papers must be original and not submitted or published elsewhere. Submitted papers will undergo originality assessment. Manuscripts will pass through an initial editorial screening and are sent for double-blind review to anonymous independent referees. Apart from research articles, we also accept quality book reviews. All accepted articles, after appropriate revisions, will be published online on our Journal's website, and are downloadable free of charge. We recommend that potential authors review our publishing policies, manuscript requirements, and formats, before submitting their manuscripts to the Journal.

Asst. Prof. Dr. Yota Chaiworamankul

Editor in Chief



Table of Contents



| | |
|---|-------|
| The Good Friends (Kalyāṇamitta-Dhamma) as Foundational Quality of the Meditator | |
| Bunna Maley, Pisit Maneewong | 1-13 |
| The Concept of the Development for Student's Life Skills with Five Groups of Existence Management | |
| Soddiep Chau | 14-24 |
| Living with a Certain Extent of Extramarital Malfeasances Could Potentially Bomb Societies besides Reproductions | |
| Thupstan Lundup (Nagasena), Surachai Phutchu, Supat Chaiwan | 22-39 |
| Sexual Misconduct: The Poisonous Social | |
| Prakob Chaibuntan | 40-53 |
| The Integration of the Good Governance for the Good Life of the Thai Society | |
| Surachai Phutchu, Natcha Amarporn | 54-68 |
| The Way to Happiness | |
| Lars-Yngve Karlsson, Banpot Thontiravong | 69-8 |



THE GOOD FRIENDS (KALYĀṆAMITTA-DHAMMA) AS FOUNDATIONAL QUALITY OF THE MEDITATOR

Bunna Maley,¹ Pisit Maneewong²

Steel Squadron Chaplain RFAS, 3D Cavalry Regiment Texas,
Virginia,
United State of America (USA)¹⁻²

Email: Bunnamaley789@gmail.com,¹⁻²

Received: January 31, 2022; **Revised:** April 5, 2022; **Accepted:** May 31, 2022

Abstract

This article focuses on the qualities of a mediator studied from various views of western perspectives. Apart from skills and techniques that a mediator needs to master in order to be an effective and professional one, some personal qualities are really important as they can help implement a mediator to be more effective, respectful, and reliable in acquiring the skills and performing the work. There are many qualities that a mediator should possess suggested by various experts. Many of them are similar. In this article, the author combined all the similar qualities and presented that there are six important qualities that can be drawn from the western experts. In addition to the western perspective on qualities of a mediator, the good friends, a Buddhist teaching on the seven qualities of a good friend, is studied and compared to the six qualities of a mediator drawn from the western perspective. After the comparison, it is found that some qualities are exactly matched and many are compatible to each other. Thus, the good friends presented here to be foundational qualities for a mediator or a mediator-to-be in enhancing the mastery of the skills and work performance in the mediation process.

Keywords: The good Friends (Kalyāṇamitta-Dhamma), mediator, qualities



Introduction

It is unavoidable that living with other people can create conflicts among each other. No matter how big or small communities we are living in-in a family, in school, in a workplace, in local community, in a country, or among countries-conflicts can happen as they are part of our lives that we have to handle with all the time. Sometimes, a conflict can occur within an individual. This kind of conflict is inner or in the mind of that person. A person has to handle this inner conflict, try to resolve, and make peace within the mind of his own. He has to find the solution by himself or get some guidance from others, but it is the inner work of an individual. However, there are times that conflicts occur between two or more people, or even many groups of people. These kinds of conflict are outer which cannot be resolved within one's own mind, but need an outward action of all parties to discuss, negotiate, and make a decision together. Many cases, the disputants cannot find the solution to their conflict, so they bring up the problem to someone in a higher position than them to decide or even go to the court to be judged. However, mediation is another process of solving the conflict without judging. This process requires a person to act as a mediate person or a mediator to help all parties resolve their conflicts and come up with their own decision and agreement. So, a mediator is an important person in this process of conflict resolution. A person, who wants to be a mediator or has to act as a mediator, has to possess some qualities that would help the process of mediation to be effective. In this article, the qualities of a mediator from the western perspectives are studied and compared to the Buddhist concept of the good friends and to present that the good friends can be foundational qualities for a mediator.

Mediator: The Master of Meditation

Christopher W. Moore (2014) explained that a mediator is the third party who is accepted by all parties of disputants. A mediator has no power to make decisions for disputants but the duties of a mediator are to help all parties improve their relationship and communication, use problem-solving and negotiation skills to enhance more understanding among all parties, and help

them reach mutual agreement. A mediator is someone who is independent from all benefits among the disputing parties. He also must not have prejudice nor specific ideas on how the conflict should be resolved. He has to be able to understand and identify the problems, needs, interests, and relationship among disputants. In a mediation process, a mediator has roles to help disputants to (a) open or improve communications between or among them, (b) establish or build more respectful and productive working relationships, (c) better identify, understand, and consider each other's needs, interests, and concerns, (d) propose and implement more effective problem-solving or negotiation procedures, and (e) recognize or build mutually acceptable agreements. (Moore, 2014).

In order to be able to handle a process of mediation as mentioned above, a mediator has to acquire many skills. There are many skills a mediator has to train; for example, the skill to control the flow of the session, listening skills covering “empathic listening, validation, paraphrasing feelings, and pure content paraphrasing,” the ability to listen to non-verbal communication, the skill of reframing the sentences to get the main message, and the skill in asking question to gain information (McCorkle & Reese, 2018).

There are three stages to develop oneself to become a mediator. The first stage is to acquire certain techniques like active listening, issue prioritizing, generating options to parties, and demonstrating empathy. The second stage is to develop oneself to the deeper understanding of how mediation works, its effectiveness, mediation process, and professional and ethical boundaries. The third stage is the growth as a mediator which refers to the growing awareness of personal qualities that influence the mediation process. (Bowling & Hoffman, 2000).

Although these skills can be learned and practiced, it is better if a person who wants to become a mediator has already cultivated and possessed some basic qualities. These qualities will be advantageous for them as they will be foundational which will help them to easily acquire the further skills needed for a mediator.

The Master Qualities of a Mediator



Qualities to Possess as a Mediator: A number of necessary qualities of a mediator are mentioned and suggested by various experts, mediators, and scholars. Lande and Wohl (2006) concluded that the important characteristics and skills that a mediator should possess are (1) process management-covering the time and sequence setting, manage and presenting the right people in the process, asking appropriate questions, and keeping the process flowing; (2) judgement-knowing and sensing what will work for the participants, what information should be obtained and shared, and having common sense; (3) interpersonal skills-being able to create trust, having certain skills like active listening, empathy, sincerity, emotional detachment, and the ability to promote constructive communication; (3) persistence-having patience and knowing when to keep the mediation process going or to stop; (4) substantive knowledge - knowledge about legal issues, and ability to impart the knowledge and persuade the parties.

According to Helen Collins (2005), there are ten most important personal qualities that a mediator need. These ten consist of empathy, multivalent thinking, authenticity, emotional intelligence, presence, neutrality, intuition, valuing what the parties bring, artistry, and curiosity. The most crucial one is empathy which also includes engagement, compassion, and understanding. The multivalent thinking allows a mediator to be flexible to think and feel on different levels immediately and appropriately handle the mediation process. A mediator's behavior has a great influence on the parties; and authenticity in a mediator helps allow the parties to express themselves from their center or from their heart. Emotional intelligence also includes patience and the ability to feel comfortable with emotions and to control emotions. Next is to be fully present with the parties, situation, and the whole process. A mediator should bring all his body, mind, and spirit into the process. Neutrality or impartiality is really important for a mediator to be seen as fair and trustworthy which helps prevent bribery, coercion, and side taking. Intuition is a quality which is hard to teach or learn. It can be developed through experiences which allows a mediator to have proper decision during the mediation process. Valuing what the parties bring also refers to respect the parties' abilities and skills in their solution to their own problems. Artistry is the result after a mediator has mastered technical skills; and combine and integrate them into his own resources of knowledge, abilities, and qualities. The last but not least is curiosity which helps the parties feel that a

mediator cares about their situation, feelings, and giving the sense of being heard.

The mediation skills can be taught; and experiences can be gained from dealing with various people in many circumstances which will develop a mediator to be more skillful. However, there are some traits, albeit not “intangibles,” that Sam Imperati (2020) considered as “invaluable” to make a good mediator. These traits are alertness, patience and tact, credibility, objectivity and self-control, adaptability, perseverance, appearance and demeanor, and initiative. Alertness is the ability to concentrate and evaluate the information being provided. Also, it is to be alert or aware of the surrounding environment. Patience and tact help establish harmonious relationship between the mediator and the parties. Credibility can be expressed through professional, believable, and consistent manners. Objectivity helps in evaluating information without biases; and self-control is vital to prevent the expression of emotion. Along the process of mediation, there may be many difficulties. The ability to adapt oneself to all types of situations and perseverance would help a mediator to get through all difficulties. Last is appearance and manner would reflect professionalism, strength, fairness, and efficiency of a mediator.

Frasor and Bryan (2017) presented five characteristics of a great mediator including trustworthiness, approachability, dedication, perceptiveness, and impartial. Most of these characteristics are similar to those that Imperati (2020) had mentioned except approachability and perceptiveness. Approachability here refers to the characteristics of a mediator to be friendly, empathetic, respectful, and willing to listen carefully in order to reach the emotions and needs that underlie the conversation. Perceptiveness is the ability to grasp the essence of information or situation, to understand the complexities and to provide options to disputants.

Qualities to Find in a Mediator: Apart from the views on the qualities of a mediator that a person should develop when one wants to become a mediator, qualities of a mediator can be viewed from the side of the conflicting parties if they need to have a mediator to their problems. There are some checklists to help in finding a potential mediator.



The staff of Program on Negotiation at Harvard Law School (PON Staff, 2020) suggested five checklists when hiring a mediator. Although these checklists may apply for those who already have experience in having a mediator to a conflict, they can also be applied to identify the good qualities of a mediator. The first checklist is that a mediator operates from an interest-based perspective which would respond to meet the interests of both parties without any effort to win over the other. The second is to develop relationship of trust and confidence. The relationship building is the key that really helps in bargaining. Being creative is the next one which helps expand the options to generate more strategies in negotiation. The fourth is patient and tenacious. A mediator needs to be flexible and persistent to the conflict and helps the parties of all sides to reach negotiable agreement. The last checklist is the question to ask if you would hire this mediator again.

A mediator builds the right atmosphere. A mediator will help all parties “stay in control of the discussion in order to resolve the issue respectfully.” The right atmosphere will help the discussion to be “constructive and compromised-oriented.” Secondly, a mediator gives control to their clients. A mediator will not make a decision for the disputants, but he will ask questions to help them find the answers and reach their own decision and agreement. However, if an agreement cannot be made, a mediator may help them reset their goal. Lastly, a mediator does not act as a lawyer or a judge. A mediator has to “subtly navigate conversations” to lead the disputants “to refine expectations and come to the willingness to negotiate.” From the all above mentioned qualities by a variety of experts, there are many similar qualities that are given emphasis on. In this article, the author has combined these similar qualities and generated them into six qualities that a mediator should have as follows:

1. Friendliness-having empathetic feeling and creating good relationship.
2. Objectivity-having no bias, handling the process from mediation principles of interest-based for all parties.
3. Trustworthiness-reliability, keeping promises and secrets.
4. Patience-having self-control over negative feelings, a willingness to listen.
5. Perceptiveness-understanding the underlying message, having the ability to explain and offer options.

6. Dedication-having determination to put effort and dedicate time until the final process.

These six qualities can probably be a foundation for a person to investigate oneself whether he already possesses these qualities or needs to cultivate some more qualities which will help facilitate a person to become a good mediator.

The Buddhist Concept of the good friends (Kalyāṇamitta-Dhamma):

In Buddhism, there is a word Kalyāṇamitta which means a good friend. Being associated with good friends is very important and beneficial to one's life. A good friend can guide, help, support, and take a person to the righteous way of life. In Kalyāṇamittādi Vagga, a good friend is mentioned as follows:

“Mendicants, I do not see a single thing that gives rise to skillful qualities, or makes unskillful qualities decline like good friends. When you have good friends, skillful qualities arise and unskillful qualities decline.” (AN 1.71)

Here, the Buddha suggested that a good friend is really important as he will help a person to enhance meritorious qualities and reduce evil ones. Thus, it is also important to take a look on the qualities of a good friend as a guideline for us in associating ourselves with those who can bring progress and happiness to our life, and to cultivate ourselves to be a good friend for others.

The Buddha suggested that a friend has to possess seven qualities the good friends which are “likable, agreeable, respected, and admired. They admonish you and they accept admonishment. They speak on deep matters. And they don't urge you to do bad things.” (AN 7.37) These qualities if endowed in a person, he then is a good friend we should associate with. This kind of person will be a friend who is “benevolent and compassionate” and that we should “keep company with such a person, even if they send you away.”

P. A. Payutto (2017) explained each of these seven qualities of a good friend or Kalyāṇamitta-Dhamma as follows:



1. “Piyo: endearing” A good friend has kindness and compassion that he will have a concern on his friend. He will create good relationship and comfortable atmosphere with his friends.

2. “Garu: worthy of respect” He will hold on his principles and have proper behaviors which bring the feeling of safety and dependability to his friends.

3. “Bhāvanīyo: inspiring” He is intellectual who always trains and improves himself. He can be a good model that his friend can appreciate and be proud of.

4. “Vattā: capable of speaking effectively” He is a good advisor. He knows how, when, and what to speak, and can explain things clearly.

5. “Vacanakkhamo: patient with words” He is willing to listen and have tolerance towards improper words and criticism.

6. “Gambhīrañca kathaṃ kattā: capable of expounding on the profound” – He can explain something that is difficult or complicated to be understandable.

7. “No caññhāne niyojaye: not leading in wrongful ways” He will not lead his friends to useless or improper ways.

These seven qualities of a good friend are like a quality-checklist to consider whether the person we are in contact with is a true friend or not. They are also criteria to investigate ourselves whether we already have these qualities or not, and what qualities we need to cultivate more in order to be a good friend, a teacher, a counsellor, or even a mediator.

The Comparison of the good friends (Kalyāṇamitta-Dhamma) and the Qualities of a Mediator: As mentioned above, a mediator acts like a facilitator, a helper, and a counsellor to all parties of disputants in managing the process to bring them to reconciliation and regain more or less a good relationship and atmosphere. A mediator, hence, is like a good friend according to Buddhist perspective. As the good friends is the qualities of a good friend, it can also be applied to be the qualities of a mediator. Prior to this section, the six qualities of a mediator drawn from some sources of western perspectives are proposed. In this section, the good friends brought as qualities from Buddhist perspective that can be comparable to those six qualities drawn from western perspective.

The following tables are the comparison between seven qualities of the good friends and the six qualities of a mediator proposed earlier. They can be classified into two categories: the identical qualities and the comparable qualities. The identical qualities are the qualities of the good friends and the six qualities of a mediator that are exactly matched. The comparable qualities are the qualities that are resemble or compatible with one another.

Table 1: The Identical Qualities

| Kalyānamitta-Dhamma | Six Qualities of a Mediator |
|--|------------------------------------|
| No.1 Piyo: endearing | No. 1 Friendliness |
| No. 5 Vacanakkhamo: patient with words | No. 4 Patience |

These two qualities of Piyo or endearing and Vacanakkhamo or patient with words from Kalyānamitta-Dhamma are identical or exactly matched with the qualities of a mediator in terms of friendliness and patience. A mediator should be friendly (the first quality) and endearing (piyo) to all disputants that he is dealing with. Being friendly by using verbal and non-verbal communication such as greetings, making small talks, smiling, having eye-contact, and using gestures while speaking and listening, etc. makes him become more endearing to all people he is engaging with. This will help break the ice and create a more comfortable atmosphere and enhance good relationship between the mediator and disputants. Although a mediator has to be friendly, he should not have a close relationship to one party of disputants, otherwise a bias can easily occur and this can lead to corruption like taking bribes from one party.

The fourth quality, patience (vacanakkhamo), is another important one. During the process of mediation, the situation may arouse a mediator to feel bored, triggered, angry, or any negative emotions. To find the cause of the conflict, a mediator needs to listen to all parties which may take a long time, and at the same time a mediator needs to maintain the good atmosphere during the session. This requires a lot of patience in order to have self-control over his emotions to unpleasant situations or improper words. Moreover, he has to have patience to work on that issue until the final step without giving up during the process.

**Table 2:** The Comparable Qualities

| Kalyāṇamitta-Dhamma | Six Qualities of a Mediator |
|---|--|
| No. 2 Garu: worthy of respect | No. 2 Objectivity & No. 3 Trustworthiness |
| No. 4 Vattā: capable of speaking effectively | No. 5 Perceptiveness |
| No. 6 Gambhīrañca kathaṃ kattā: capable of expounding on the profound | |
| No. 7 No caññhāne niyojaye: not leading in wrongful ways | No. 6 Dedication |
| No. 3 Bhāvanīyo: inspiring | - |

Table 2 shows the qualities of a mediator proposed by the author earlier that are comparable or compatible, though not exactly matched, with the qualities of the good friends.

A mediator can be worthy of respect (garu) with the quality of objectivity and trustworthiness (the second and third qualities). A mediator is the third party to the process of mediation. Thus, he must not have prejudice on one side of disputants. In other words, he must be neutral to the conflict, to the gain or loss of disputants, and must not try to help one side to win over the other. This is to apply the second quality-objectivity. Also, a mediator has to stick to the principle of mediation by using the interest-based perspective to find the shared interests among disputants. Holding on to the principles allows a mediator to reach the resolution and gain respect from all parties.

In addition to objectivity, a mediator has to be a reliable person. To have the quality of trustworthiness (the third quality), a mediator has to keep his promises and has to do as he said. He also has to keep secrets of each disputant. Having this quality allows a mediator to gain trust and respect from all parties. With trust, the disputants would feel more comfortable to reveal their problems, needs, and interests to the mediator which will help the mediator to find the real cause of the conflict and options to resolve the conflict faster.

The qualities of being able to speak effectively (vattā), understand and explain the complicated things (gambhīrañca kathaṃ kattā) can be comparable

to the quality of perceptiveness (the fifth quality). Perceptiveness refers to the ability to understand the underlying message that may not be conveyed directly from the disputants. A mediator needs to listen attentively in order to grasp the gist of the information and the real needs or interests of the disputants. At this point, he has to know what, when, and how to speak. Hence, he can clearly explain the conflict, causes, and offer alternative solutions that are appropriate to the situation and compatible with the interests of all parties.

As a good friend will not lead his friends to the wrong ways (No caññhāne niyojaye), he will guide them to the right. This is similar to the duty of a mediator that he should have dedication to the whole process of mediation (the sixth quality). With dedication, a mediator will put efforts and devote his time all through the process in order to help all parties as much as he can without withdrawal as he sees that mediation can bring peace, regain relationship, or at least bring a mutual agreement among all parties.

Lastly, Bhāvanīyo or inspiring is another quality from the good friends. Although it is not matched with the western qualities proposed above, it should be added to the qualities of a mediator. With this quality, a mediator whether amateur or professional will not stop learning, improving himself, and gaining more knowledge and experiences. This will make him gain appreciation, be a pride for his clients, and be a good model for other mediators.

The good friends (Kalyāṇamitta-Dhamma): Foundational Qualities for a Mediator skills and experiences are really essential in developing a mediator to be more professional and effective in handling the mediation process. However, it is undeniable that some personal qualities, if cultivated before or along the mastering of mediation skills and techniques, could be an enhancement and advantages to implement a person to be more potential in advancing his way to become a good mediator. Many necessary and important qualities are suggested from various western theories and perspectives. Many of those are similar to some Buddhist concepts such as Kalyāṇamitta-Dhamma. These seven qualities of a good friend can be applied into various means of life as well as the foundational qualities of a mediator. Acting like a good friend who tries to help and maintain relationship of all sides, a person who wants to become a mediator, an amateur, or a professional one can apply these seven qualities of Kalyāṇamitta-Dhamma and internalize them. These qualities -



endearing, worthy of respect, inspiring, capable of speaking effectively, patient with words, capable of expounding on the profound, and not leading in wrongful ways - can be gradually practiced and developed until they become internalized. The internal qualities, then, would reflect outwardly into effectiveness in speech and action which would greatly help a person to master technical skills with ease and perform his work as a mediator more effectively.

Conclusions

In a process of mediation, a mediator is like a facilitator, a counselor, or even a friend who tries to help all parties of disputants understand the needs of one another, create good atmosphere, regain relationship, and resolve the conflict by reaching the agreement of their own decision. Being a mediator has to be trained to have certain skills in handling the process of mediation. However, some foundational qualities that a mediator possesses will be advantageous in acquiring mediation skills and in managing the process of mediation. There are many qualities of a mediator from western perspective as guidelines in cultivating or using as a checklist for an effective mediator. As for Buddhist perspective, the concept of the good friends presents seven qualities of a true friend which can be comparable to those qualities from western viewpoint. Thus, a Buddhist mediator or those who have interest in Buddhism can rely on these seven qualities of the good friends as foundational qualities of a mediator. These seven qualities, if cultivated in a person, would be beneficial for him in acquiring more skills of mediation and becoming an effective and compassionate mediator who is a true friend for all parties.

References

- Bowling, D., & Hoffman, D. (2000). **Bringing Peace into the Room: The Personal Qualities of the Mediator and Their Impact on the Mediation.** *Negotiation Journal*, 16, 5–28.
- Collins, H. (2005). **The most important personal qualities a mediator needs.** Retrieved, July 15, 2022, from <https://www.icfml.org/uploads/2020/03/collins2005.pdf>.
- Fraser, Wilson and P.C. Bryan. (2017). **5 Characteristics of a Great Mediator.** Retrieved July 15, 2022, from <https://fwblawtx.com/5-characteristics-great-mediator/>.
- Imperati, Sam. (2020). Traits of a **‘Mediator. Mediate.com: Everything Mediation.** Retrieved, July 15, 2022, from <https://www.mediate.com/articles/imperati1.cfm>.
- Lande, J., & Wohl, R. (2006). **Listening to Experienced Users.** *Dispute Resolution Magazine*, 13, 18.
- McCorkle, Suzanne and Melanie J. Reese. (2018). **Mediation Theory and Practice.** (3rded.). California: SAGE Publications, Inc.
- Moore, Christopher W. (2014) **The Mediation Process: Practical Strategies for Resolving Conflict.** (4thed.). California: Jossey-Bass.
- Payutto, P.A. (2017), Translated by Bruce Evans. **A Constitution for Living: Buddhist Principles for a Fruitful and Harmonious Life.** Bangkok: Palidham.
- PON Staff. (2020). **Mediation Checklist: 5 Questions to Ask When Hiring Mediators.** Program on Negotiation: Harvard Law School. Retrieved July 15, 2022, from <https://www.pon.harvard.edu/daily/mediation/hiring-a-mediator-a-checklist/>.
- Sujato, Bhikkhu. (2018). **Tr. Dutiyamitta Sutta: A Friend** (2nd) (AN 7.37). SuttaCentral. Retrieved July 15, 2022, from <https://suttacentral.net/an7.37/en/sujato>.
- Sujato, Bhikkhu. (2018). **Tr. Kalyanamittadi Vagga.** (AN 1.71). Sutta Central. Retrieved July 15, 2022, from <https://suttacentral.net/an1.71-81/en/sujato>.



THE CONCEPT OF THE DEVELOPMENT FOR STUDENT'S LIFE SKILLS WITH FIVE GROUPS OF EXISTENCE MANAGEMENT

Socdiep Chau¹

Tra Vinh Buddhist Examination Council,
Khmer's Kampuchea Krom¹

Email: socdiepchaukhmerkrom@gmail.com¹

Received: January 31, 2023; **Revised:** April 5, 2023; **Accepted:** May 31, 2023

Abstract

Humans are creatures of the world that constantly train and develop themselves. Co-existence in society humans must be developed, self-improved in accordance with individuals and society. Having good life skills will allow individuals to live happily in society. Students who are at school learn to encourage themselves to improve their life skills, which is one of the important developments of the future in particular, the adoption of Buddhist doctrine as a guide to such development. It will cause physical and mental development, with morality as a directive. Improving students' life skills with five groups of existence management therefore, it integrates Buddhist Dhamma principles with the development of student life skills, aiming to propose about 1) student life skills, 2) five groups of existence management in Buddhist Dhamma principles and 3) the development of student life skills by managing five groups of existence management to present guidelines and knowledge in integrating Buddhist principles in Mahapunnamasutta in Buddhism and adapt to improving the students' life skills, it is the creation of quality graduates according to the mission of higher education institutions.

Keywords: Improve life skills, life skills of students, five groups of existence management

Introduction

Life at the age of being a student is in a period of education, for learning, living and career. Admission to higher education institutions has resulted in students adapting themselves to a new learning society. With a distancing from the family, they live on themselves. There's a stress of studying, friends, relationships with society, as well as the current problems of changing global society. Having good life skills will provide a strong base, allowing students to live a normal and happy life in today's society. Therefore, it is important to promote and develop the potential of students and individuals who have less of life skills, if they experience so-called problems. They will not have enough skills to cope with the situation at full capacity. Students need to be encouraged to learn in order to improve their good living skills to continue their stable lives.

Buddhism is a doctrinal religion that can describe the phenomenon of human life on the basis of causes and effects. The Buddhist doctrine of Lord Buddha can be followed and results shown, even though the passage of doctrine has been over 2600 years ago. The doctrine remains the principle of truth. The Lord Buddha has been teaching the principles of self-improvement, life and mental development. The principle that can be applied to develop skills, the ability to live both secular life and practices to achieve the ultimate goal of life that is supermundane. In particular, a deep understanding of the Buddhist principle of “Khandha”, which is like an understanding of human life. Therefore, the adoption of Buddhist principles related to “Khandha” is used as a management approach to improving the life skills of students. It is a way of promoting normal and happy living and it's also preparing for being adulthood firmly and also an important force for the quality citizens of the nation.

The Skills of Life and Living

Life skills is a term used to describe social psychology skills. It's the ability related to build self-respect and realize and participation in society, human relations, knowledge and understanding of mind and emotion, solution and creative thinking. All these should be practiced. The life skill has been seen important by all nations and also all altogether considering how to develop it and seeing necessary to study for supporting life skill to teenagers. (Department



of Mental Health, World Health Organization, 1999:1-7) In addition, having life skill is an internal skill that will help to effectively face everyday situations and prepare for future adaptation in the future. (Yuvabadadhana Foundation, 2019). Therefore, life skills refer to skill, qualification or psychosocial competence, which is an internal skill that a person can effectively face everyday situations and prepare for adaptation to changes in the future situations, it is an important skill to develop human resources in the global society for men to develop themselves by using ideas, adaptation, making decision, communication, dealing with emotions and stress in solving problems for oneself appropriately. Life skills consist of various skills that result to men for selecting the right things, as well as knowing restraint. Students with life skills will be rational and choose to live in the right way.

Many scholars have divided life skills into different categories (See Department of Mental Health World Health Organization, 1999: 1-7, Parpaipan Pumwuthisarn, 2020, Naksamrit, S., 2018: 41–54. And Office of the Basic Education Commission, UNICEF Thailand and Right to Play Foundation, 2017: 15-16) The researcher studied and organize life skill into 5 categories, those are;

1. Decision making and problems solving skills refer to having the skills or ability to manage or make decisions with things happen require decision-making, considering, analyzing set goals to solve problems, create a solution alternative, evaluate each choice and choose the best way to do what is relevant to life.

2. Creativity and critical thinking skill refers to new forms of thinking processes or cognitive skills, the ability to recognize new ideas and innovations, as well as having thought processes or having the skills to think critically in detail. Including, the ability to distinguish parts into basic or subsections to determine and analyze the connections or relationships of components. It is a step-by-step logical thinking to divide a large data system into sections to analyze the desired causes or goals, which are skills or creative abilities that are valuable and beneficial to life.

3. Communication and relationship skills refer to having the ability or good skills to communicate, effective coordination with other people and bringing success, including having a good art to strengthen relationships with

other people, understanding the views, emotions, feelings of others and also how to use spoken and body language to communicate feelings, thinking of oneself. It also means recognize the thoughts and needs of others, properly positioned appropriate in different situations, using communications that generate good relationships, build cooperation and work happily with others.

4. Self-awareness and regardness skills mean having the ability or skills to know self-aptitude, abilities, strengths, weaknesses. And also, they mean understanding the differences among individuals, knowing oneself, accepting, seeing values, and being proud of oneself and others, having a goal in life and be socially responsible, be attentive, empathy for others and other things in society.

5. Coping with emotions and stress skills refer to having the ability or skills to build understanding and knowledge as much as a person's emotional state, Knowing the causes of stress, knowing how to control emotions and stress, knowing how to relax, knowing avoidance and behavioral modification that will cause unpleasant emotions to be in the right direction.

Life skills are very important to individuals who should be embraced or practiced in this field because life skills are immune to be used consciously. Ones can be able to knowingly adapt to social progress, especially instilling life skills for students in higher education institutions.

For students who are studying in higher education, it is the age of learning to move beyond adulthood who are responsible for their careers and all duties. The individual lifestyle of different ages has different roles defined as in Atthakatha Chitta Samputa Jataka (Khu Cha (Thai) 3/7/05) It describes the 100 years of human beings age which divided into 10 years of each life span time: 1) Manthathasaka is the age of childhood, 2) Khithathasaka is the age of impetuous childhood, 3) Vanathasaka is the age of beauty, 4) Palathasaka is the age of strong body, 5) Panyathasaka is the age of knowledgeable wisdom, 6) Hanithsaka is the age of degeneration, 7) Papparathasaka is the age of the fallen body, 8) Wangkathasaka is the age of bending body 9) Momuhathasaka is an age of fading memory and 10) Sayanathasaka is an age of lying in place. The division of human life is also divided into three span times those are primary age, from birth to 25 years old, which is prepared by studying and finding



experience. Mid age is the age of work from 26-60 years old and last age is the age of self-happiness. The mentioned age separation had been divided differently. (Ratchani Tripipatkul and Suwin Raksat, 2020: 67) The life duration of students who are studying at university is classified in early childhood, during 16 -25 of age, which is the pursuit of success and goals of their own lives, and is also a beauty-loving age according to Wannathasaka age. Then it is necessary that students must be developed those qualities. This is the important way to develop graduate quality for being quality civil by using principles of five groups of existence which is one of important Buddhist Doctrines.

The Five Existence According to the Buddhism

Tripitaka has mentioned many of Buddhist principles named Khan, such as Mahāpunṇamasuttam (Ma.U. (Thai Version) 14/85-90/96 -104), an important Sutta in Sutta Pitaka. The narrative event in this Sutta takes place at the Bubbaram Temple, Savatthi. The name of this Sutta means the Sutta thought by The Lord Buddha on the full moon night or the Uposatha waxing moon day (The Great Sutta). In the night, which is the Buddhist period in which The Buddha gives his teaching to both new and old monks. The Lord Buddha gives all monks the opportunity to ask questions about doubts and The Lord Buddha expresses dhamma to answer them. The cause of this Sutta is in the category “Putchawasika” (Ma.U. (Thai Version) 14, Introduction, Page [31]). The Dhamma described in this Sutta is clearly explaining about the five groups of existence (Khanda). The subject matter has been explained in three main principles. Those are 1) attachment group the cause of attachment group 2) name of the group, cause of the group, The difference between the group and the group attachment and 3) The refrain or refrain from attachment group is abstaining from personality-view of individuality. It means self-attachment which is the way to practice about determination and abstaining from attachment of five groups of existence by considering that the five groups of existence are not permanent, suffering, soulless following to principle of the three characteristics which leads to the ultimate goal that is disaffiliate or Niravarna. This giving sermon is the great because it can lead 60 monks who listen to the Dhamma and sending their minds following to the Dhamma enlighten. The mentioned Sutta is important that describes the existence management step by step and lead to refrain self -attachment.

The group of existence is a component thing which becomes creations. The component things are divided into two kinds those are things that appear to be visible and things which are invisible but feeling by touching emotions and is called abstract. There are five groups of existence: those are 1) corporeality is a component of all concrete images, body and all behaviors, 2) feeling or feeling group that is a feeling occurring from five senses and mind. It may be feeling about happiness, suffering or neutral. 3) Perception or perception group is determination of feeling action. 4) Mental formation or mental formation group is component or qualification of mind which cause to remember feeling and it can be called seasoning of mind and thinking or make action and 5) consciousness or consciousness group is enlightenment of feeling from five perceptions and mind. The five groups of existence related to one another. Corporeality is a part of body and the four abstract is the part of mind joining and becoming life. (Phra Brahmaganabhorn (P. A. Payutto), 2016: 13-22). The characteristics of the five groups of existence even it is in the past, in the future and at the present, internal or external, rough or delicate, bad or elaborate, near or far in any way when it happens that is the group of existence. (S.kha. (Thai Version) 17/48/66-68).

There are three factors that cause category: 1) the four primary elements namely Earth, Water, Fire, and Air which cause the category 2) mental impression affecting to the six emotionally sensations of sense-organs namely the eyes, ears, nose, tongue, body, and mind which are affected and emotional perceptions are formed; eye touching, ears touching, nose touching, tongue touching, body touching and mind touching. Therefore, there are three causes of category; feeling category, perception category, and compounded things, and 3) name and form which cause the consciousness. What makes ego is called the attachment in five groups of category, satisfying causes attachment category. It is called lust aspiration causing the attachment in five groups of category (M.U. (Thai Version) 14/85-90/96 – 104).

The way to erase self and how to enlighten from self or five groups of the attachment category are in Mahāpuṇṇamasuttaṃ (Ma.U. (Thai Version) 14/85-90/96–104). What makes idea and possess things as a self is called the twenty kinds of self-illusion including four kinds of ego in five groups of categories (M.Mu. (Thai Version) 12/460-461/500-502 and S.Kha. (Thai



Version) 17/1/3 -6) the Buddha teaches how to erase self by considering all categories as non-self. Self-illusion must be deleted by the person who understand or listen to the Buddha teaching. Such a person the Buddha calls Noble. The person who never listens to the Buddha teaching may misunderstand as self-illusion.

To erase self is to enlighten in advantage and disadvantage. To avoid from the attachment is to follow the principle of the four noble truths; there are twelve types of knowing and seeing; knowledge of the truths as they are, knowledge of the functions with regard to the respective four noble truths, knowledge of what has been done with regard to the respective four noble truths (V.M. (Thai Version) 4/13-17/20-25). It is noted 1) people have to know that happiness or satisfaction in five groups of categories is suffering 2) people have to erase the cause of the suffering 3) people have to enlighten the Cessation or Extinction of suffering. Those have to consider wisely the five groups of Existence that it is not ours and the five groups of Existence are impermanent, suffering and non-self.

It is known that the five groups of existence in Buddhism are about self-management because Existence is for our life. The Buddha teaches that our life consists of body and mind so that existence management can delete suffering. Development of student's life skills is integrated by five groups of existence management. Development of students' life skills with five groups of existence Management.

To improve students' life skills so that they have internal skills or ability to face everyday situations and to build readiness to cope with the future. It is prepared to create quality graduates with real academic, professional and life skills, all five life skills: decision-making and problem-solving skills, Creative thinking and critical thinking skills, communication and interpersonal skills, self-awareness and empathy skills, and emotional and stress coping skills. Promoting the development of such life skills by using Management of Five groups of existence as an integrated approach includes:

1. Building understanding of students' lives and understanding of Existence: what unites life is five groups of existence, or it is about body and mind. Humans are usually inclined to adhere to their ego or identity. Therefore, we must understand that the five groups of existence formed, it is found that the

five components are nothing. Therefore, the five groups of Existence represents non-self (Phra Brahmaganabhorn (P.A.Payutto), 2016: 25).

It can be seen that the Buddha's teaching can conclude to the five groups of Existence, and each one joins together. The causes why each one appears are included in the five groups of existence, with a section of Sangakkhan called Touching being a key factor that makes the name existence. The Buddha has used concept of the five groups of existence as the answer to the world and life that there is nothing else. They fall under the law of Three Characters (Phra Mahayothin Yothiko, Phra Sophonpattana bundit and Phrakru Suthee Kamphirayan, 2018:144) Students who are of a significant age are moving from adolescence to adulthood. They are moving on to the responsibility of their future career. They are on developing age to develop and manage their goal and want the glory of their lives. Therefore, motivation, reinforcement, and good models are needed to improve their lives in order to reach the goals (Ratchani Tripipatkul and Suwin Raksat, 2020: 68). They must be promoted to develop skills, so they must have an understanding of life about the Existence and knowing how to erase their self, so that they can see the importance of other people, because having good life skills is to see the value of life for both themselves and others as well.

2. Knowing the state of perception (sense-impression) can be seen as life skills associated with promoting the emotional and mental development of students. When the students recognize the object of consciousness they are able to express the five life skills through six sense-organs and six sense-objects namely eye and form, ear and noise, nose and smell, tongue and taste, body and touch, mind and object. A wise man in organs is able to know this perception. (M.U. (Thai Version) 14/126/164–166). Suffering happening is from knowledge or ignorance. These occur according to the factor called the Law of causation (M.U. (Thai Version) 14/126/164-166 and T.M. (Thai Version) 10/95-130/57-76). Everything is a factor of each other. It's the cause of birth, decay, death, incarnation, and rebirth. Mental formation is a factor of the mind, which causes expression of emotions and mind performed into actions that affect all five aspects of life skills called action.

Good deed comes from good action performed by the body, speech and mind. Good practices have good results. Emotional and mental perception with



the correct understanding and expression of five aspects of life skills will result in the expression of the good life skills of the students.

3. A student who is at the age of practicing professional academic knowledge and living skills training should make clear of cognition to achieve wisdom.

In the Mahapunnamasuttra, the management of Existence has been demonstrated to the important role of learning to enlighten, as it notes that “Monk, the Noble who has studied in this discipline, has seen the noble monk, has known of the teaching of the noble one, and well-advised in the teaching of the noble one” (M.U. (Thai Version) 14/87/95). The Buddha values the study, learning, or having wisdom. The person who wants to erase Self-illusion needs to learn the Buddha’s teaching and practice until having wisdom. A person who, if he does not go through the learning process, does not practice meditation, he will not have knowledge of the truth. It is not possible to consider what is true, it will be ignorance, but if a person is educated, learned, listened to the righteous, it will be knowledge to erase the Existence. There are three types of wisdom: 1) Understanding through reasoning: it is wisdom born of contemplation, 2) Understanding acquired by learning: it is wisdom caused by learning, and 3) Understanding through practice: it is wisdom caused by the practice (Phra Brahmaganabhorn (P.A. Payutto), 2010: 96). Knowing of Existence, Clinging, erasing of Existence are also caused by this process of cognitive learning namely knowing, erasing and enlightening. When students learn the true doctrine of study, the true doctrine of practice and the true doctrine of penetration, they are able to understand the expression of good life skills.

Conclusions

Improving students' life skills by the five groups of existence management is a way to integrate Buddhist principles to promote the development of students into qualified graduates. They are able to live in society in a stable and normal way. People, animals, identities are based on the combination of the five groups of existence, developing life skills by building a life's understanding of the five groups of existence consisting of the body and mind, knowing the state of perception of emotions and realizing information to

achieve wisdom are to promote the development of students' life skills to live happily. While in the mundane way, the understanding of the five groups of existence is to motivate the Buddhist to enlighten to the final goal (Niravana).



References

- Mahachulalongkornrajavidyalaya. (2011). **Tripitaka Version of Mahachulalongkornrajavidyalaya**. Published in honour of His Majesty the King on the occasion of the 7th Anniversary of his birthday on December 5, 2011, Bangkok: Mahachulalongkorn rajavidyalaya press.
- Department of Mental Health World Health Organization. (1999). **Partners in Life Skills Education**, (Conclusions from a United Nations Inter-Agency Meeting).
- Office of the Basic Education Commission, **UNICEF Thailand and Right to Play Thailand Foundation**. (2017). (Thai Version), 21st Century Skills Education Teacher Manual Learning management to develop the 21st century life skills. (Published by Office of the Basic Education Commission, UNICEF Thailand and Right to Play Thailand Foundation).
- Parpaipan Pumwuthisarn. (2020). **Life Skills**. Retrieved January 23, 2022 from <https://smarterlifebypsychology.com/2020/03/>.
- Phra Brahmaganabhorn (P.A. Payutto). (2010). **Buddhist Dictionary of The Dhamma Edition**. (18th Edition). Bangkok: Permsab Printing.
- _____. (2016). **Buddhadham**. (45th edition). Bangkok: Plidhamma. (Thai version)
- Phramaha Yothin Yodhiko, Phra Sophonphathanapundit and Phrakru Sudhikhampirayana. (2018). **The Managements of Five Aggregates (Pañca-Khandha) for Problem Solution and Human Development in Buddhism**. *Dhammathas Academic Journal*. 18(3) pp. 137-146.
- Rachanee Tripipatkul and Suvin Ruksut. (2020). **Integration of Life Quality Improvement Plan according to Buddhadhamma**. *Journal of Graduate Studies Review*. 16(1) pp. 63-76.
- Surasit Naksamrit. (2018). (Thai Version), **Development of University Life Skills of Students at Rajabhat Rattanakosin University**. *SDU Research Journal*. 14(1). pp. 41–54.
- Yuvabadadhana Foundation. (2019). **Life Skills: Important things for 21 centuryteenagers**. Retrieved February 10, 2022 from <https://www.yuvabadhanafoundation.org/th>.



LIVING WITH A CERTAIN EXTENT OF UNFAITHFULNESS INDISCIPLINE COULD POTENTIALLY BOMB SOCIETIES BESIDES REPRODUCTIONS

Thupstan Lundup (Nagasena),¹ Surachai Phutchu,² Supat Chaiwan³

Mahabodhi International meditation Centre,
Mahamakuttarajavidyalaya University,
Chiang Rai Buddhist College,
India¹, Thailand²⁻³

Email: nagasena@gmail.com,¹⁻³

Received: January 31, 2023; **Revised:** April 5, 2023; **Accepted:** May 31, 2023

Abstract

The course of living with a certain extent of unfaithful indiscipline could potentially bomb societies besides reproductions or otherwise it is just the bragged personalities. What future will be; let there be it. Whether this world is filthy and profane and humans are so disgusted; that's already good. Existence is not always beautiful, and as such, is it not fun. Extramarital malfeasances though retaliated with all religions could be possible if it is legal as the 2 cases in Thailand by celebrity status and the Ministerial Deputy in Thailand, who practiced legal polygamy. Moreover, there are 12 reasons found in India and in Thailand that extramarital malfeasances are committed, such as early marriage, married for the wrong reasons, inability to deal with changes, becoming parents, physical dissatisfaction like lack of communication, sexuality, loneliness, revenge, unhappiness, constant differences, inability to perform, lack of chemistry, depression, and domestic violence, emotional disconnect, disagreements on core values, differing life priorities, no common interests, need for excitement, personal finances and career advancement. Yet Alexander Pope (1711) cautions that though to err is human (to forgive is divine: four feet can falter while the wise can err; it does not mean humans have to excuse with their errors all the time. Pope further reminds that never act as the fool rush in



where angels fear to tread otherwise he/she would be expelled from paradise like Lucifer to be suffered forever in their minds and hearts in hells. Remember, personal integrity and societies restlessly condemn and sodomize the extramarital malfeasants.

Keywords: The course of living, Unfaithful indiscipline, Bomb Societies, Reproductions

Introduction

The origin of the English word sodomite, a deprecatory term for male homosexuals, and sodomy, which is used in a legal context under the label "crimes against nature" to describe anal or oral sex (particularly homosexual) and bestiality says Shirelle Phelps (2001). This is based upon exegesis of the Biblical text interpreting divine judgement upon Sodom and Gomorrah as punishment for the sin of homosexual sex, though some contemporary scholars dispute this interpretation Some Islamic societies incorporate punishments associated with Sodom and Gomorrah into sharia (Kolig, 2012).

A youth sets tire fire over his girlfriend because of sexual jealousy (Editor of Thairat, 2021), a police sergeant sets tire fire over his wife because of sexual jealousy (Editor of Thai PBS World, 2021), and so many more for just being over-kama. These issues are sensorial and entangled long before Buddhist era and prolonged until these days. However, the allegory of Queen Mallikā, may crucially distort all religiously ethical practices and trustworthiness to all social classes, regardless rich or poor. The Lord Buddha teaches not only kāmesumicchācāra or 'sexual indiscipline but also kāmaguṇa 5 (M.I.85, 173), gihisukha 4 (A.II.69) and gharāvāsa-dhamma 4(S.I.215; Sn.189) and so much more.

Natural and traditionally nuptial sexual affairs beget human reproduction in for the purpose of preserving human lineage. But sexual misconducts welcome more social problems like broken homes, genitally deadly diseases, HIV/AIDS, the pool of genital disease spread. By principle, natural and traditionally nuptial sexual affairs or marriages (The Editors of Encyclopaedia Britannica, 2021) are a legally and socially sanctioned union, usually between a

man and a woman regulated by laws, rules, customs, beliefs, and attitudes that prescribe the rights and duties of the partners and accords status to their offspring (if any). The wedlock universality among diverse cultures and societies is imputed to the numbers of basic personal and social functions with different structure, like sexual regulation and gratification, divisional labour between the sexes, economic production, consumption and personal satisfactory needs for affection, companionship and status.

Nuptial traditions are, to some extent, processed by the beliefs and practices met in societies worldwide. In the Hindu cultures, weddings are highly garnished affairs with several rituals. Weddings are generally dominated by the parents of both parties with cautious astrological calculations. However, most Buddhists marriage remains primarily a secular affair, even though the Buddha offered guidelines for the responsibilities of lay householders. However, after Sodom and Gomorrah being afire, reproduction to save lineage though look immoral has been found in the Genesis 19:30-38 in Lot and His Daughters. (Genesis 19: 30-36)

His Lord Buddha hints that any homosexual and/or lesbian indulging in oral sex, anal sex, or sodomy with boys will, upon their death, be reborn into the evil realms, particularly Hell (M III 179; S I 149; AA II 853). Nevertheless, poisonous social shall usually yield poisonous societies led first by wraths, violence, child abandonment, and broken homes until becoming social catastrophic death. Deviant Kāmesumicchācāra are even wiped out by holy fire like Sodom and Gomorrah as in the Genesis 19:4-27 of the Old Testament still social in societies never recognize such deadly devastation. Modern adultery as “recurrent, intense sexually arousal fantasies, sexual urges, or behaviors generally involving non-human objects, the suffering or humiliation of oneself or one’s partner, children, and non-consenting persons” (Spitzer, 1981, pp. 210-215).

Crimes from sexual jealousy, in brief, found in newspaper each day demonstrate the implications that human beings need reproduction either to prolong their clans with any impurity from other persons or to save faces otherwise there would the cases of a youth sets tire fire over his girlfriend because of sexual jealousy, a police sergeant sets tire fire over his wife because of sexual jealousy. These could be either being humiliated or unlawful



protection of lineage. Saving faces and saving clans could lead to senseless acts while each party may end in either death or imprisonment. Such rewards of sexual hedonism are ill-wishes from natural curses. The aftermath impacts are incalculable among both parties' family members, their neighbors, authority in charges, Ministry of Social Developmental and its departments. However, sexually jealousy should not arise if men can why not women since democracy allows equality. Nevertheless, in real social mood, such utopian idea is unlikely supported.

Sexual: The Bedding Bragging

Warren Beatty in *Bonnie and Clyde* (1967). Legend has it the actor slept with nearly 13,000 women. Men, please stop boasting – sex is more than just a numbers game (Ellen 2018). So then, why mark men out as great in bed by having very many sexual partners? Analyzing 15,000 British men and women to a sex habits survey was conducted by Glasgow University and found that it shocked none when women tended to go low upon numbering sexual partners but men were likely opposite.

The rationale is possible that adulterous females are by propensity harshly judged unlike men. Therefore, boasted high, and sometimes even very high on partner bedding. On *Love Island*, young men claimed to bed with sometimes hundred partners and they were admired like Greek gods. Their belief is that the higher the number, the more successful, desirable and alpha a lover a man must be. But Ellen (2018) is curious whether such boast makes sense and doubtful whether the idea whether the more partners someone has, the more likely he is to be “good” in bed. Too often, such trophy-hunting boasts don't even seem to be about an honest, primal, monogamy-rejecting need for constant variety, rather a (very intriguing) urge to impress other men and women disgusted such boast and bragged personality.

Men are not great sexual performers as bragged regardless their motive, and bedding numbers but good at enticing bedding partners but this contradicts formulaic relationship since it is likely impossible and they are not machines to repetitiously do the same thing with different partner. They never naturally develop their repertoires and with lots of sex does not mean they become

experienced men for long-term relationship. They would be even humiliated when they hear other surpass them and reaction from women would even possible disgust them, concluded Ellen (2018).

Sometime braggers employed overt metacommunication for recognition and applying presence with high-status people though appearing in high class events. Whitbourne, S.K. (2015) recognized that even in disguise the brag doesn't work; people still hate being the recipient, whether they are made to feel inferior in a covert or an overt way. Whitbourne (2015) insists there are 4 signs of insecurity behind the boasting.

They are (1) The insecure person endeavors to make other feels insecure. When one questions one's own self-worth, whether it is around specific person or is that individual always propagating one's strengths? If one in general doesn't feel insecure, but just around certain individuals; they are likely projecting their insecurities over that individual. (2) Showcasing accomplishments is the aim of an insecure individual. Individuals who are consistently bragging on their great lifestyle, or their successes, or elite education, or their cute children are convincing themselves that they are really worthy but in fact they feel inferiority. (3) The insecure person drops the "humblebrag" is too often dropped by insecure individuals. The humblebrag is a brag disguised as a self-derogatory statement often found Facebook like travel complaints due to the importance of his/her job and the "Facebook gloat or triumph." (4) Pessimistic complaints about things by insecure individuals of high insecurity to showcase their high living standards or being a snob to show that they are better than over all with rigorous set of self-assessment criteria.

However, this comes at the price of making everyone else feel less confident and bolstering one's sense of self-efficacy by putting down everyone else is not recommended. A narcissism-based dual trait nature, by literature reviews, comprised covert and overt forms. Many researches explore the two subtypes concerning self-esteem, but few examined narcissistic subtypes and self-efficacy to explore self-report measures of covert narcissism, overt narcissism, self-esteem and self-efficacy conducted with 115 psychology undergraduates. Results reveals that there is no significant relationship between covert and overt narcissism. The covert and overt forms of narcissism are found to significantly contribute to self-efficacy beyond self-esteem. The overt



narcissism positively predicts both self-esteem and self-efficacy beyond self-esteem. On the contrary, covert narcissism is found to negatively predict self-esteem and self-efficacy beyond self-esteem. It is recommended that power is more adaptive subscale. The Special Person subscale is conjoined to higher self-esteem but not self-efficacy, it is then recommended that it forms the maladaptive core of overt narcissism. Exhibitionism is not relative to either self-esteem or self-efficacy. Results appear congruent with past literature, and have given an additional insight into the implications of trait-based narcissism about self-efficacy. Findings recommends that overt narcissism- based trait is a more adaptive construct to each self-concept than covert narcissism.

The Family Roles and Social Institute - Future Centuries

Its role must foster heavenly family relationships, the warm family atmosphere, create a sense of the family mental stability upon living together, be prevailing smiles in the house, have love, care, generosity to help each other and to cultivate a good lifestyle. This begins with the parental roles as good role models, training to teach, cultivate good things for their children, to care to promote the development and maturity of their relationships, have good relationships with family, relatives, friends, and community. The family strength requires self-reliance, emotional, social and psychological development, learning and adaptability to live a good day(s) (Phuwadet Sintabsan, et al, 2020, pp.137-138).

Concepts and Principles of Family and Social Empowerment

According to Buddhist science. Buddhist orthodoxy is the principle of Buddhist teaching stipulated by The Buddha to standardize human conduct (Wasin Inthsara, 2005) divided into 3 levels: in Basic Buddhist ethics, it is meant for the societal peace through applying the Five Precepts (Phra Brahmaganabhorn, 2005). In the Middle Class of Buddhist Ethics, it is to undertake in the principles of social service and social integration. In the Buddhist High Level, it is to develop oneself through the Earth's Dhamma, or the Dhamma World 2, and the eight-fold path of the Buddha's three levels: not doing all evil, making charity a good thing to make their mind sing.

(P.A.Payutto, 2005). This is a level to prevent extramarital malfeasance and social empowerment to avoid adultery.

The Buddhist principle of strengthening Thai society and family has found that the dominance or life of married spouses is a life that requires the principle of fostering a relationship that leads each other to move forward in Dhamma together: it must be a step towards the development of life and it is important to co-ordinate the life of a married spouse and live together sustainably. In terms of the transformation of Thai families based on the concept of family psychology theory, which aims to explain the behavior of the relationship between family members and factors influencing family dynamics. This is a life-cycle relationship with dimensions that point to the family's process of living, or are relevant to interactions with outsiders in different contexts in accordance with appropriate guidelines, and to maintain the balance of family life. Because the person in the family has a moral behavior between each other and nurtures the ethics of the family, with a focus on incubating morality within the mind.

The current state of Thai family and social problems in the 21st Century has found that family problems are an important variable. In the view of married women, the situation is problematic and the development of family relationships. This is due to the changing conditions in the socially variable economy, debts, technologies, home and individual's lifestyle impact, wedlock infidelity, the spousal paranoia from sexual jealousy and suspicious wedlock infidelity- sharing love to another man or woman.

Traditional Buddhism Treats Adultery or Sexual Relations

Traditional Buddhism treats adultery or sexual relations out of wedlock- as a serious transgression that furthers suffering. Viewed as harmful to oneself and others, it is typically contextualized within the framework of the third of five fundamental precepts of Buddhist morality: Buddhists must refrain from taking life, committing theft, indulging in sexual misconduct, giving false speech, and using intoxicants. These guidelines form the basis of Buddhist morality for both the laity and the clergy, and what defines sexual misconduct varies between the two groups. Monks and nuns are expected to be chaste, while



the laity is, above all, enjoined to avoid sex with another's partner-marriage or a formalized union being the proper context for sexual relations between two people. With married couples, sexual misconduct is more largely construed beyond sex and out of wedlock to include such misbehaviors as intercourse with or through an improper part of the body, at an improper place or time, or with an instrument. Overall, the primary focus of the third rule is twofold: to avoid causing harm to others through one's sexual and deceitful behavior, and to constrain one's own sexual desire.

Extramarital malfeasants act as the fool rush in where angels fear to tread say Alexander Pope (1711). The inexperienced or rash people attempt things that more experienced people avoid (Pope,1711). Extramarital malfeasants is similar to fools who ignore the consequences of their own foolish acts. Lucifer (the devil) is a fool to rush in an attempt to conquest or take over God and Heaven. At the same time, the good angels fear to even tread in Lucifer's footsteps for fear of being expelled from Heaven. The way the devil and his evil following angels did! now these angels are held in chains till the day if judgement.

Modern example: a fool will disobey God and suffer the wrath of God; a Christian will obey God for fear of treading on the path of unrighteousness! The gear of the Lord is the beginning of wisdom and understanding! Fools ignore how great and powerful God is and how in His anger; they can be destroyed-Matthew 10:28. It is analogous to Buddhist Ethics which extramarital malfeasants commit.

Twelve Reasons Why People Commit Extramarital Adultery

It could be excuses but possible but usually when being drunken or stresses from home during pregnancy and during the hypoactive sexual desire disorder in either-parties. But twelve reasons why people have extramarital affairs reported Kaushik (2017/2021), Huffington Post India. Having extramarital affairs, regardless of their socioeconomic background or location or other reasons. Here are 12 possible or rational reasons why individuals satiate in an extramarital-misconducts and never feel guilty of such misconducts. They are, (1) early marriage during 20s and meet monotony affairs until 30s so they

excuse to have new excitement and thrill in infidel dating internationally rejected and may lead to more deadly mental health. (2) Married for the wrong reasons under pressures of their families and castes but Danois (2013) cautions if one marries for money, one will pay for marriage life. (3) Inability to deal with changes such as serious illness in the family, death, loss of employment, financial loss, etc. either party may find more comfort in the arms of someone new. Similarly, Douglas La Bier (2012/2021) contends that when there's an incapacitated spouse one's partner is permanently incapacitated, mentally and/or physically; it is possible that either party would enliven their extramarital affairs even under condemnation. (4) Becoming parents, particularly women give their 200% to be mothers and leave their husbands behind and several men who suddenly feel lost and unimportant at home, and indulge in extramarital affairs. (5) Physical dissatisfaction - This is probably one of the most common reasons for people to get involved in an extramarital affair. A list of a few things that causes adultery, which are lack of communication, sexuality, loneliness, revenge, unhappiness, constant differences, inability to perform, lack of chemistry, depression, and domestic violence (Wake Counseling & Mediation Admin., 2017) (6) Emotional disconnect. Sometimes a couple grows emotionally disconnected from each other, the top reasons being lack of time and lack of communication with each other. (Wake Counseling & Mediation Admin., 2017). (7) Disagreements on core values-when core values are tested and decision-making has to be made but it may not serve the family particularly the partners which can lead to irreconcilable differences, which triggers an extramarital affair. (8) Differing life priorities - if being so different that it becomes tough to live together and agree on even daily basic things. This can be a catalyst for an extramarital affair. Some marry believing that it can advance their career. (9) No common interests-one will end up not spending enough time together but interacting with others and gradually begins a bond with those who share the same interests, which could lead to extramarital affairs. (10) Need for excitement-it is to break boredom, monotony and drudgery of everyday life that is the reason for an extramarital-affairs and just for fun, or for a change or for some excitement. (11) Personal finances-excess debts and liabilities, and anyone who can give some financial support is welcome and this can lead to an extramarital affair. And (12) Career advancement-sad but true that some people get into a relationship simply because they believe it can advance their career but could be lifelong issues with guilt and distrust. Extramarital misconducts spare none and harm all.



Unfaithful Indiscipline Phenomena: A Case Study in Thailand

Marital infidelity is a hard (and illegal) habit to give up in Thailand (Thai PBS Directorial Team, 2021). This is the evidence that wedlock infidelity among authorities is prevalent. Surveys show infidelity is still a commonplace practice in Thailand. But if believing cheating on spouses carries no penalties, please think again. Thai law protects the sanctity of wedding vows, and adulterers can face a hefty fine and other, even stricter penalties particularly it threatens career advancement.

Both the Royal Thai Army (RTA) and the Royal Thai Police announced that any members found spousal unfaithful would face disciplinary action. Harsher penalties apply if the offence is repeated or if there are signs of domestic violence. Just last month (February 2021), a junior soldier had been disciplined twice and lost his bonus for failing to be a “model citizen”. This was after his legal spouse complained that her husband was openly conducting a relationship with another woman and abusing her in other ways, too. The Civil Service Commission, can fire and confiscate their state pension if caught engaging in extramarital affairs. This rule is also applicable to common-law relationships.

Even though Thai law protects marriages, Thais were found to be most unfaithful nationality in a 2012 survey of 29,000 people in 36 countries conducted by condom manufacturer Durex. Dating website, Match.com, reported similar findings in its survey on infidelity. Thais’ casual attitude towards marital fidelity is perhaps best illustrated by the constant stream of headline-making celebrity “scandals”. It is no secret that many high-profile Thais like to have more than one partner in their life like the case of Actress Tanyares Engtrakul often makes headlines for trying to rein in her wayward husband, Sanchai “Peck” Engtrakul. Deputy Agriculture and Cooperatives Minister Thamanat Prompow has openly declared he has two wives. When registering his assets before taking his Cabinet post in 2019, he identified Arisara Prompow as his legal spouse and former Miss Thailand Tanaporn Srivirach as his common-law wife. Polygamy was accepted practice in Thailand for centuries, before it was banned in 1935-a few years after the 1932 Siamese

Revolution. Polygamist affairs are legal and there is no need to disguisedly behave extramarital misconducts.

Thai government officials suspected, with sufficient evidence, of committing adultery, sexual harassment or sexual assault will be suspended from government service without pay, pending investigation, under a new ethical and disciplinary code of conduct approved by the cabinet on Tuesday. The ethical and disciplinary code, which was proposed by the Office of the Civil Service Commission, also mandates that any government official who uses social media for sexual harassment or other sexual violations will also be subject to suspension without pay. Deputy government spokesperson Ms. Ratchada Thanadirek said that such offences are regarded as gross breaches of discipline or ethical violations and it is the duty and responsibility of the immediate superior of the official concerned to conduct a fact-finding probe and to take immediate disciplinary action. She said that Prime Minister Prayut Chan-o-cha has attached special importance to this issue and suggested that the officials implicated in such offences should be suspended from service without pay pending the outcome of an investigation (Thai PBS World, 2021).

In the Views of Religions

Extramarital sex occurs when a married person engages in sexual activity with someone other than his or her spouse. The term may be applied to the situation of a single person having sex with a married person. From a religious perspective, it could refer to sex between people who are not in a conjugal relationship. Where extramarital sexual relations breach a sexual norm, it may be referred to as adultery (sexual acts between a married person and a person other than the spouse), fornication (sexual acts between unmarried people), philandery, or infidelity. These terms imply moral or religious consequences, whether in civil law or religious law.

Christianity teaches that extramarital sex is immoral and sin. Scriptural foundations for this teaching are passages like 1 Corinthians 6:9–10: “Or do you not know that wrongdoers will not inherit the kingdom of God? Do not be deceived: Neither the sexually immoral nor idolaters nor adulterers nor men who have sex with men nor thieves nor the greedy nor drunkards nor slanderers nor



swindlers will inherit the kingdom of God.” In Christian marriage, husband and wife publicly promise fidelity to each other until death. Adultery contradicts this promise. Hinduism condemns extramarital sex as sin (Bansi Pandit, 2001). Traditional interpretations of Islamic law (or Sharia) prescribe severe punishments for zina, or extramarital sex, by both men and women. Premarital sex could be punished by up to 100 lashes, while adultery is punishable by stoning (but this punishment is no longer common). The act of sexual penetration must, however, be attested by at least four male Muslim witnesses of good character, the accused has a right to testify in court, the suspect's word or testimony is required to hold the most weight in the eyes of the judge(s), punishments are reserved to the legal authorities and the law states that false accusations are to be punished severely. The former regulations also make some Muslims believe, that the process's goal was to eventually abolish the physical penalties relating to acts of fornication and adultery that were already present within many societies around the world when Islamic teachings first arose. According to this view, the principles are so rigorous in their search for evidence, that they create the near impossibility of being able to reach a verdict that goes against the suspect in any manner. The Torah in Judaism prescribes the death penalty through stoning for adultery (Deuteronomy 22:23–27), which is defined as having sex with a woman who is married to another man. Two witnesses of good character had to testify in court for the case to be even considered by the judges. Israelite and historic Jewish society was polygynous (one man could have many wives), so the marital status of the man was irrelevant. If a woman, however, is unmarried, a sexual relationship, though highly immoral and sinful from the religion's point of view, is not considered to be adultery, and therefore not punishable by death, but by lashing. Any physical punishments for any sins were in effect at the times of Judges and the Holy Temple. Now, any physical punishment is prohibited by Judaism—as no proper judicial process can be provided until the Holy Temple is rebuilt by the Messiah.

Conclusions

Extramarital sex is when a married person enters sexual activity with other persons than his or her spouse. From a religious perspective, it could refer to sex between people who are not in a conjugal relationship. Where extramarital sexual relations breach a sexual norm, it may be referred to as

adultery (sexual acts between a married person and a person other than the spouse), fornication (sexual acts between unmarried people), philandery, or infidelity. These terms imply moral or religious consequences, whether in civil law or religious law. Every religion is against this malfeasance. However, Warren Beatty in *Bonnie and Clyde* (1967) plead men to stop boasting and bragging about bedding with nearly 13,000 women or more or haremizing since it is confirmed by Ellen (2018). Nevertheless, polygamy is possible and legible in some countries like a celebrity Tanyares Engrakul and Deputy Agriculture and Cooperatives Minister Thamanat Prompow in Thailand. Extramarital misconduct is possible and brings peace of mind when physical dissatisfaction like lack of communication, sexuality, loneliness, revenge, unhappiness, constant differences, inability to perform, lack of chemistry, depression, and domestic violence (Wake Counseling & Mediation Admin., 2017). Still in ethical perspectives in every religion, they are against such extramarital malfeasance and never promote it.



References

- Alexander Pope (1711). **An Essay on Criticism, Part II in Gary Martin. Meanings and Origins.** Phrase finder Website. (Online). Source: <https://www.phrases.org.html>. (1998).
- Bansi Pandit. (2001). **The Hindu Mind: Fundamentals of Hindu Religion and Philosophy for All Ages**, [New Age Books, India; January 1, 2001], p. 361).
- Barbara Ellen. **Men, please stop boasting – sex is more than just a numbers game.** The Guardian. (Online) source: <https://www.theguardian.com/commentisfree>, [Sun 29 Jul 2018].
- Danois, Diane L. **Top 5 Wrong Reasons We Marry the Wrong Person.** Huff Post. (Online). Source: https://www.huffpost.com/entry/did-you-marry-the-wrong-p_b_3381237. (August 6, 2013 updated 14 March 2021).
- David Newton (2009). **Gay and Lesbian Rights: A Reference Handbook**, Second Edition. ABC-CLIO. p. 85. ISBN 978-1598843071. Retrieved 14 March 2021
- Directorial Team. **Marital infidelity a hard (and illegal) habit to give up in Thailand.** Thai PBS World. TV Broadcasting: March 3, 2021. Source: <https://www.thaipbsworld.com/marital-infidelity-a-hard-and-illegal-habit-to-give-up-in-thailand/>
- Editor, (2021). **A Police Sergeant Confess Setting Tire Fire over His Wife on Sexual Jealousy.** Thai PBS. [Online] source: <https://today.line>. [14 March 14, 2021].
- Editor. (2021). **Youth of 18 Jealous His Girlfriend of 19 Crushed Her Neck and Sets Tire-fire in Remote Forest.** Thairat [online], Source: <https://www.thairath.co.th/news/local/north/2046712>, [9 March 2021]
- Faculty Team. **The Psychology of Bragging.** AIPC [Australian Institute of Professional Counsellors], [Online]. Source: <https://www.counsellingconnection.comthe-psychology-of-bragging/>. (November 14, 2019).
- Kaushik, Nischala Murthy. **12 reasons why people have extramarital affairs.** Huffington Post India. (Online). Source: <https://timesofindia.indiatimes.com/12-reasons-why-people-have-extra-marital-affairs/> Nov 23, 2017, accessed 14 March 2021].
- Kolig, Erich. **Conservative Islam: A Cultural Anthropology.** [2012 p. 160.]
- La Bier, Douglas. **4 Reasons People Have Affairs That Might Not Be So Bad:**

- The complicated psychological motives of some who stray.** Psychologytoday. (Online). Source: <https://www.psychologytoday.com/us/blog/the-new-resilience/201206/4-reasons-people-have-affairs-might-not-be-so-bad>. (20 June 2012, updated 14 March 2021).
- Phra Brahmaganabhorn (P.A. Payutto). **Thai Buddhism: in the Buddhist world.** 10th ed. (Bangkok: Mahachulalongkornrajavidyalaya, 2005).
- Phuwadet Sintabsan, Sutas Arsanachai, Phra Santas Kamphirapanyo. **Buddhist Ethics: the concepts and principles to strengthen of strong family and social Thailand in the 21st century.** Asia Pacific Journal of Religions and Cultures. (Volume 4 No. 2, 2 December 2020 p. 137-138).
- Scheb, John & John Scheb II. **Criminal Law and Procedure.** Cengage Learning. [2013, p. 185. ISBN 978-1285546131.
- Shirelle Phelps. **World of Criminal Justice: N-Z.** Gale Group. (2001, p. 686). ISBN 0787650730. Retrieved January 13, 2014.
- Spitzer, R. L. **The Diagnostic Status of Homosexuality in DSM-III: a reformation of the issues.** American Journal of Psychiatry. Vol. 138, No. 2, March 1981 pp. 210-215.
- Staff. **“Sodom and Gomorrah: A Story about Sin and Judgment”.** Zondervan. Retrieved April 19, 2019.
- The Editors. Marriage. **Encyclopaedia Britannica.** (Online). <https://www.britannica.com/topic/marriage> (12 February 2021).
- Wake Counseling & Mediation Admin. **Read This Before You Decide To Get Involved In An Extramarital Affair.** Wake Counselling. (Online). Source: <https://www.wakecounseling.com/therapy-blog/involved-in-an-extramarital-affair>, (September 27, 2017 accessed on 14 March 2021).
- Phuwadet Sintabsan, Sutas Arsanachai, and Phra Santas Kamphirapanyo. **Buddhist Ethics: the concepts and principles to strengthen of strong family and social Thailand in the 21st century.** Asia Pacific Journal of Religions and Cultures. (Volume 4 No. 2, 2 December 2020 p.134-144).
- Whitbourne, Susan Krauss Whitbourne, (2015). **4 Signs That Someone Is Insecure....and what narcissism has to do with it.** Psychologytoday. (Online). Source: <https://www.psychologytoday.com/> (17, November 2015).



SEXUAL MISCONDUCT: THE POISONOUS SOCIAL

Prakob Chaibuntan¹

Assumption University (ABAC)
Thailand¹

Email: prakobchb@gmail.com

Received: January 31, 2023; **Revised:** April 5, 2023; **Accepted:** May 31, 2023

Abstract

Family violence, abandonment of children and finally broken homes until becoming social catastrophes which are only temporally break by heavenly fire like Sodom and Gomorrah as in the Genesis 19 of the Old Testament of Christianity. Yet even being destroyed, such malfeasance dies hard. Genital indiscipline, the third precept in the Buddhist doctrine means sensual pleasures with another's wife or someone's husband and in the sutta, it is referred to having sex with a prohibited person. The remarking in sexual misconduct is demanded to directly and indirectly avoid and forbidden in the five precepts, the eight precepts and the ten precepts. Remarkably, sexual misconduct acts in Buddhism are compared to the acts of a hungry dog, burns by mal-carrying a blazing grass torch, a burning pit, a speedily faded dream, a show-off vanity, a fruit tree risky to be climbed and cut by rogues, a risky meat chopping block, a painful wound pierced by spear or a lance and an endangering snakehead. No poisonous trees yield non-poisonous fruits. Similarly, poisonous social shall yield poisonous societies led first by family wraths.

Keywords: Sexual misconduct, Poisonous Social

Introduction

No poisonous trees yield non-poisonous fruits. Similarly, poisonous social shall yield poisonous societies led first by family wraths, family violence,

abandonment of children and finally broken homes until becoming social catastrophes. His Lord Buddha hints that any homosexual and/or lesbian indulging in oral sex, anal sex, or sodomy with boys will, upon their death, be reborn into the evil realms, particularly Hell (M III 179; S I 149; AA II 853). Sexual misconduct and deviances are even devastated by holy fire like Sodom and Gomorrah as in the Genesis 19:4-27 of the Old Testament still they are just temporally halted only. Even misconducts and deviances die hard and consecrate mega-social-ills; yet some followers of these beliefs enjoy. They adore not just normal misconduct and human-rights deviances but skype deeper into pro-human-rights paraphilia disorders or sexual perversions to venture new sexual dishes. The ‘American Journal of Psychiatry’ in 1981, explained it as “recurrent, intense sexually arousing fantasies, sexual urges, or behaviors generally involving non-human objects, the suffering or humiliation of oneself or one’s partner, children, and non-consenting persons” (Spitzer, 1981, pp. 210-215).

The Diagnostic and Statistical Manual of Mental Disorders classifies sexual deviance in to five groups: 1) The DSM-I (1952) is sexual deviance as a disorder of personality in the sociopathic subtype, which includes: homosexuality, paedophilia, transvestism, fetishism, rape, sexual sadism, mutilation and sexual assault” Aggrawal, 2008, p. 47). 2) The DSM-II (1968) resumes to use the word ‘sexual deviances’, which are homosexuality or sexual orientation disturbance, fetishism, pedophilia, transvestitism, voyeurism, exhibitionism, masochism, sexual sadism, necrophilia, and other sexual deviance. The DSM-III-R (1987) has previously used the term ‘psychosexual disorder’, but renamed this into a broader category of sexual disorders, including: renaming unusual paraphilia as paraphilia NOS (not otherwise specified), renaming transvestism to transvestism fetishes, and added up frotteurism while moving zoophilia to the NOS group. Seven non-exhaustive examples are provided on NOS paraphilias, and apart from zoophilia, there were phone scatologia or obscene phone calls, necrophilia, partialism, coprophilia, klismaphilia and Europhilia.

In 1994, the DSM-IV (1994) has kept the sexual disorders category of paraphilias, but added up a broader category: ‘gender and sexual identity disorders’, which embraces the previous list. The DSM-IV has kept the same sort of paraphilias enlisted in DSM-III-R and the NOS examples, but altered the



descriptions of some particular types. The DSM-IV-TR defines paraphilias as: “recurrent, intense sexually arousing fantasies, sexual urges or behaviors generally involving: 1) nonhuman objects, 2) the suffering or humiliation of oneself or one’s partner, 3) children or other non-consenting persons that occurs over a period of 6 months”, that: 4.1) Criterion A, “causes clinically significant distress or impairment in social, occupational or other important areas of functioning”, 4.2) Criterion B, the DSM-IV-TR has eight definite paraphilic disorders, which are: fetishism, exhibitionism, pedophilia, frotteurism, sexual masochism, sadism, transvestism fetishes, voyeurism and adding the residual category, paraphilia NOS. Criterion B is different in frotteurism, exhibitionism and pedophilia adding the act on these impulses, but for sadism, it is and act on these impulses with a non-consenting individual. The DSM-V, the paraphilias sub-workgroup agreed with a “consensus that paraphilias are not ipso facto psychiatric disorders”, and advised “that the DSM-V to make a distinction between paraphilias and paraphilic disorders”. A paraphilia by itself would not automatically justify or require psychiatric intervention. A paraphilic disorder is a paraphilia that causes distress or impairment to the individual or harm to others. One would ascertain a paraphilia according to the nature of the urges, fantasies, or behaviors but diagnose a paraphilic disorder on the basis of distress and impairment. In this concept, having a paraphilia would be a necessary but not a sufficient condition for having a paraphilic disorder”. The ‘Rationale’ of any paraphilia in the e- DSM-V draft persists, “This approach leaves intact the distinction between normative and non-normative sexual behavior, which could be important to researchers, but without automatically labeling non-normative sexual behavior as psychopathological” (Laws & O’ Donohue, 2008, p. 386).

Sexual misconduct and pro-human rights paraphilia disorders or sexual perversions begin from mental disorder to rape, to masochism and unthinkable sexual possibilities. Sociologically, the major causes of sexual misconduct and sexual deviance could have come from traditionalism, social values, behavioral aims, conflict of love, irresponsiveness and misbiogenetics, while Hick claims evil rises from physical and psychological suffering, selfishness and greed. Buddhism believes that evils like misconduct and deviance are caused by ignorance, volition, consciousness, name-and-form, the six-fold sense, contact, sensation, craving, attachment, growing to be karmic force, like volitional formations, and rebirth consciousness (D II 56). The concepts of Buddhist ethics on ‘sexual misconduct’ and philosophical proposition of genital malfeasances or

perversion in texts, and contemporary Buddhist sexual ethics, need to be revisited, on the basis of moral criteria held in the ‘five precepts’, especially the ‘third precept’, in order to regain the moral principle of ‘genital malfeasances’ with its criteria of violation; the dilemmas within Buddhist ethics on its avoidances and scholarly alternative perspectives debates about genital malfeasances.

Moral Principle of Sexual Misconduct and Criteria of Violation

The origin of sexual misconduct, *Kāma* in Pali means gratification, sensuality, initiative, lustfulness and desire (VinA I 145). However, what is wrong is elucidated. It is referred to having sex with a prohibited person (Maṅgal II 204). Buddha evidently defined genital malfeasances, and he also emphasized the criteria of sexual misconduct in his teachings about abstinence of sexual misconduct, as below:

“One conducts oneself wrongly in matters of sex; one has intercourse with those under the protection of father, mother, brother, sister, relatives or clan, or of their religious community; or with those promised to someone else protected by law, and even with those betrothed with a garland.” (M I 291)

The Buddhism maintains four rudiments to palpably ascertain ‘genital malfeasances as in Maṅgalaṭṭhadīpanī (Maṅgal II 205) in four elements: 1) individuals impermissible to have sex with the prohibited persons; 2) having impious thoughts to have sex with the prohibited person; 3) attempting to have sexual affairs, and, 4) already engaged in sexual affairs. The forbidden women for men as of the first element are twenty classes of women who must not be violated beginning with, i.e. The ten types of the wife and they are 1) slavery-girls; 2) spouses with willingness; 3) wealth and properties-gained spouses; 4) apparels-gained spouses; 5) nuptial ceremony-consecrated spouses; 6) being spouses by men unloading freights from their head; 7) slave-status spouses; 8) hired spouses; 9) slave-taken spouses, and 10) temporal couples. The two categories protected by customs or religious life and by laws are 11) the engaged girls, and 12) the engaged girls since in the womb. Another eight categories are girls under guardianship of their parents and affinity kinships, who are 13) girls



under the maternal protection;14) girls under paternal protection;15) girls under sibling protection (either elder brother/sisters); 16) girls under guardianship of either the elder/younger brothers;17) girls under guardianship of the fathers and the mothers;18) girls under guardianship of the relatives; 19) girls under guardianship of either the clan or the race; and 20) girls under guardianship of the religious persons (DhsA 98).

Twenty classes of woman are disallowed by Buddhism but just two types of man are disallowed, i.e. men not being their husbands and men guarded by traditions or religions. In the patriarchal era, women are easily taken advantages. As such third precept is enacted to safeguard women while shortening choices for men to beguile them. Buddhism endeavor to liberate sex discrimination through rationale, fact and precepts. However, 'genital malfeasances, is not decided by one-side but the consent of both. Thousands of men never fear deadly punishment like lapidating or stoning or their miseries in afterlife even many extreme Islamic countries and Brunei has recently announced and imposed lapidating or stoning.

The author contends that Buddha and his disciples are dedicating to explain the road to everlasting happiness to their believers. On the contrary, some of them choose to enjoy long-life worldly hells. They use their human rights freewill to unfree their own born free human rights. The 'no-otherwise wrong' statement of Buddha is so vivid that the Theravāda scholars have to add intention, psychological drives and situations, whereas the Mahāyāna scholars believe that super human-right deviance or perversion is not wrong, if it comes from ignorance. The sexual malfeasants then comprehend that it is incorrect if they disagree with perverse sex that gives sensual pleasure. The author is inquisitive that occidental religious scholars, Mahāyāna scholars and Theravāda scholars have no unanimous agreement on the taxonomy of genital malfeasances, could common people differentiate such malfeasances and what those malfeasants do, in what they have committed with the excuse of, human rights, freewill and liberty but disregarded lethal consequences left to social ills? Humans admire liberty in order to allow themselves to be enslaved in the dukkha freewill.

Buddhist Ethics and the Dilemma on its Avoidances

Walshe (2006) claims sex circled around the sense of sin is extensively debated. Sexual affairs simply for pleasure by the puritans are ‘sinful’. The pessimists see that ‘sin’ itself is possibly senseless and meaningless. They further that sexual pleasure is not evil but lawful and, in principle everyone has a right to it. Christians with an unsound or sound background are blind to the puritanical sense. Even devout Buddhists may not have a clear explanation of sexual misconducts or perversions, neither being too technical or too incomprehensible, especially in clarifying about kamma which some Buddhists may take it for granted. Extramarital misconduct; spousal infidelity and sexual deviance quake societies. These dilemmas are sensitive and complicated problems since before Buddha’s epoch until today. Sexual misconduct and deviance, such in the case of Queen Mallikā, critically challenge Buddhist ethical practices and ethical accountability, not only for married couples, but also amongst the royal courts, monks and common laities, because of the misunderstanding of Buddhist teachings on sexual misconduct and deviances in texts and commentaries (DhA.iii.119ff). Critiques should be made about *kāmesumicchācāra*, so as to help medicate social malaise.

Its avoidance is to cut carnal desires for evil deeds. Saṅgharakkhita claims that genital malfeasances involve other kinds of corporeal desires, such as over consumption under the individual five senses. Yet, Buddhakosacarya, contends that sexual misconduct focuses just ‘the affair’. Self-development ideally in Buddhism is to achieve enlightenment- the detachment from any erotic activities or to accept celibacy as nuns and monks. Theravāda permits time-based celibacy as customarily practiced for young men to become monk before marriage. A better option is to scope sexual acts within moral limits, and evade sexual malfeasance altogether. The third precept is to motivate avoidance of rape, adultery and abduction. Adultery is the infringement of the wedding vows. Homosexuality and fornication are under widely controversial debates. Occidental Buddhists prefer liberality, whereas Theravāda prefers conservativeness, but Buddhists in Tibet seem to prefer the moderation though they are customarily free about sex. It appears; “your profligacy is bad but my profligacy is harmless and acceptable, just on the edge of sinfulness” and “sex is



the natural, fairly fondling and validated on personal liberty”. Sex fabricates the world, but genital malfeasance spoils it (Harvey, 2007).

It is the failure of ordination process as: (1) children are forced to enter monkhood unconscious of their sexual misbehaviors, which is against the Vināya. (2) The abbots though knowing such misbehavior allow ordination. Progressive monks believe that monks such behaving but they can also behave piously and they are met with reticence from most monks, most homosexual monks and novices. This is incorrect but the Vināya must be applied and explaining public to comprehend what leads to such things. If the case been overlooked, the problems will never be ended. However, teaching Vināya to people is critical particularly the ordination. Had the Buddhists understood; the good ones would be ordained rather than the unfit ones. Buddhism should not encounter such dilemmas like today. Monks should be selective and exemplary worldly and religiously to all ordinary people.

Fire never ends fire, and analogously sexual fire never ends having fiery sex. War never ends war and violence never ends violence; abusers will go on abusing. The researcher observes that if sex is fire, he is justified to prohibit his followers to avoid getting burned, or analogously discover non-tranquillity. His criterion is simplified reasonably, that fire never does not burn and never extinguishes its own diffusion. Fire never ends fire. Therefore, illegal sex or sexual misconduct must be extinguished at first, as a Thai proverb says; “Nip something in the bud. Any misconduct is in itself wrong and never initially harmonises the abuser with the victim, but the worst is that misconduct disharmonises the abuser group and the victim group, and finally disharmonising communities. It is then rational that Buddha imperatively uses the word ‘no’ sexual misconduct, and uses the word ‘wrong’ ethically and traditionally, to have sexual misconduct with guarded persons.

In summary, sexual affairs just for pleasure are ‘sinful’. Pessimists believe ‘sin’ is meaningless and senseless, is not evil but legitimate and all own the rights to it. Marital infidelity and sexual perversion quaver societies. Sexual dilemmas are complicated and sensitive since before Buddha’s time until this moment. ‘Sexual misconduct and perversion, such in the case of Queen Mallikā, deadly challenge Buddhist ethics not only for wedding couples, but also the

royals, religious persons and seculars, because of the misled Buddhist teachings on kāmesumicchācāra or genital parody. (DhA.iii.119ff). Western Buddhists like liberality; Theravāda admires conservativeness, but the Mahayana and the Vajrayāna prefer the moderation though they are customarily free about sex. Saṅgharakkhita advocates that genital misconducts and perversion involve corporeal desires the personal five senses. Its avoidance is to end sensual desires for wicked deeds. Fire never ends fire, and similarly sex never ends sex but more sex.

Scholarly Alternative Perspective Debates on Sexual Misconduct

Homosexual affairs have not been labelled by Buddhism at the early age, because the subjects were not informed. They are rigidly prohibited in the later Buddhist traditions (Hurvitz, tr. 1976, p. 209; Davids, tr. 1975, p. 48). Customs, cultures, traditions, and thinkers distinguished sexual orientation even in the Buddhist practices. The American Psychiatric Association, 2008, p.56) has classified five sexual deviances since 1952 until 2008 with 27 deviances, as described in 'The Diagnostic and Statistical Manual of Mental Disorders I-V TR. Yet, male-male sex is found in the Vināya Piṭaka or the ascetic code of practices proscribed for monks regarding sexual activities.

Dalai Lama's Perspectives - Gampopa (1079-1153) convinces that anal or oral sexes with any genders are improper sexual behavior. Longchenpa (1308-1363) includes masturbation while Je Tsongkhapa (1357–1419) accept them. On the contrary, Lama Thubten Yeshe (1981) does not think homosexuality is sexual misdeed. However, the current Dalai Lama Tenzin Gyatso (1994/1997/1998/1999/2007) maintains that improper sexual acts include lesbian, gay sex, lesbian and any sexes and not only penis-vagina acts with one's own monogamous partner, oral sex, anal sex, and masturbation if unharmed each other. He is unclear about sexual deviance, or he would not want to dig deep into details because they are personal. However, he seems to say that any type of sexual misconduct (natural or deviant) is wrong (Hacker, 2003, p. 47).

The utilitarians speculate actions are rightful if they augment pleasures and shrink pains, and contrariwise. Deific decision cannot conceptualize wrong



or right but consequences can (Bentham, 1981, p.1). Bentham's hedonic calculus contains seven trajectories or elements to measure pleasures and pains. They are 1) intensity - how resilient shall pleasures be? 2) Duration-to what extent will pleasures endure? 3) Uncertainty/certainty - how unlikely or likely shall pleasures happen? 4) Remoteness or propinquity – how soon will pleasures happen? 5) Fecundity act - the probability the actions will be needed by the similar sensations. 6) Purity - the plausibility that it will not be drawn by the contradictory sensation, and 7) the extent the people shall be affected by actions. Therefore, sexual perversion for Jeremy Bentham (1748-1832) by his scheme and his 7 vectors is right, to the extent it rises pleasures and it minimizes pains of sexual desires. But it is perilous to be wrong when it meets some vectors, like in 'Duration' (vector 2), the sexual pleasure by perversion shall not last long, because he/she will repeatedly solicit for it. But John Stuart Mill (1806-1873) maintains morality as the course of conduct favors maximum happiness for all. Utilitarianism counts all in only the consequences of actions, if any actions produce greater gains than detriments then they are moral otherwise immoral.

Deontologists find that the foundation of moral deeds is duty and its imperative completion. Principally, goodwill mandates individuals to complete it as duty and foster it as moral value. Kant (1724-1804) advocates the unqualifiedly good thing is one's goodwill. That is human deeds are best clarified by their intentions, and explaining morality and immorality. Kantian ethics contends that if any completed actions coming from goodwill and based upon duty are considered to be the moral actions; if not, they are immoral. The act of adultery is also unacceptable for Kantian ethics because such action infringes the categorical imperative that; "Act only according to that maxim by which you can at the same time will that it should become a universal law" (Kant, 1785, p. 9).

In 1989, the 'Thai Sangha' proclaimed that 'gays' were prohibited in ordination (Khamhuno, 1989, pp. 37-38) but disregarded until Phra Pisarn Thammaphatee (Payom Kalayano) persisted in 2003 that 1,000 gay monks be expelled from monkhood, and enforced stricter selecting process to disrobe any gay monk novices (Hacker, 2003, p. 47). Most Thai Buddhist contemporary thinkers and people in general contend that perverse sex is so disgusting. The Vināya evidently explains about monk practice code. Anti-sex views are found in the debates of the Thai Buddhist authors on lay genital ethics. In a wedding

life discourse, Phra Buddhādāsa names the non-reproduction is “distasteful, tiring, dirty, cheating and kilesa (defilement) and risen from avijjā (ignorance), which the doctrine delineates as the root of human suffering (Buddhadāsa Bhikkhu, 1987, pp. 24-25). Phra Phothirak recommends ethical practice code is not necessitated only for laypersons but monks too especially, the public figures like politicians and stars.

Thailand could be the first nation in South East Asia to legitimize civil partnerships, with a landmark bill that would permit same-sex partners the same legitimate rights as heterosexual life-partners. The advised law is registerable as “life couples” (Yas Nedccati, April 27, 2018). Specialists say Thailand is not prepared for same-sex wedding, but life couples are likely recognized. The advised same-sex marriage might be dropped because conservative lawmakers overshadow legislative system, but youth are more liberal towards LGBTIQ (lesbian, gay, bisexual, trans, intersexed and queer) rights groups, comments the Life Partnership Bill discriminating other perverse people.

Does it mean having sex with prostitute does not consider sexual misconduct? - It does not break the third precept, if both parties are proper (not belonging to the 20 kinds of improper partners). Even not infringing the third precept, it does not mean the couple do not commit unwholesome kamma. Every sexual affair is unwholesome even if both are not violating the third precept. Due to the roots are always delusion and lust. Another question; is it true that oral sex and sodomy will reborn one an animal? Any kinds of genital activity is possible to lead one to a non-preferable birth at one’s dead-bed. The mind at the time of death as describing that the object that presents itself to the mind-door just before death is specified by kamma on a primary basis as follows: (1) Weighty actions previously done by the dying person. They might be meritorious or demeritorious like Jhaanic ecstasy or thinking as on is Buddha, or heinous or wicked crime. They will be so strong as to eclipse every other kamma in deciding rebirth depicted Garuka Kamma. (2) If without weighty action, there would be either bad or good habitually done depicted aaci.n.na Kamma. (3) Were habitual Kammas not ripen what is called death-proximate Kamma fructifies; at the time of a bad or good deeds in the recent recurs at the time of death as Aasanna Kamma. (4) Were the first three not found, some stored up Kamma from the past will ripen and depicted Katatta Kamma. For



example, a butcher might see a knife, a hunter might see a gun or the slain animal, a pious devotee might see flowers at a shrine or the giving of alms to a monk and a sign of the place where the dying person would be reborn (Gati Nimitta), a vision of heaven, hell, etc. As the Dhammapada (Dhp.) states in verses 288 and 289:

“There are no sons for one's protection,
Neither father nor even kinsmen;
For one who is overcome by death
No protection is to be found among kinsmen.

Realizing this fact,
Let the virtuous and wise person
Swiftly clear the way
That to nibbaana leads.” Dhp 288-289.

Most scholars like Hurvitz (1976) Davids, (1975), agree that homosexual misconducts are sinful and against the third precepts. Most Dalai Lamas are conservative while just few does not think homosexuality is sexual misdeed. Thich Nhat Hanh (1993) from Vietnam reserves to comment. The utilitarian like Bentham (1981) postulates his hedonic calculus contains seven trajectories or elements to measure pleasures and pains but J.S. Mill counts all in only the consequences of actions if any actions produce greater gains than detriments then they are moral otherwise immoral. Kantian ethics contends that if any completed actions coming from goodwill and based upon duty are considered to be the moral actions, otherwise immoral. In 1989, the ‘Thai Sangha’ proclaimed that ‘gays’ were prohibited in ordination. Most Thai Buddhist contemporary thinkers and people in general contend that perverse sex is so disgusting. Thailand might be the first nation in South East Asia to legitimize civil partnerships but experts say Thailand is not prepared for same-sex wedding, but life couples is likely recognized.

Conclusion

Moral principle of sexual misconduct (kāmesumicchācāra) with its criteria of violation are based on the Buddhist dogma that one conducts oneself

wrongly in matters of sex; one has intercourse with those under the protection of father, mother, brother, sister, relatives or clan, or of their religious community; or with those promised to someone else protected by law, and even with those betrothed with a garland (M I 291). Twenty classes of woman are disallowed by Buddhism but just two types of man are disallowed. However, Sexual misconduct is not decided by one-side but the consent of both. In the patriarchal era, women are easily taken advantages as such third precept is enacted to safeguard women while shortening choices for men to beguile them. Buddha and his disciples are dedicating to explain the road to everlasting happiness to their believers. On the contrary, some of them choose to enjoy long-life worldly hells. The malfeasants use their human rights freewill to unfree their own born free human rights. The author is thus inquisitive that western religious theorists, Mahāyāna and Theravāda theorists have no accord agreement on the taxonomy of kāmesumicchācāra; could common people differentiate such malfeasances and what those malfeasants do, in what they have committed with the excuse of human rights, freewill and liberty but disregarded lethal consequences left to social ills? Humans admire liberty in order to allow themselves to be enslaved in the dukkha freewill.

The dilemmas within Buddhist ethics on its avoidances - sexual affairs just for pleasure are 'sinful'. 'Sin' is pointless and empty and not wicked but valid and everyone owns his/her rights to sin as most pessimists believe. Infidelity in marriage and sexual perversions bomb societies. Carnal dilemmas are intricate and sensitive since before Buddha's time until present. Sexual misconduct and perversion, such in the case of Queen Mallikā, strongly challenge Buddhist ethics and all the Buddhist believers because of the misled Buddhist teachings on kāmesumicchācāra or genital parody. Buddhists in the west like liberality; Theravāda keep conservativeness, whereas the Mahayana and the Vajrayāna adhere to the middle way though traditionally free about sex. Saṅgharakkhita advocates that genital malfeasance is avoided by ending sensual desires for wicked deeds. Fire never ends fire, and similarly sex never ends sex but more sex.

Scholarly alternative perspectives debate about sexual misconduct- most scholars agree that homosexual misconducts are sinful and against the third precepts. Most Dalai Lamas are conservative while just few does not think homosexuality is sexual misdeed. Thich Nhat Hanh reserves to comment. The



utilitarians like Bentham maintains his hedonic calculus involves seven trajectories or variables to gauge pains and pleasures but J.S. Mill counts sinful or not in only the consequences of actions if any actions produce greater gains than detriments then they are moral otherwise immoral. ON the contrary, Kantian ethics contends that if any completed actions coming from goodwill and based upon duty are considered to be the moral actions, otherwise immoral. In 1989, the 'Thai Sangha' announced that 'gays' were prohibited in ordination. Most Thai Buddhist contemporary thinkers and people in general contend that perverse sex is so disgusting. Thailand might be the first nation in South East Asia to legitimize civil partnerships but experts say Thailand is not prepared for same-sex wedding, but life couples is likely recognized. Whatever conducts, well or wicked N.K.G. Mendis (2006) ascertain that they will be rerun on their dead-bed.

Lady Pornthip Rojjanasunant, Counselor of the Thai Forensic Science Institute and a Committee Member of the National Reform (2018) observes and advocates that today all good persons fear the single bad one. Implicationally, after being pro and/or coerced democratic as many occidental, sub-Saharan and oriental countries crave, the good fears the bad.

References

- Aggrawal, Anil. (2008). **Forensic and medico-legal aspects of sexual crimes and unusual sexual practices**. 1st ed. Maulana Azad Medical College, New Delhi, India: CRC Press, December 22, 2008. p.47.
- Bentham, Jeremy. (1961, 1981, 2009). **“An Introduction to the Principles of Morals and Legislation” in the Utilitarians**; New York: Doubleday, p.1.
- Buddhadāsa Bhikkhu. (1987). **Chīwit Khū (Life as a Couple)**. Bangkok: Sukhaphāp Jai Printers. pp. 24-25
- Davids Rhys, T. W. & William Stede. (Ed.). (1975). **Pāli-English Dictionary**. New Delhi: Oriental Books Reprint Corporation., p.48.
- Hacker, Peter. (2003). **“Buddhism Grapples with Homosexuality”**. News Center Asia Bureau Chief, Queer Religion. Vol.1, p.47.
- Harvey, D. (2007). **The Neoliberal City**. Lecture at Dickinson College, sponsored by the Clarke Forum for Contemporary Issues, 1st Feb 2007-lecture, Retrieved from [http:// uc.princeton.edu](http://uc.princeton.edu), on 27.06.2013.
- Hurvitz, Leon. (Tran.). (1976). Lotus Sutra. Scripture of the Lotus Blossom of the Fine Dharma: The Lotus Sutra. New York: Columbia University Press. p.209.
- Lady Pornthip Rojjanasunant, FMD. (2018). **Autopsy to Evidencing Crime: the case of “Nong Ying.”** Program of Kom Chad Luek. TVHD Channel 22 with MC Ekkarat Takiannuj. August 6, 2018.
- Laws, Richard D. & O' Donohue, William T. (Ed.). (2008). **Sexual Deviance: Theory, Assessment, and Treatment**. 2nd ed., Guilford Press: Mahāmakutrajaṅgala University Printing. pp. 385-386.
Lerner, 1961, pp. 227-279
- Spitzer, R. L. (1981). **The Diagnostic Status of Homosexuality in DSM-III: a reformation of the issues**. American Journal of Psychiatry. Vol. 138, No. 2, March 1981 pp. 210-215.
- Walshe, Maurice. O.C. (2006). **“Buddhism and Sex”**. Retrieved from [http://www. accesstoinight.org/walshe/wheel225.html](http://www.accesstoinight.org/walshe/wheel225.html).
- Yas Nedccati. (2018). **Thailand expected to introduce same-sex civil partnerships: a landmark bill could grant queer couples the same rights as heterosexual ones**. Independent, April 27, 2018. Retrieved from <https://www.independent.co.uk/news/-same-sex-civil-partnerships-bill-date-latest-a8326036.html> on 13.08.2018.



THE INTEGRATION OF THE GOOD GOVERNANCE FOR THE GOOD LIFE OF THE THAI SOCIETY

Surachai Phutchu,¹ Natcha Amaraporn²
Mahamakuttarajavidyalaya University,
Mahachulalongkornrajavidyalaya University,
Thailand¹⁻²

Email: sura_chai_1981@hotmail.com¹⁻²

Received: January 31, 2023; **Revised:** April 5, 2023; **Accepted:** May 31, 2023

Abstract

This research was to investigate the integrating governance principles for good life achievement in the current Thai societies and to find directions to back-up its accomplishment. As such, in-depth interview, focus groups, and non-participatory observation were qualitatively employed for data collection during July-December 2019. The ten interviewees comprising two each with the entitled monks, scholars, laities, Buddhapanya Sri Thawarawadee Buddhist College postgraduates and undergraduates mostly prioritized equity and inclusiveness (opportunities to improve wellbeing) while human rights was the last priority and proposed Rājadhamma 10 to replace the existing governance. The four focus groups each assembling an entitled monk, a scholar, a laity, similarly prioritized as the interviewee group. In Rājadhamma 10, every focus group prioritized Attha (advantageous welfare) followed by Dhamma-vepulla (life value enhancement); Kāmabhogīsukha (happy family life) and Vimokkha (sense of public). With non-participatory observations, the entitled monks were prone to Buddhist Dhamma and Ethics. The rest partly agreed with the them but weighed more on rule of law, transparency, participation, accountability and cost-effectiveness. Some voiced governance indicators, application process and publicity. Two directions were found, first the imperative participative leadership (democratic) training and second, behaviorism and cognitivism training since the former was responsive to rule of law while the latter was the

mindfulness and wisdom development welfare equality, social responsiveness and why human rights were least recognized so on.

Keywords: Integration, Good governance, The good life, Thai society

Introduction

Saying the Greek “Call no man happy until he’s dead or call no man happy until he’s long dead”. But Epicurus, Socrates, Plato and Aristotle agreed that happiness involved virtuousness, health, prosperity, friendship, respect, luck and engagement. The Chinese influenced by Confucianism however emerging into the lead in happiness not through acquiring wealth but knowledge and arts. Significantly, good life must be free from extreme nationalism, extreme xenophobia, extreme racism, extreme religious fanaticism, and extreme politics. As such the Maslowian’s Hierarchy of Needs may reflect hierarchical good life well.

However, the good life flourished with wellbeing of plentitude, harmony, like Buddhist Noble Eightfold Path. In the fall of 20th Century, Carl Rogers defined good life as enriching wealth amid life experience diversion with happiness, blissfulness, condiment and enjoyability abundant with excitement, enrichment, reward, meaningfulness thought and challenges. Rogers encouraged to fully launch oneself into the rivers of life for Becoming. Nearing defined good life as an ideal to which people looked and for which they strived while its reward contributed good life to those who pursued after it. Good life since Chinese civilization to the Hellenistic until today evolved worldly gratifications of good and gains but unlikely envisioning of the afterlife, wherewith today good life combined worldly happiness and spiritual life to attain peaceful afterlife (Etzioni, Amitai, 2008).

Review Literatures

International Good Governance: in 1992, UN initiated good governance for sustainable development goal with eight principles: participation, rule of law, consensus orientedness, equity and inclusiveness,



effectiveness and efficiency, accountability, transparency, responsiveness (Sheng, Yap Kioe, 2009 July 10).

In 2008, the Council of Europe at the local level embraced the Strategy for Innovation and Good Governance and its 12 Principles, agreed upon in the 2007-Ministerial Conference in Valencia, Spain. Alina Tatarenko, Head of the Centre of Expertise for Local Government Reform, Council of Europe proposed to impose the 12 Good Governance principles, i.e., participation, representation, fair conduct of elections, responsiveness, efficiency and effectiveness, openness and transparency, rule of law, ethical conduct, competence and capacity, innovation and openness to change, sustainability and long-term orientation, sound financial management, human rights, cultural diversity and social cohesion, and accountability (Tatarenko, Alina, 2008).

The Thai government enacted good governance in the Constitution of the Kingdom of Thailand 1997 found in Section 71 Paragraph 1 and Section 78 with major principle of creating administrative transparency, inspection of the state power enforcement, participation of all national and local sectors, and also enacted in the Constitution of The Kingdom of Thailand AD 2007 (Prathan Suwannamongkol, 2015). In 1999, the Prime Minister Office has regulated its ministerial rules on systematizing the Good Administrative Affairs on Homeland and Societies, B.E. 2542 (1999) and became effective since 11th August 1999 (but already dissolved) for the state agencies with six significant principles of rule of law, integrity, transparency, participation, responsibility and cost-effectiveness.

Religious Good Governance: His Lord Buddha for over 2,600 years ago advocated that good life is through moderate life -*Majjhimāpaṭipadā* (Pāli) involving *Antā 2* [not living in any extremes of either *Kāmālasukhallikānuyoga* (extreme of hedonism) or *Attakilamathānuyoga* (extreme asceticism)]. Second, it was *Ariyasacca 4* (the Four Noble Truth) to enhance good life which included the truth of *Dukkha* [sufferings and miseries], *Dukkha-samudaya* (causes of sufferings and miseries), *Dukkha-nirodha* (cessation of sufferings and miseries), and *Dukkhanirodha-gāminī paṭipadā* (path leading to the cessation). The Buddhist Dhamma for good life in fact pertained 27 Dhammas in the Dhamma to Lead Growing Life for the Purpose of Happy Utilization and 8 Dhammas for Economic Welfare (Phra Brahmagunabhorn, (P.A. Payutto), 2013).

Dhamma felicitas beatus (beneficial happiness) involves 27 dhamma of the growing life for achieving beneficial happiness and 7 dhamma for economic wellbeing economy. However, the Buddhist governance bringing public good and gains was the 10 Royal Virtues or Dasabidha-Rājadhama exercised by the leaders or rulers. They are (1) Dāna (philanthropic deeds) - it is the leadership duty to secure welfare for the needy by feeding, clothing and providing them with other necessities. (2) Śīla (morality or beneficence) - the leader must behave himself in public and private life in an exemplary way. (3) Pariccāga (donations) - privileges are granted by the leader to the ones who loyally serve the homeland and acknowledges their loyal services while encouraging all people to act in the same way. (4) Ajjava (uprightness and kindness) - the leader, the rulers must be unconditionally straightforward, never having recourse with any unfair means to attain their ends. (5) Majjava (gentleness and impartiality) - the leader's candidness and rectitude, should require firmness but with gentleness rather than harshness and cruelty. A corresponding balance is demanded between firmness and gentleness. (6) Tapa [self-control/composure] - the leader must control his/her five senses, avoid excessive indulgence, and walk the middle path. (7) Akkodha [non anger and hatred] - a leader should not anchor grievances but forbearance and affection. (8) Avihimsa (nonviolence) - leader must observe nonviolence to the maximum extent reconcilable with his/her obligations. (9) Khanti (forgiveness, tolerance and patience) a leader must behave himself/herself with courage, patience, and fortitude, in time of joy, sorrow, victory and defeat, and act consciously with calmness, magnanimity and dignity. (10) Avirohata (Non- revengefulness, non-enmity, non-vindictiveness, but friendship) - a leader must never indulge in 'bheda' (divide and rule) but always act with spirit of benevolence and amity Ratwate, Charitha, 2014).

His Lord Buddha has experienced emperorship or kingship, He should have been the world emperor if He chose kingship. From His Lord teachings, as the Enlightened One; He preached common people, arahants and devas. The principle of the 10 Royal Virtues is the Dhamma, the missions of the king and administrators and in the Buddhist polity (government) it is founded on the Buddhist understanding of the mind; and historically speaking, the Buddhist view of mind is best exemplified in the emperor Asoka's understanding of good governance and polity by way of his understanding and definitions of Dhamma (Varma, Chandra B. 2018).



The Buddhist principle of good life was popularly eyeing the Middle Way and the Four Noble Truth reinforced by Rājadhama¹⁰ while Christianity encouraged their believers to unchain oneself from mammon added with contention with what one had and left the rest to God through the 10 Commandments. In Islam too, Allah convinced that He shall bring good life for His true believers through abide in 10 Furū‘al-dīn (Arabic: فروع الدين). Then UN emphasized 8 principles while EU imposed 14 principles and the Thai government enforced 6 principles. Were global governance principles likely unfit as one shoe or multiple shoes unlikely fit some. Thailand imposed just 6 principles since 1997, still around 1.85 billion people, or 36% of the world's population lived in extreme poverty and nearly half the population in developing countries lived on less than \$1.25 earning a day. To a certain extent, the paracetamol Governance drove Thailand from 2015 to 2018, the climbing poverty rate from 7.2% to 9.8% and deprived people surged from 4.85 million to around over 6.7 million Bangkok Post Reporter. (2020).

Research Objectives

1. To investigate the integrating governance principles for good life achievement.
2. To find approachable directions to back-up the achievement of good life in the current Thai societies.

Research Methodology

This ethnographically qualitative research employed in-depth interview, focus groups, and non-participatory observations to collect data. 10 willful interviewees were two entitled monks, two scholars, two laities, two postgraduates and two undergraduates who were different from the 40 focus group participants. 40 Participants in four focus groups for triangulation were willfully attended by four entitled monks, four scholars, four laities, four postgraduates and four undergraduates. The 4 researchers coordinated each four focus-group and attended as the non-participatory observers. These 50 participants were 32 years old by average and mostly were the personnel and students in the Buddhapanya Sri Thawaravadhee Buddhist Monastic College: Mahachula-longkornraja-vidyalaya University in the programs of Certificate in Saṅgha Affairs Administration, Master in Buddhism in Social Development and Bachelor in Public Administration. The team began with interviewing 10

volunteers; then process and exegesize the interviewed data. Apart of integrating governance principles, the team found Rājadhama 10 proposed by interviewees. In data analysis, the researchers have employed Content and Discourse Analysis with descriptive explanatory exegesis and presentation.

Results

Good life achievement through integrating governance. The priority principle reflected by interviewees: Most interviewees prioritized the equity and inclusiveness (opportunities for improving wellbeing) followed by cost-effectiveness, competence and capacity, efficiency and effectiveness, innovation and openness to change, sound financial management and sustainability and long-term orientation. However, majority of interviewees remarked individuals had to adhere to rule of law, accountability, ethical conduct, integrity, openness and transparency, responsibility and responsiveness. In long-term, most interviewees moderately agreed with consensus-orientedness, cultural diversity and social cohesion, participation, representation and fair conduct of elections and least agreed with human rights to draw good life. 90% of interviewees proposed Rājadhama 10 which might contribute both good worldly life and blissful afterlife.

Most members of each focus group prioritized the equity and inclusiveness (opportunities for improving wellbeing) followed by consensus-orientedness, responsiveness, cultural diversity and social cohesion, participation, representation and fair conduct of elections. Still, each democratic community members either individually or wholly should abide in rule of law, accountability, ethical conduct, integrity, openness and transparency and responsibility. For long-term good life each societal individual should be well mindful about or otherwise trained on cost-effectiveness, competence and capacity, efficiency and effectiveness, innovation and openness to change, sound financial management, sustainability and long-term orientation, and human rights (see the Table 1, below)

Table 1: Prioritization of the Integrating Governance Factors of UN-EU-TH by IW and FG

| No | The integrating governance factors of UN-EU-TH | UN | EU | TH | IW | FG |
|----|--|----|----|----|----|----|
| 1 | Accountability | 6 | 14 | - | 9 | 8 |



| | | | | | | |
|----|--|---|----|---|----|----|
| 2 | Competence and capacity | - | 8 | - | 3 | 14 |
| 3 | Consensus-orientedness | 3 | - | - | 15 | 2 |
| 4 | Cost-effectiveness | - | - | 6 | 2 | 13 |
| 5 | Cultural diversity and social cohesion | - | 13 | - | 16 | 4 |
| 6 | Efficiency and effectiveness | 5 | 4 | - | 4 | 15 |
| 7 | Equity and inclusiveness | 4 | - | - | 1 | 1 |
| 8 | Ethical conduct | - | 7 | - | 10 | 9 |
| 9 | Human rights | - | 12 | - | 19 | 19 |
| 10 | Innovation and openness to change | - | 9 | - | 5 | 16 |
| 11 | Integrity | - | | 2 | 11 | 10 |
| 12 | Openness and transparency | 7 | 5 | 3 | 12 | 11 |
| 13 | Participation | 1 | 1 | 4 | 17 | 5 |
| 14 | Representation and fair conduct of elections | - | 2 | - | 18 | 6 |
| 15 | Responsibility | - | - | 5 | 13 | 12 |
| 16 | Responsiveness | 8 | 3 | - | 14 | 3 |
| 17 | Rule of law | 2 | 6 | 1 | 8 | 7 |
| 18 | Sound financial management | - | 11 | - | 6 | 17 |
| 19 | Sustainability and long-term orientation | - | 10 | - | 7 | 18 |

Notes: UN = United Nations; EU = European Union; TH = Thailand;
IW = Interviewees; FG = Focus Group

His Lord Buddha practiced Rājadhmma 10 during his reign before this imperial governance and his kingdom was orderly, prosperous and peaceful before he left his worldly life to search approaches to overcome birth, aged, infirmity and death for the permanent happiness not only for himself but to all beings. The proposal was Rājadhmma 10 as the imperial governance philanthropic deeds, morality or beneficence, donations, uprightness and kindness, gentleness and impartiality, self-control composure, non-anger and

hatred, nonviolence, forgiveness, tolerance and patience, Non-revengefulness, non-enmity, non-vindictiveness, but friendship.

Attha (advantageous welfare) was worth $\bar{x} = 4.26$ (85.20%) which included 1) associating with philanthropist, 2) healthily long life, 3) security of life and property, 4) co-existence with trust, and 5) bridge interrelationship. Kāmabhogīsukha (happy family life) was worth $\bar{x} = 4.17$ (83.38%) which involved 1) Happy family life, 2) blissful worldly life and afterlife, 3) rewarded higher position and sit in the heart to people, 4) successful in career life, 5) new life creation and more social fairness, 6) Safeguard and balance life and societies. Dhamma-vepulla (life value enhancement) was worth $\bar{x} = 4.24$ (84.80%) which engulfed 1) precept upholder, 2) heavenly afterlife, 3) turning enemy to be friend, 4) Creating mutual delight, 5) counter-corruption and distrust, 6) alleviate retaliation, 7) promote acceptance, respect and harmony, 8) being revered, 9) being morally prudent, 10) able to restrain greed, hatred, delusion, conceit, wrong view, suspicion, sloth/disheartenment, restlessness/distracted, shamelessness to immorality, and dread to immorality, 11) internalize non-violence, and 12) forgiving forbearance. Vimokkha (sense of public) was worth $\bar{x} = 4.11$ (82.20%) which embraced 1) becoming the beloved to public, 2) gloriously famous in public, 3) accountably impressive and euphonic speech, 4) being mindful and moral erudite for public, 5) beneficial lucks and happiness sharing, 6) enemy free, 7) emersion of group solidarity and true friends, 8) rise to civil right, 9) support NGO activities, 10) encourage researches in the fields of history, sociology, religious studies, theology, and comparative political philosophy, 11) popular community natural leader and guardian, and 12) having mental health (see Table 2 below).

Table 2: Contributions of Rājadhama10

| | Contributions of Rājadhama10 | \bar{x} & % |
|--|---|-----------------------------------|
| | Dhamma-vepulla (life value enhancement) 1) precept upholder, 2) heavenly afterlife, 3) turning enemy to be friend, 4) creating mutual delight, 5) counter-corruption and distrust, 6) alleviate retaliation, 7) promote acceptance, respect and harmony, 8) being revered, 9) being morally prudent, 10) able to restrain greed, hatred, delusion, conceit, wrong view, suspicion, sloth/disheartenment, restlessness/ distraction, | $\bar{x} =$ 4.24 84.8 0% |



| | | |
|--|---|-----------------------------------|
| | shamelessness to immorality, and dread to immorality, 11) internalize non-violence, and 12) forgiving forbearance. | |
| | Vimokkha (sense of public) 1) becoming the beloved to public, 2) gloriously famous in public, 3) accountably impressive and euphonic speech, 4) being mindful and moral erudite for public, 5) beneficial lucks and happiness sharing, 6) enemy free, 7) emersion of group solidarity and true friends, 8) rise to civil right, 9) support NGO activities, 10) encourage researches in the fields of history, sociology, religious studies, theology, and comparative political philosophy, 11) popular community natural leader and guardian, and 12) having mental health. | \bar{x} = 4.11 82.2 0% |
| | Kāmahogīsukha (happy family life) 1) Happy family life, 2) blissful worldly life and afterlife, 3) rewarded higher position and sit in the heart to people, 4) successful in career life, 5) new life creation and more social fairness, and 6) Safeguard and balance life and societies. | \bar{x} = 4.17 83.3 8% |
| | Attha (advantageous welfare) 1) associating with philanthropist, 2) healthily long life, 3) security of life and property, 4) co-existence with trust, and 5) bridge interrelationship | \bar{x} = 4.26 85.2 0% |

Approachable directions to achieve good life: Most focus groups finalized four leading practical directions to back-up the good-life accomplishment and they were first participative leadership (democratic) training because consensus-orientedness, responsiveness, cultural diversity and social cohesion, and participation required lifelong trainings and exposures to various experiences. Second, behaviorism and cognitivism should be trained since the former was responsive to adherence to rule of law while the latter was conducive to mindfulness and wisdom development. Third, amid volatile economic environment, societal members particularly leaders should be educated on sound financial management and cost-effectiveness because both were helpful in budgeting and financing. Finally, natural-born leader was a person who displayed his/her vision, effectiveness, socially skills, self-confidence,

assertiveness and boldness, whom societies should exploit for the common good.

Discussions

Good life achievement through integrating governance: Most interviewees prioritized equity and inclusiveness (opportunities for improving wellbeing) followed by cost-effectiveness, competence and capacity, efficiency and effectiveness, innovation and openness to change, sound financial management and sustainability and long-term orientation. It was certainly true that an army marched on its stomach said Napoleon Bonaparte (Nattress, Daniel et al..2009). Had armforces, workforces or everyone expected to fulfill tasks, to be competitive, efficient, effective, innovative, creative to change, sound financial management and sustainable only if they were well fed. Majority commented also anomie and anarchism would outbreak if civilians thought “Rule is to Break” (Steven, John and Christy, Jana, 2012). Had it been so, there would be despair, unaccountability, unethical conduct, non-integrity, reservedness and non-transparency, irresponsibility and irresponsiveness, which would then be a fail state and max- underdeveloped country. It was surprised that over half of interviewees reserved to share on topics consensus-orientedness, cultural diversity and social cohesion, participation, representation and fair conduct of elections and human rights. Even these topics were democratic and the talk of the nation but almost 90% of the interviewees proposed to apply Rājadhmma 10 because it was prone to be republican governmental system since His Lord Buddha enthroned (Phra Brahmaphundit, Chief Editor, 2017).

With the triangulated four focus groups, most members believed that equity and inclusiveness (opportunities for improving wellbeing), should be the prime concern. The focus group participants commented “hunger leads to anger.” All knew hunger could occasionally affect human perceptions and emotions of the world around, but just not long ago the hangry, is a bad-tempered or irritating caused by hunger. If as such, it was imperative to break discussions on consensus, responsiveness, cultural diversity and social cohesion, participation, representation and fair conduct of elections because all participants would fight rather than talks. Still, rule of law, accountability, ethical conduct, integrity, openness and transparency and responsibility were needed else, the community would have been anomic, distrustful, immoral, close and non-transparent and irresponsible if community activities had been assigned



(Whitton, Howard, 2001). For sustainability and long-term orientation, societies should otherwise trained on cost-effectiveness to be capable to calculate break-even point and profits, to upgrade competence, capacity, efficiency and effectiveness for greater performance. Societal members should learn innovation and be ready for change while studying sound financial management to help budgeting and financing. Had all these sustainability and long-term orientation been fulfilled then human rights would automatically be recognized – survival first human rights later, if one died one could not claim one’s rights.

It was observed that most interviewees and focus group members prioritized equity and inclusiveness (opportunities for improving wellbeing) while human rights was the last thing they recognized. It was assumed that the nature of underdeveloped and developing countries prioritized their family daily living: stomach to be filled and full; survival first human rights later. Therefore, they needed such opportunities while other topics or encouragement were second or the last one. It was witnessed with this research that ten interviewees and the forty focus group members recognized ‘Human Rights’ as the last account to be discussed or never because human rights were claimed most in the developed countries but Thailand the land of freedom enjoyed human rights since 1932; had all levels and systems of the government authorities imposed rigid laws to all.

In the proposed of Rājadhama¹⁰ for good life; we found that the priority was Attha (advantageous welfare) was worth $\bar{x} = 4.26$ (85.20%) followed by Dhamma-vepulla (life value enhancement) was worth $\bar{x} = 4.24$ (84.80%); Kāmabhogīsukha (happy family life) was worth $\bar{x} = 4.17$ (83.38%); and Vimokkha (sense of public) was worth $\bar{x} = 4.11$ (82.20%). It is observed that worldly welfare came first which was corresponded with the integrating UN, EU and Thai governance. The rationale was at least one third of citizens in the underdeveloped and developing countries struggled in their daily living; it is common that their welfare and wellbeing (Attha: $\bar{x} = 4.26$) should come first. Here we found that though they struggled still they never left gods or their beliefs to enhance their value of life (Dhamma-vepulla: $\bar{x} = 4.24$). The Buddhists believed that everything was impermanent and changes were always possible. The way to Enlightenment was through the development and practice of morality, wisdom and meditation. The Buddhists believed life was endless and susceptible to impermanence, misery and uncertainty (BBC reporter, 2009). It seemed that participants were mindful to the religious belief and rites were in

their DNA since birth showing that worldly life was walking to the afterlife which motivated them to endeavor the religious final goal - Nibbāna. Nevertheless, participants still longed for happy family life which would support them to engage themselves religious activities while they could at the end help public in the practices of Vimokkha (sense of public) that was worth $\bar{x} = 4.11$. It was observed that when coming to Dhamma, the participants weighed so very high of its nobility which reflect the background of participants who were all Buddhists and involved in the Buddhist College personnel. It reflected that participants who depended on Dhamma, honored Dhamma, paid respect to Dhamma, esteemed Dhamma, worshipped Dhamma, venerated Dhamma, had Dhamma as the flag, had Dhamma as the banner, and had dhamma as the authority.

Approachable directions to achieve good life: The participants finalized four leading practical directions. They were first participative leadership (democratic) training was necessary because to lead communities in order to host consensus, to brainstorm responsiveness amid cultural diversity and social schism demanded for well-equipped and experienced leaders and significantly failure or success were weighed much on leaders. Second, training on behaviorism and cognitivism should be staged since behaviorism was a systematic method to comprehend the beings' behaviors though behaviorists usually accepted the leading role of heredity in specifying behaviors, they primarily focused on environmental phenomenon (Araiba, Sho, 2019). Cognitivism as a learning theory was focused on the processes to accumulated knowledge not behaviors and the cognitivists did not need an external learning exhibition but eyed more on inward processes and nexus taken place while learning. Third, amid volatile economic environment, community members and leaders should be educated on sound financial management and cost-effectiveness. They were the prudent tracking and management of the financial resources and cash-flow. Would absence of sound financial management exist, decision-making might have been flawed and opened doors to trifle issues to becoming critical problems and risks. Fourth, natural-born leaders contributed vision, effectiveness and equipped with social ability, self-confidence, assertiveness and boldness, which were useful and societies should exploit such traits for the common good. They dared to fail in experiment, they followed their purposes, they gave, they gave themselves a break, they really listened,



they sought out new experiences and ways of thinking, and they empathized with others (Gregoire, Carolyn, 2017).

Conclusions

The findings with integrating governance, most interviewees prioritized equity and inclusiveness (opportunities for improving wellbeing) followed by cost-effectiveness, competence and capacity, efficiency and effectiveness, innovation and openness to change, sound financial management and sustainability and long-term orientation. However, majority of interviewees remarked individuals should adhere to rule of law, accountability, ethical conduct, integrity, openness and transparency, responsibility and responsiveness. Nevertheless, in long-term good life was similar to the priority of the focus groups. The wonder was 90% of most interviewees proposed Rājadhama 10 which might fit worldly and path to the afterlife. Most members of each focus group prioritized also equity and inclusiveness (opportunities for improving wellbeing), followed by consensus-orientedness, responsiveness, cultural diversity and social cohesion, participation, representation and fair conduct of elections. Still, they agreed to adhere to rule of law, accountability, ethical conduct, integrity, openness and transparency and responsibility. For long-term good life either individuals or societies should be well mindful to cost-effectiveness, competence and capacity, efficiency and effectiveness, innovation and openness to change, sound financial management, sustainability and long-term orientation, and human rights. The proposal Rājadhama 10 would contribute primarily Attha (advantageous welfare) followed by followed by Dhamma-vepulla (life value enhancement), Kāmabhogīsukha (happy family life) and Vimokkha (sense of public). Finally, the approachable directions were training and educating on participative leadership (democratic), behaviorism, cognitivism, financial management and inviting natural-born leader to work for the common good.

References

- Etzioni, Amitai. (2008). **The Good Life: An International Perspective**. Blanca Muñoz, Archipiélago (detail), pp.379-391; (web.message). Feb. 26, 2020, thoughtco.com/what-is-the-good-life-4038226.
- Sheng, Yap Kioe. (2009 July 10). Chief, **Poverty Reduction Section. Re: What Is Good Governance?** UNESCAP: Thailand (URL.pdd.). Retrieved from <https://www.unescap.org/resources/what-good-governance>.
- Tatarenko, Alina. (2008). **12 Principles of Good Governance. Bashkitë për në Evropë/ Municipalities for Europe**. (Web. Message). Retrieved from <http://www.bpe.al/en/12-principles-good-governance>.
- Prathan Suwannamongkol. (2015). **Public Administration and the Creation of Good Governance**. Bangkok: King Mongkut Institute, p. 61.
- Ratwate, Charitha. (2014 February 2). **Ten Buddhist Principles of Good Governance**. Daily FT (Blogger's Note) Retrieved from <https://thinkworth.wordpress.com/2014/02/12/ten-buddhist-principles-of-good-governance/>; J.V. 378.
- Phra Brahmaganabhorn, (P.A. Payutto). (2013). **Dictionary of Buddhism**. Suan Luong, Bangkok: Office of Plidham Publishing under Pet and Home Co. Ltd., p. 240-241.
- Varma, Chandra B. (2018, January). **Good Governance: The Buddhist Perspective**. University of Hyderabad - Asian Renaissance: A Global Journal of Asian Cultures (ISSN 2456-9534), Volume 2.1, January 2018: Pages pp.53-74 Retrieved from <https://www.researchgate.net/publication/329116648>.
- Bangkok Post Reporter. (2020). **Re: Poverty on the rise again as economy slows: World Bank sounds alarm on inequality**. Bangkok Post. 6 March 2020 [web message]. Retrieved from <https://www.bangkokpost.com/thailand/general/1872529/poverty-on-the-rise-again-as-economy-slows>.
- Nattress, Daniel et al. (2009). **“Improved Storage Stability of Meal Ready-to-Eat Cheese Spread Under Heat Stressing Conditions.”** Technical Report Natick/TR-10/003, US Army Natick Soldiers RD&E Centre, p.3.
- Steven, John and Christy, Jana. (2012). **A Rule is to Break: A Child's Guide to Anarchy (Wee Rebel)**. Manic D Press, Inc. November 20, 2012.
- Most. Ven. Phra Brahmapundit, Chief Editor. (2017). **Common Buddhist Text: Guidance and Insight from Buddha on Society and Human**



- Relationships, the principle of god governance that ensure the stability of the state.** Th.29. Phra Nakhon Sri Ayutthaya: Mahachulalongkornrajavidyalaya University, pp.181.
- Whitton, Howard. (2001). **“Implementing Effective Ethics Standards in Government and the Civil Service”**. Transparency International, February 2001, pp.1-12.
- BBC reporter. (2009). **Re: Buddhism at a glance.** BBC. [web message]. Retrieved from <https://www.bbc.co.uk/religion/religions/buddhism/ataglance/glance.shtml>.
- Araiba, Sho. (2019). **Current Diversification of Behavior-ism. Perspectives on Behaviour Science.** (10 June 2019). <https://doi.org/10.1007/s40614-019-00207-0>.
- Gregoire, Carolyn. (2017). **Re: Wellness: 7 Habits of Natural Leaders.** Huffpost. [web.message] December 6, 2017. Retrieved from https://www.huffpost.com/entry/traits-that-make-a-leader_n_5959298.



THE WAY TO HAPPINESS

Lars-Yngve Karlsson,¹ Banpot Thontiravong²
Mahachulalongkornrajavidyalaya University,
Sweden,¹ Thailand²

Email: banpot.th@gmail.com

Received: January 31, 2023; **Revised:** April 5, 2023; **Accepted:** May 31, 2023

Abstract

The article aims to reflect the mindsets that open to the world of learning through the Buddhist pathway that helps sustain social peace by introducing the Samma Sika learning process in Thai society. It enables learners to develop the right views in proceeding virtuous life and encounter any conflict problems in this assumed world with mindfulness, tolerance, and appreciation of inner peace. The authors proposed the five golden rules as the ladder of learning and the goal of peace education: (1) observing the Five Precepts with three principles of supplementation, encouragement, and accentuation; (2) learning to be a provider by instillation on giving and sharing, the use of speech, doing benefit, and avoiding overbearing; (3) learning to nurturing the breath of love, i.e. love oneself and share the love to others by means of vipassana bhavana and chanting; (4) modifying life toward sufficiency; and (5) learning to let go and forgive.

Keywords: Peace, Happiness

Introduction

Peace according to the Buddhism, a golden phrase given by the Phra Brahmaganabhorn (P.A.Payutto, 1995, p.4) in the book “Education for Peace” The words were raised here as the starting point to encourage readers to think along: What is the true meaning of education?, In what way does it involve with the world peace building?, and Whether or not has education in Thai society today actually achieved its goal? According to Buddhadasa (2006, p.14), the



word “education” was defined as “something that provides progresses in the proper way so that human can achieve at best in every single step of their own development”, with its extended implication that progresses in the proper way means the knowledge offering only advantages over disadvantages for human to acquire best gains. The word “best” relies on one’s own wisdom to gradually learn what is best in life until one could penetrate the best of Buddhism, that is, no birth, no death. To reach this point, human requires evolution through learning from birth to death. As an ideologist in the Western world, Jean Jacques Rousseau defined education as developing a person to fit a changing opportunity and changing environment, to make use of a person’s capability. Similarly, John Friedrich Herbart referred to education as making a citizen whose conduct is good and his habits are fine. According to John Dewey, education is not a preparation for life, it is growth, it is a social process, it brings experience to life (Voranych Toontakij. 2016).

It can be seen that true education for a wise man is not an education for a livelihood or for one’s interests regardless of damage of others or environment, but true education is intended to develop a human being to learn and live the life that grows with merits in both the knowledge and conduct, as a well-informed person who creates for the world benefits and conducts virtues as human, i.e. the noble-minded.

However, it is found in education today that despite higher level of education and increased literacy rate as a result of compulsory education, it fails to lead people in our society to experience happiness or peace of mind. As the Buddhadasa (2006, pp.2-5), put it, “the more learning, the more ignorance; the more learning, the more uncomprehending; the more learning, the more drug addicting; the more learning, the more lusting; the more learning, the more disrespect to learning institutions as benefactor; the more learning, the more disrespect to sacred institutions; the more learning, the more allurements; and the more learning, the more mistaking the wrong for right”. These statements reflect the fact of violence problems in Thai society such as adolescent drug abuse, increased rates of divorce, unstable family institution due to less recognition of filial piety, use of alcohol that pose health hazard and social difficulties, environmental degradation, polluted environment, etc. It may be that education in the present day is seemed not directed toward its real purposes, rather, it serves the greed and desire that induces exploitation and acquired legitimation for one’s self or group-interests. Such desire, conceit, and dogma have led human to play a range of undesirable roles which result in the lack of

peace, and hence the word of peace or the state of peace in Thai society became more obscure.

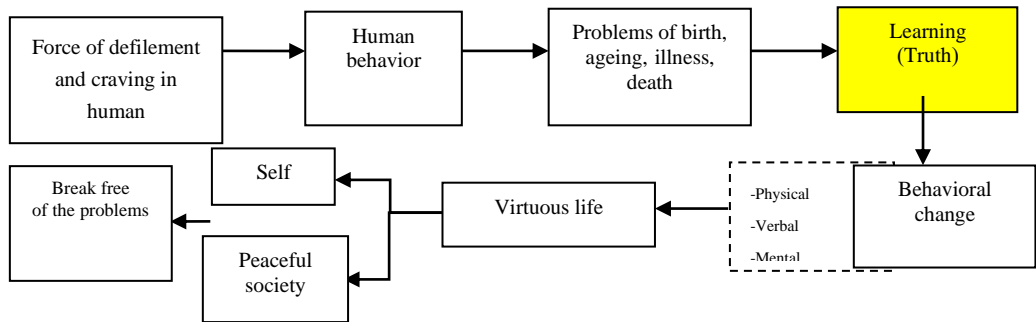
The authors put it in this way because we agree to the Venerable Phra Phra Brahmaganabhorn (P.A.Payutto, 1995, p.4) in that peace is not merely the absence of wars or hostilities or fights as in general meaning, but the word “peace” derived from a combination of 2 Pali words, “santi (peace)” and “pava (“state” in Thai language). Taken together, santipap means a state of peace referring to tranquility, a synonym for nirvana, as in the Buddha’s words Peace is the highest bliss, and Nirvana is the ultimate happiness; peace is nirvana. Therefore, peace in the Buddhism sense is to attain nirvana. If the society understands peace in this point, the society will be without oppression. It will become a desirable society, a society with genuine peace because people attain a peace of mind and a call for human rights is unnecessary as its members learn to respect and wish well toward one another. It might be seen as an idealistic society out of reach if in deprivation of effective vehicle. This vehicle is known in the practice of Buddhism as Sikkha which refers to study, perception, disciplines, a set of training in 3 aspects including 1) adhisila-sikkha: training in higher morality; 2) ashicitta-sikkha: training in higher mentality; and 3) adhipanna-sikkha: training in higher wisdom, which are all named as the threefold training. Sikkha is meant for living a virtuous life by observing the Noble Eightfold Path. According to the Buddha’s words “The Noble Eightfold Path as virtuous to discard boredom, lust, to extinct, to attain tranquility, highest knowledge, enlightenment, and nirvana, all incorporated into the threefold training (MA.168/159) which comprises sila including samma-vaca (right speech), samma-kammanta (right action) , samma-ajiva (right livelihood) , samadhi including samma-vayama (right effort), samma-sati (right mindfulness), samma-samadhi (right concentration), and panya including samma-dhitti (right view), samma-sankappa (right intention) (M. (Thai version)12/462/502-503).

For all of the eight principles of conduct, samma-dhitti or the right view is at the heart as the starting point of the learning process in Buddhism. In Samm-dhitti Sutta, the Venerable Sariputta instructed that) A thorough understanding of unwholesome which include taking life, stealing, sexual misconduct, false speech, divisive speech, abusive speech, idle speech, the desire to have other’s belongings, and hatred. Mitcha-dhitti is unwholesome with its root causes arising from lobha (greed), dosa (enmity) , moha (delusion). 2) A thorough understanding of wholesome including abstaining from taking life, from



stealing, from sexual misconduct, abstaining from false speech, from divisive speech, from abusive speech, from idle speech, from the desire to have other's belongings, from hatred. Samma-dhitti is wholesome with the root causes arising from aloba (non-greed), adosa (non-enmity), amoha (non-delusion). A person who possess such reflection is the one with samma-dhitti or the right view as a mean to attain nirvana. Based on this teaching, it can be understood that individuals with the right view live their life with no intention to exploit, harm, but respect others, and even become less selfish to the extent of being selfless with the mind free from greed, hatred, and delusion. It enables human being to proceed gradually in attaining this state. Samma-dhitti in Buddhism has 2 types. Lokiya samma-dhitti involves the teaching while in the state of existence and ego, what human beings should hold is making merits and charity, parents as benefactor, this life-next life, merit and demerit, hell and heaven, etc. Lokuttara amma-dhitti denotes the knowledge to recognize suffering, the origination of suffering, the cessation of suffering, and the way leading to cessation of suffering. Buddhadasa, 2006, p.131). Basically, lokiya samma-dhitti is considered the entry or the first step to sustain favorable world by accumulating merits for oneself and extending love to others, while abandoning all those factitious things to free oneself from suffering.

The concept of learning following the Buddha's way takes on the perception based on the birth of human beings as suffering in addition to their encounter with ageing, illness and death which are fundamental to all. Learning in Buddhism thus begins with how they can break free of these problems, learn about the problems from truth, and how to live one's life as a human being. Based on the Buddha's teaching, defilement, craving, and attachment within oneself are believed to dictate a human being as good or bad. However, human beings are capable of learning and empowering themselves to transcend these things, and hence lead themselves a virtuous life. They can even escape from the dominance of defilement stream of either the inner self or the outer world and environment to seek an autonomous life, and escape from all sufferings as well.



A chart presenting the aim of learning by Buddhist principles
(Khantong Wattanapradith, , 2013).pp.69)

As the chart suggests, the learning in Buddhism defines a clear aim of developing human beings to attain virtuous life, as reflected by good physical, verbal and mental behaviors to refine the inner defilements and craving within oneself. It not only leads the way to happiness independent of external factors but also encourages positive interaction within a society that brings about peacefulness. The real purpose of learning is not merely to establish behavioral changes (somewhat permanent), rather, it ultimately aims to equip a human being with acquired wisdom of learning not to oppress or harm oneself or others. It is a spiritual development as an intellectual who can free oneself from the domination of the global stream of defilement toward the virtuous and happy life for the benefit of oneself and society or environment. It corresponds to the Buddha's intention of Buddhism propagation for the benefit, for the support, for the happiness of people at large, for the patronage and perfection of the humankind on earth. It hence affirms that Buddhism is an education for peace. To guide those interested people in the management of learning in their educational institutions, the authors introduced the following five golden rules as a ladder of learning for peace that should be studied and practiced by both the teachers and learners.

The Five golden Rules as the Ladder of Learning for Peace

The Buddha's teaching as a principle for practice was embedded in the Patimokkha (principle teaching), saying "Not performing evil, doing all kinds of kusala, purification of one's citta", this is the teaching of the Buddha. "Forbearing patience is the highest ascetism, nirvana is supreme", the Buddha



say. “He, verily, is not a recluse who harms another nor is he an ascetic who oppresses others, not insulting, not harming, restraint according to the patimokkha, knowing moderation of food, a secluded dwelling, endeavor as to higher consciousness”, this is the teaching of the Buddha. This teaching covers the matters needed to be learned and studied by human beings so as to bring themselves toward peacefulness. The authors adopted the Buddha’s teaching based on our wisdom and teaching experiences, introduced and shared ideas as a guideline for study that enable learner’s development and appreciation of genuine peace of mind. What follows is called the 5 golden rules as a ladder of learning for peace.

The five Precepts and the Observation

This is a universal rules fundamental to the proper conducts that keep human society in happiness. In the Buddhism sense, they provide minimum standard rules of conduct for human (Phra Brahmaganabhorn (P.A.Payutto, 1995, p.772), as rules to be practiced by those devout layman and laywoman. The Five Precepts instructed by the Buddha focus on abstaining from oppression but empathizing toward one another. In the authors’ perspective, for a society to attain true peace, the first picture visible is the absence of oppression, insulting, harming among its members. If each of them basically observes the five precepts, the society in which they live will be able to approach peace and order. Instructed in the Patimokkha as a rule for practice, one should abandon akusala or all evils. Accordingly, one should primarily avoid the oppression, an element included in the first four Precepts, that is, performing no harm to the life, asset, belongings of others, and abstaining from false speech. It also includes abstaining from oppression on oneself by avoiding alcohol as a cause of self-destruction and carelessness. The chaos appeared in our society makes it become even far from peace as days go by is partly due to our failure to observe the five precepts. As a result, people in the society are in suspicion and distrust of one another. Particularly with respect to the fourth precept, it is possible that lying became the cause of undermined good relationship between couples, friends, and colleagues. However, some might argue that for certain matter the truth might as well lead to a conflict. So, it requires individual’s wit to negotiate. The authors however believe in the Buddha’s teaching to mainly consider the intent.

In addition to abstaining from false speech, the Patimokkha also pointed out not to insult verbally. This is important because it appears in Thai society today that a number of created discourses can be deemed dark discourses of *mitcha-dhitti*, despite their polite statements, they envelope a weapon ready to poke at each other, like a sword under the monk robe. Accordingly with cleavages in Thai society, people reject to tolerate others. To apply the five precepts in management of the learning process, the practice of Buddhist principles by observing at the extent of the Five Precepts requires faith as a key component that provides support as an anchor for people to embrace and to resist any allurements, hence preventing them from doing evils (Phra Brahmaganabhorn (P.A.Payutto, 1995, p.649). Faith in here means faith in cause-effect, a belief in the law of karma with basic understanding and realizing the reason that for any conduct, its effect attributes to its cause. In this respect, teachers or those concerned are required to carry on the supplementation, encouragement, and accentuation. To elaborate, supplementation is to provide knowledge and take on the Buddha's teaching to show its significance and the aim of being born as human, that is, to create but not to destroy; to abandon but not to take. Encouragement is to assure, empower, and show that observing the Five Precepts is not for beyond to reach and can begin any day and at any time. Accentuation is to repeatedly emphasize on the aim of life and appreciation of peace, ways to reach that point by self-training to abstain all oppressions, and to create class atmosphere to nurture noble individuals who determine to develop themselves as perfect noble-minded human beings by observing the Five Precepts.

Learning about Giving to be the Givers

Although the five Precepts provide the bedrock for the attainment of peace and order in the society, it is not sufficient to sustain the power of peace, like an oasis in the desert where water is deprived. Being a provider encourages and enhances the spirit of both the giver and the receiver. Giving is not only in the form of external asset, but one needs to learn to give pleasant speech and kindly speech that indicate respect toward others. One also has to learn to do a favor for others such as social contribution. Finally, one needs to behave decently with equal treatment, behave in a cordially or friendly manner. All of the above is contained in the four *Sangkahavattu* (the principles of service and social integration), a universal rules fundamental to the conduct for the well-being of social integration. It is the principle of how to govern one's heart, to



embrace the heart of one another, and to be loved. It is also considered a principle of social welfare. It creates bonds and holds together the hearts of members in the society for its unity and that they live together with love and well-wishes. The four Sangkahavattu is important in that it contributes to peace building and peaceful society. There is a story of Hataka Ubasaka of Arlawi town who has a large number of followers and is well-beloved by everyone because he supports others based on the four sangkahavattu. The story provides the lesson learned for instruction in various aspects. Instillation of giving and sharing requires the giver to consider if the receiver wants what is given and if it is useful for the receiver, that is, giving should be made intellectually not randomly. Instillation of the use of speech is to establish a culture of using word of kindness, politeness, respect, and usefulness instead of words of ill-wish (despite politeness). It should also take into account whether the listener wants to hear it or not. Instillation of doing benefits is to discourage inconsideration but encourage offering help for the work at hand with generosity. This can be trained and fulfilled in the peace class. Instillation of avoiding overbearing is to create the atmosphere in class where there is only us but not them and everyone is treated equally. It recalls the past when learning had taken place in the temple, a great wisdom of our ancestor to keep us in the same cast as temple boys that allows for learning a pure relationship. It is important to note that teachers have to avoid paying attention to only learners who benefit them. Learners are to be treated fairly. This reflects the atmosphere to be absorbed by learners and in turn promotes their confidence and power to do benefaction collectively.

Nurturing the Breath of Loving

Learners learn to be self-aware and love themselves so they can share love to others. To teach learners to be self-aware, Buddhism offers a tool called **Vipassana Bhavana** which involves the learning of inner world, refining and training one's mind, cutting off mental engine for discomposure and anxiousness, and bring one's mind into tranquility. MCU encourages students to attend a Vipassana Meditation class for 30 days and 45 days respectively in the master and doctoral programs as a requirement prior to graduation. It benefits students as it keeps them on the right track to complete their study. It is also possible to introduce Vipassana Bhavana as a class culture by arranging time for students to train to control their mind to concentrate on something. Buddhism employed breath as a fundamental tool as it is available at no cost and the training can take place at any place and any time. Breath is particularly important. Our society today is in hectic situation because we each breathe out with flame and selfishness. Training to breathe out with happiness will help sustain the breath of society and of this world to become a better place to live.

Cool breath keeps us cool in mind to the extent that we want to share it with others. Chanting is another way to focus ourselves to the chanting verses, while in control of vocalizing, contemplating the chanting verses, and extending loving kindness to all after finishing the chanting. It is a tool for our mind to learn to share good things as Kusala to others, following the principle of Ovathapatimok on purification of one's citta. It is thus to transfer or transform the mind. This matter is confirmed in a reliable scientific investigation by Dr. Masaru Emoto, a Japanese modern physician who carried out a research on the crystals of water and wrote a book on his research entitled *Hidden Messages in Water*. He discovered that human mind and environment effect crystal formation of water since human is composed of 70% water. He used a very powerful microscope with high-speed photography to take photos of crystal formation in a room with very low temperature. He collected water from different sources and test them with detailed procedures. In addition to comparing the quality of water from different sources, he also found that water from praying or blessing water formed the most beautiful crystal. Water presented with pleasant written words or spoken words formed more beautiful crystal than water presented with negative or strong words (Myamoto Dewey - Reiko, [Online], 2013).

It can be seen that human thought not only influence their own body but also the environment and people surrounding them. Training to think and act positively towards surrounding people would allow them would sense it, and people can live a happy life in this world. Teacher should also focus on this aspect of development to create the culture of the class of love.

Life and Modifying for Sufficiency

Once the learning offers the understanding and reflects reality to learners, this step provides another aspect of training, that is, changing behavior based on the understanding of the world, seeing the world in reality, and developing the consciousness to change behavior to become an individual with clean body, clean mind, and clean speech. In this aspect, the authors added self-conduct toward the environment, awareness of the value of things, asset, and utensils. Learners learn to pay attention to the use, care, and the value of things since the world resources have now become insufficient because of the endless demand of human and not unlimited search for them. It is thus the duty of teachers and those concerned to establish the culture of sufficiency. It can begin with knowing one's consumption, excessive consumption, as suggested in the Patimokkha that knowing moderation of food, a secluded dwelling. Training the



consciousness in class and the worthily consumption of food may include drinking up bottled water or using a container instead of a plastic bottle, using recycle papers, for example. Other trainings involve slowing down activities such as chewing food, consuming what is benefit not harmful to health, adhering to study, research and learning, recognizing an endeavor to seek to know what is unknown rather than being academically negligent or plagiarizing or claiming the work of others. For this issue, the authors focus on educational institution and teachers who need to occasionally stress and warn learners while at the same time pay attention and support learners at the best of their ability. Teachers and students will learn to listen and share. Particularly, teachers have to create a culture of listening, listening with heart, listening with loving-kindness, so that the loving-kindness space is enlarged for all, creativity grows beautifully in the learning with a sense of self-esteem.

The Forgiveness and Learning to Let It Go

When development and learning reach the last step of the ladder, what is most important is to relax one's heart, learn to let go or Upekkha Bhavana (equanimity) as the heart of true peace. This is to appreciate forgiveness, accept the possible mistake of oneself and others, give an opportunity, give love and well-wish without expectation as it can causes suffering. Training to focus on the other being there at the moment is more important than the thought about the other in the past that will cause mentally bias and reject to act well due to being previously insulted or hurt by the other. One should thus train to do well or kusala and something useful without expecting reciprocation. Reciprocation is the word the authors learned from Hansa Dhammhaso. In working if we can let go and be happy and forgive the other for what have been done to us, and treat the other well too, the conflict problem will not escalate to blow up and destroy the relationship. On the contrary, this will become the ladder that leads the learner to access the world of peace by oneself or become self-dependent. In this way, the world will experience true peace and sustainment. As instructed by the Buddha "santimeva so sikkheyya -to train oneself in tranquility, the learning and development to attain peace occurs within oneself, to keep oneself in tranquility, to abandon desire and adherence, and to struggle to discard one's adherence (Phra Dhammapitaka (P.A.Payutto), p29).

For the authors, adherence to one's own merits obstructs oneself to acquire tranquility since one is obsessed with what is good and what benefits the country. Abandoning what is adhered will calm one from flame and bring peace

of mind. This will support, empower and secure the desirable good deeds, and thus peace manifests.

Conclusions

The above five rules were transcribed by the authors from the experiences through the learning and teaching in peace studies program at MCU University. For the authors, the culture being stressed includes “mindfulness, tolerance, and peace” as the golden phrase of this program. The word peace is the aim that enables students to access the knowledge and the truth of life. However, the steps along the pathway for practice will never be achieved if in absence of mindfulness or seeing through what is happening in reality. To have tolerance is to learn to stay suppressed which will penetrate in the training to reach peace or tranquility. Tranquility, mindfulness, and tolerance will reinforce each step of learning the inner peace to move and grow strongly which requires perseverance to attain it. It is the perseverance to be patient, suppressed, and to fight against the sound unwanted to hear, the thing unwanted to see, perceive, and touch. It is the perseverance to stay mindful, conscious, and aware of the inner sense and mind which will restrain or break one’s thought, action, and speech that is harmful to others. Mindfulness and tolerance are important tools to support each of the 5 steps along the ladder toward the pathway of peace. It is through this learning that peace occurs instantly. The key factor considered indispensable are those good companies in educational sphere, i.e. teachers and instructors who would support learners to acquire the learning which can be extended on their own wisdom. As viewed by the author, good companionship of teachers involves more details to be discussed, it is thus omitted in here. The authors however believe that it is possible for this article to be shared among readers, students, teachers or individuals concerned or even parents to guide in growing tree of peace in everywhere and every society. Certainly, when every sector works together to pave this pathway of learning, then peace can be assured in society.



References

- Mahachulalongkornrajavidyalaya University. **Tipitaka Thai Version**, Bangkok: Mahachulalongkornrajavidyalaya University, 1996.
- Phra Dhammapitaka (P.A.Payutto). **Education for Peace**. 2nd Printing. Bangkok: Sahathammik Co.Ltd. 1995.
- Phra Brahmaganabhorn (P.A.Payutto). **Buddha-Dhamma Revised and Extended Edition**. 15th Printing, Bangkok: Sahathammik Co.Ltd. 2009.
- Buddhadasa (Indapanno). **World Education**. Bangkok:Dhammasapa and Luedham Institute, 2006.
- Khantong Wattanapradith, Basic Concept in the Management of Learning Process in Buddha's way: A case Study of Manager of Learning Process in Buddha's way. **A Thematic Paper for A Doctoral Degree in Buddhism Studies** Graduate school: Mahachulalongkornrajavidyalaya University, 2013.
- Voranuch Toontakij. **The Meaning of Education**. [Online], Source: <http://www.km.skn.go.th>. (4 May 2016).