



KCU Khonkaen Campus  
30<sup>th</sup> ANNIVERSARY

21.12.16

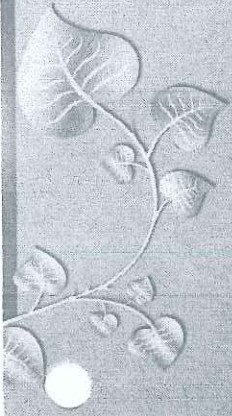
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# NIC 2016

The 3<sup>rd</sup> National and the 1<sup>st</sup> International Conferences 2016



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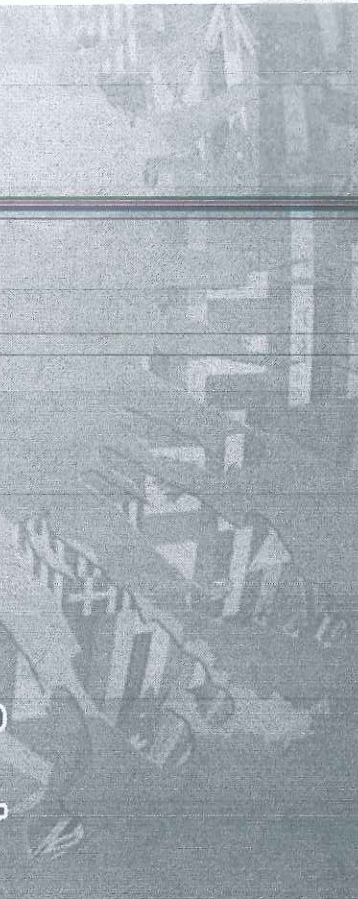
## The 3<sup>rd</sup> National and the 1<sup>st</sup> International Conference

“Integration of Buddhism with research to develop a

การประชุมวิชาการระดับชาติ ครั้งที่ 3

และระดับนานาชาติ ครั้งที่ 1

“พุทธบูรณาการกับการวิจัยเพื่อพัฒนา



หน่วยงานเจ้าภาพร่วม Co-Hosts



Reconciliation Management according by Five Precepts

Dr. Busakorn Wathanabut \*

Abstract

This academic article is intended to convey the principles and ideas of management of reconciliation and unity of fundamental Buddhist. By considering the internal and external dimensions looks at the issue of self-administration by the precepts which are individual dimensions and social dimension in administrations. These things are relative to be in a chain. Neglecting any one dimension will make the application of tools, or creating tools manage the conflict that lacks of efficiency and is not up to date the situation of the world and society. For these reasons, the application of these principles is necessary to be consistent with the context of education, economics, politics, societies and environment. That will manage the conflict with an energetic and effective term of management, tools and every step in the process for reducing conflicts both internal and external. Strengthening of reconciliation is to reduce conflicts and to build the stable securities both in life and property of citizens. While, our actions can have either harmful or beneficial consequences for oneself and others. Buddhist ethics is concerned with the principles and practices that help one to act in ways that help rather than harm. The core ethical code of Buddhism is known as the five precepts, and these are the distillation of its ethical principles. The precepts are not rules or commandments, but 'principles of training', which are undertaken freely and need to be put into practice with intelligence and sensitivity. The Buddhist tradition acknowledges that life is complex and throws up many difficulties, and it does not suggest that there is a single course of action that will be right in all circumstances. Indeed, rather than speaking of actions being right or wrong, then Dharma and Sangha finds everyday practical expression in our aspiration to live by ethical precepts, to the best of our ability until the love and unity begin from the family, village, district and province in order to bring the country beyond having the safety and the sustainability.

\* Instructor in Political Science, Social science Faculty, Mahachulalongkornrajavidyalaya University



Social and economic factors are caused in the scramble for resources and cultural factors are caused racial issues and so on. For analysis of conflicts that occurred in that society is done by discrimination and identifies the views of all stakeholders or parties. Finding the true origin of the conflict between the views or attitudes has the relationships and includes the models that use to manage those parties in conflict. Considering of the historical context assessment and selection is possible to negotiation.

Reconciliation has several forms but that are known more as negotiating stance and the search for common interests. Guidelines for creating reconciliation are the processes that lead to the reduction of hatred and divisiveness to build the trust and restore the relationship between groups who have ever had serious conflicts. By passing the responsibility for past actions is to recognize the fact that happened. The compassion and forgiveness are considered for looking at the future of social cohesion. The scholars who gave the meaningful process of reconciliation in another aspect indicated the process of healing wound both the offender and the victim after the violence and end the negative relationship to each other. That did not lead to hostility in principle and then third parties could create a relationship between the offender and the victim was the victim could pardon to claim redress guilty had been punished or even vengeance. For the offender might plead guilty or punish by the victims. That was possible. The situation in time past of Thailand faced many problems as offense crime, the destruction of the natural environment, the spread of drugs and vices, the division of opinion, the sighting of own interests rather than public interests, national institute of contempt and trespass. These problems are caused by lacking of conscience, morality and virtue.

## 2. The understanding for reconciliation

Considering of the negative aspects of the theory and the practice-oriented aspects of the theory includes the reconciliation of processes. The protection does not conflict arises again by building stop the cycle of violence and building institutions of democracy to be restored again. But the practice is accepted that may not be easy to follow the theoretical concepts of reconciliation. The reconciliation is not an act to be separated from society that had conflicts and terror violently away. Reconciliation is not an event that happens but the difficult process is unpredictable and involves planning. The steps and procedures are various and have to continuous actions that are involved the changing attitudes, for instance the justice is instead of revenge management and should be shared memories and creates a description of the different views that has a pair of equally controversial. The concept of reconciliation principles presents the principle of creating harmony in the society as follows,<sup>2</sup>

1. Dialogue is an important condition leading to reconciliation. The true dialogue is possible when parties come together to lead the discussion agreement and to change the view of emotion each other. The dialogue will lead to the real reconciliation and it must include the analysis of conflicts and interactions in order to understand more clearly.

2. To emphasize or deal with emotions and People's feelings. The declaration of emotions can heal the pain in the past and present and the sense of justice is very

<sup>2</sup> Bunnee Tankeaw. *Ethics and life*. Bangkok, Odiastore, 1998, p.46.



### 3. Procedures and processes of reconciliation

The professor of sociology and sociology of law from the University of Leuven, has offered legal procedures. The third steps of the process of reconciliation describe various processes of reconciliation may not be conducted in a manner such as this step because each conflict situation may take steps to reconciliation are different as follow,<sup>5</sup>

**The first step** is to stop the violence and stop terror as replacing fear by Nonviolent Coexistence. In order to eliminate of detestation, rancor and the painful memories is the earliest stages of the journey towards reconciliation to stop all forms of violence.

**The second step** is to build confidence and trust as building confidence and trust. After stopping violence, the government will need to build confidence and trust in society to recover both victims and the people who has affected the political opposition will have to build trust by the basis of humanity and human rights.

**The third step** is to be thoughtful or towards empathy. The empathy is to understand causes of the conflict and to listen to the perspective of opponents by the victim and the reasons of the offender. The offender is ready to recognize the pain of the victims to stop detesting and reavenging each other. It can be seen that the reconciliation is the process to lead the reduction of hatred and division and to restore trust between the people who had strong opposition by passing the responsibility for past actions. The recognizing fact happened. The kindness is to give the pardon as well as looking at the future of social integration.<sup>6</sup>

### 4. The management according to Buddhist approach for conflict crisis

The way of living or useful application in real life. Buddhism taught a way of life which ultimately leads to building the strengthening in the nation and the world that are behavior of physical, verbal, speech therapy and neat, regular treatment discipline, the practice of abstaining from evil and self-control is not persecuted that are called "Five precepts" which are principle for security in life, family and social They consists below,

1. Pana Tipata Weramani is the cessation of murder and mayhem abstinence from killing each other. Every life has been valuable and equality and should not violate the rights of others. If we go persecution or hurting others, it will create resentment to build fate and be endless conflicts.

2. Ara Tin Na Tana Weramani is to abstain from taking hold of him not to, abstinence from theft fraud, ownership violation property destruction that should recognize that we love and concern them had to work hard to get them. We loved ourselves so others did likewise. The stealing of others without consent is clearly in conflict and this action is violation any law terms of society.

3. Grame Su Mi Cha Jara Weramani is to abstain from sexual misconduct and harassment abstinence from what others cherish loved ones. The wife or the husband

<sup>5</sup>Abu-Nimer, Mohammed (ed). *Reconciliation, Justice, and Coexistence: Theory and Practice*. Lanham, MD : Lexington Books, 2001, p.20.

<sup>6</sup>Bunmee Thankeaw. *Ethics and the Life*. Issued 6. The Bangkok Edition: Odeon Store, 2547, p.18.



peaceful Buddhist concepts and methods. The application is to conform about the tools to manage the conflicts that arise in the context and various social situations. From the foregoing, it can be seen that value of blocking conflict and building reconciliation in Buddhism is two big issues that are worth the leap operatives plainly as instruments of conflict management and value management conflicts by peaceful in Buddhism and society. That will be beneficial to the development of Buddhism and Buddhist society to have peace with peaceful means.

### 5. Acknowledgements

The main precepts are behaviors like physical and verbal. The speech therapy is appreciated in every life to be valuable. Equality is recognized that our properties are loved and jealous because we found them by working hard so others did likewise. Lying is to bring distrust each other. Alcohol and strong drink is to make negligence and does things that should not be underestimated. Then this article presents about methods that deal with how to handle reconciliation through the main precepts as knowledge management. Lessons should be revealed five principles into practice in all areas. The traditional village should take five precepts into practice in order to decipher and include dissemination of knowledge experienced notable success or factors that made navigating the five precepts into practice ineffective. These methods should issue to be practices with other communities that interested to lead project to practice their lifestyle. The government should encourage the creation of a network of engagement for reconciliation with the provincial and district level five precepts nationally in order to join the bond of unity reconciliation of Thai people. The government should cultivate the awareness of children and youth to follow the five precepts because the youth of today will be the adults who will develop the country in the future. The precept is an act that has benefits and pretty good. It is not wrong with discipline and moral as Sila: good conduct; morality by person must have discipline and law. The practice under the law will be considered a practice for Thai people and equally fair. The goal is to support the common practice and no discrimination. The same standard is look forward to the results of peace alike. The main justice will have the reconciliation and balance that are main objectives to give benefits for most people and nation as well.

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**Developmental Guideline for Project Management of a Buddhist Prototype Village Mahachulalongkornrajavidyalaya University KhonKaen Campus**

**Dr. Riangdow Tavachalee \***

**Abstract**

The aims of the research are to study a developmental guideline for project management of a Buddhist prototype village for creating continuity and sustainability of a Buddhist prototype village. This is a qualitative study that consists: (1) 5 persons of the working group who were responsible for the project, and (2) 50 villagers who participated in this project. The research instrument used for the data collection was an interview structured with group conversation part and the content analysis was described in an essay.

**The results of the research are found in the following aspects;**

The guideline for the management development: the leaders should set a clear activity schedule and follow the steps continuously, should increase number of community representatives from government agencies to join the committee and should provide university officials to explain and instruct the project to the villagers as opposed to making a clarification by document, since it may cause a misunderstanding to the participants. There should be records and photos taken around the participating villages before and after the project so is the empirical data and that can be a further development of the project to an obvious purpose.

**1. Introduction**

Mahachulalongkornrajavidyalaya University has strong intention to support education and research. And to produce graduates with Buddhist academic excellence who also have the ability to apply Buddhist knowledge to the sciences. As well as preserving arts and culture with the following commitments: 1. to produce graduates with Buddhist academic excellence to community, reinforce Buddhism, preserving arts and culture to escort Buddhist institutes, society and Thailand into a desirable direction, 2. to be the leading centre of Buddhist education integrating Buddhism with modern sciences for the good of social and moral development, also have the ability to apply Buddhist knowledge to the sciences and understanding of social changes with a vision of the potential to further develop themselves, 3. to develop status, that is to say, restructure the management of the university system to be a compact, efficient to be able to perform to achieve the development plan of the university, 4. to improve the quality of students and staff on campus to be knowledgeable, skilled,



๑๐ มีนาคม ๒๕๕๙

เรื่อง ตอบรับการส่งบทความในการประชุมวิชาการระดับนานาชาติ ครั้งที่ ๑

เรียน Dr. Busakorn Wattanabut

ตามที่ท่านได้ส่งบทความเรื่อง "Reconciliation Management according by Five Precepts" เพื่อลง  
ตีพิมพ์บทความในการประชุมวิชาการระดับนานาชาติ ครั้งที่ ๑ กองบรรณาธิการระดับนานาชาติ  
โดยเสนอบทความต่อคณะกรรมการผู้ช่วยฯ (Peer Review) ซึ่งการตรวจแก้ไขบทความก่อนลงตีพิมพ์นั้น

ในการนี้ กองบรรณาธิการขอแจ้งให้ท่านทราบว่า บทความวิจัยที่ท่านส่งมาสู่กองบรรณาธิการเรียบร้อยแล้ว  
และอยู่ในขั้นตอนการพิมพ์บทความในการประชุมวิชาการระดับนานาชาติ ครั้งที่ ๑ ณ มหาวิทยาลัยเทคโนโลยีพระจอมเกล้าธนบุรี

จึงเรียนมาเพื่อทราบ

ขอแสดงความนับถือ

(รองศาสตราจารย์ ดร.เอกอัฐ จารุณีชัย)  
ผู้อำนวยการฝ่ายวิชาการ ปฏิบัติหน้าที่แทน

รองอธิการบดีมหาวิทยาลัยเทคโนโลยีพระจอมเกล้าธนบุรี  
วิทยาเขตดอนเมือง