Buddhism-Based Resolution to the Problems Leading to
Conflict in Thai Society

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Abstract

This research explores the application of Buddhist principles in resolving conflicts within Thai society, focusing on the underlying causes and proposing comprehensive solutions. The study has three primary objectives: (1) to investigate the problems and root causes of conflicts in Thailand, (2) to analyze Buddhist teachings related to conflict resolution, and (3) to recommend Buddhist practices for effective conflict management. Employing a qualitative research approach, the study utilizes document analysis, case studies from the Tripiṭaka, and in-depth interviews to examine the factors contributing to social discord.

The results indicate that conflicts in Thai society primarily arise from political governance, economic difficulties, and social challenges. According to Buddhist teachings, these conflicts are rooted in the three defilements: craving (taṇhā), misguided beliefs (diṭṭhi), and pride (māna). To mitigate these issues, the study introduces four essential Buddhist principles: (1) the Six Sārāṇīyadhamma to promote harmony, especially in political contexts; (2) the Four Diṭṭhadhammikattha to encourage economic stability through self-sufficiency; and (3) the Seven Sappurisadhamma to foster ethical behavior and social unity, which aids in social conflict resolution.

Moreover, the research emphasizes the critical role of the Four Noble Truths in conflict resolution, offering a systematic approach to identifying root issues (dukkha), understanding their causes (samudaya), and proposing viable solutions (magga) to achieve resolution (nirodha). By blending these Buddhist principles with contemporary conflict management strategies, this study illustrates the enduring relevance of Buddhist teachings in addressing the complexities of modern Thai society. Ultimately, it highlights the potential of Buddhist principles to cultivate non-violence, mutual respect, and enduring peace, enriching the dialogue on conflict resolution in Thailand and providing a valuable framework for resolving disputes in various cultural contexts globally.

Introduction

It is widely known that in current Thai society, no problem is as significant and severe as the issue of conflicting opinions in the social, political, governance, and economic spheres. This conflict has resulted in a clear division into factions and has affected almost every aspect of social peace. It poses a significant obstacle to the country's governance and causes the current economic crisis (Thongbun, 2015). Even though several people are offering various solutions for reconciliation and promoting love and unity, there have been no concrete results that have resolved the conflict. On the contrary, the situation has intensified, consistent with Galtung's opinion (1969). Conflict is a dynamic process in which structure, attitudes, and behaviours constantly influence one another.

In Buddhist scriptures, there are stories about conflicts and ways to manage them in all aspects, whether class conflicts, conflicts to refine society or even conflicts of interest or power. The Buddha used various methods to manage and resolve conflicts, focusing on compromise and reconciliation and avoiding violence to solve problems. As the Buddha summarised the concept of conflict management, 'Bhikkhus, I do not dispute with the world; rather, it is the world that disputes with me. A proponent of the Dhamma does not dispute with anyone in the world' (Bhikkhu Bodhi, 2000).

This makes it interesting to study and analyse the concepts of conflict and conflict management according to Buddhist principles to integrate them as methods for resolving conflicts that arise in Thai society to end and create peace and replace conflict with harmony, allowing Thai society to live together happily. When considering conflicts, Buddhism emphasises humans, with the primary cause being the humans themselves, originating from internal causes, namely, human defilements. Therefore, solving problems requires addressing the root cause or the source of the problems that lead to suffering, which is conflict. Additionally, this study attempts to delve deeply into the causes of conflict and find solutions using Buddhist principles. It challenges the notion of how Buddhist conflict management concepts, which emphasise peaceful methods, can be applied to resolve the increasingly severe conflicts in Thai society. This study aims to clarify the practical methods and processes according to Buddhism so they can be integrated into solving conflict in Thai culture.

Research Objectives

1. To study the problems and causes leading to conflict in Thai society
2. To analyse the Buddhist principles concerning conflict resolution in Thai society
3. To suggest Buddhist ways to resolve conflict in Thai society

Literature Review

This literature review investigates the utilization of Buddhist principles to mitigate conflict causes in Thai society, proposing a framework for addressing various societal challenges while promoting harmony.

Moore (2014) elucidates mediation strategies pertinent to various disputes, emphasizing cultural sensitivity, which complements Buddhist methodologies emphasizing empathy and non-violence. Nyanaponika Thera (1978) examines six mental roots influencing human behavior, advocating for self-awareness and ethical living as means to achieve societal peace. Similarly, Ñāṇamoli Bhikkhu's (2006) work on meditation and ethical principles provides essential insights for applying Buddhist teachings to societal conflicts by promoting personal introspection.

Recent research by Mazza (2021), How Did the Buddha Deal with Conflicts During His Life? A Theravāda Perspective highlights the Buddha's methods for resolving social disputes. Mazza's study underscores the dual approach of inner transformation through mindfulness and external conflict resolution techniques like mediation and arbitration, emphasizing the practical applicability of Buddhist principles. Additional studies such as Dhammananda (2020) in 'Buddhist Leadership for Sustainable Development' explore the role of Buddhist principles in leadership and societal development. Dhammananda emphasizes ethical leadership as a cornerstone for addressing systemic issues. Furthermore, Sukomal (2021) in 'Theravada Buddhism and Modern Conflict Resolution' examines the integration of Buddhist teachings in contemporary peacebuilding efforts, particularly in Southeast Asia.

Buddhist principles such as Sārāṁīyadhamma (principles of amiability), Diṭṭhadhammikattha (principles for achieving present-life benefits), and Sappurisadhamma (virtues of a good person) serve as a comprehensive framework for addressing Thai societal issues. These doctrines, rooted in the Four Noble Truths, encourage non-violent, empathetic approaches to conflict resolution. For instance, these principles promote dialogue and compromise in political disputes, reducing polarization and fostering mutual understanding.

Galtung (1996) in 'Peace by Peaceful Means' offers complementary insights by advocating for structural and cultural peacebuilding approaches that resonate with Buddhist

frameworks. Additionally, King (2009) in 'Socially Engaged Buddhism' explores the role of Buddhist activism in addressing systemic injustices, providing valuable perspectives for applying these principles in modern Thai society.

By combining Buddhist principles with modern conflict resolution strategies, Thai society can work toward achieving long-lasting harmony. Future research should explore the mechanisms for implementing these teachings in policy and community practices to ensure their broader applicability and impact.

Conceptual Framework

The conceptual framework of the research exhibits the significant research process in terms of input, process, and output as follows:
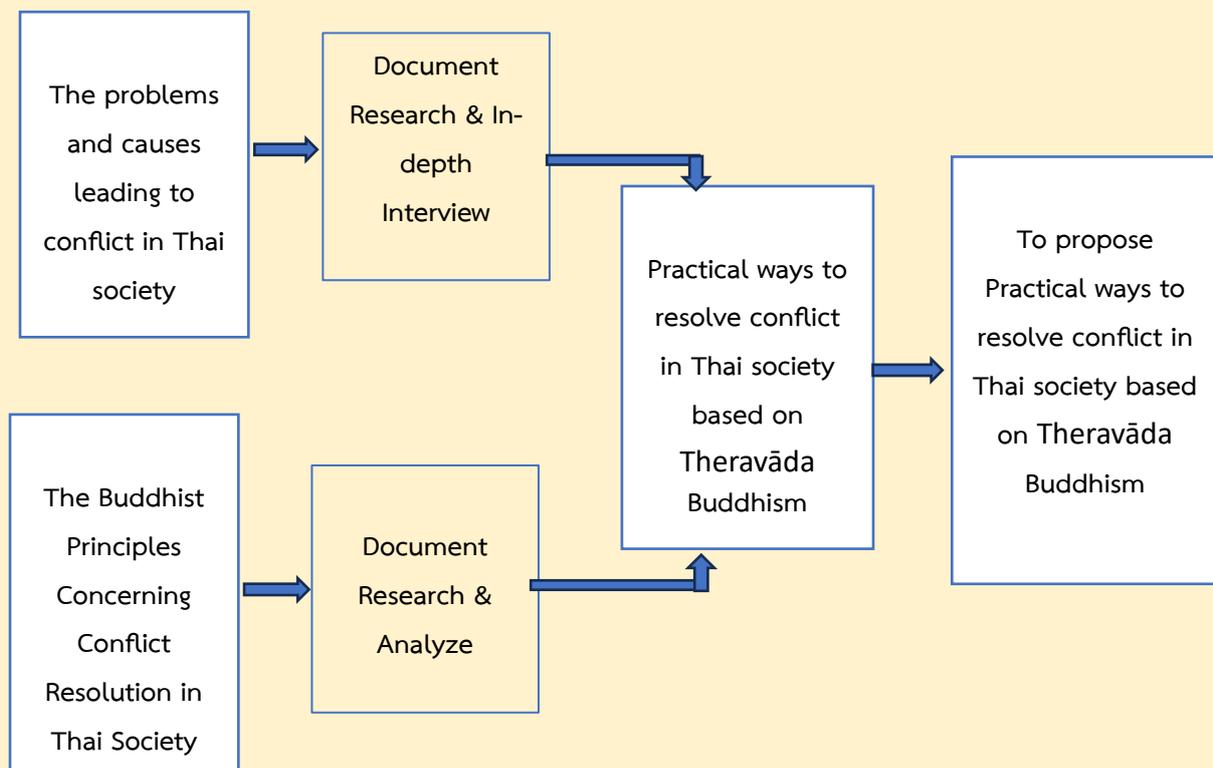

Figure 1 Conceptual Framework

Research Methodology

This research work is qualitative research. The research methodology can be divided into three stages, as follows:

1. Data Collection

Data for this research will be from the primary sources of the Pāli Canon, including the secondary sources of commentaries, sub-commentaries, research works, Buddhist textbooks, journals, and articles, as well as new interpretations from modern scholars in Thai and English.

The reason for choosing these sources is because they can provide a comprehensive overview of the topic, from original texts to later interpretations. This leads to a clear comprehension of the topic.

2. In-dept Interview

The interviews were conducted with six individuals, including people from various professions, academics, students, and monks. These individuals reside in Thai society and have consistently been aware of the ongoing conflicts. These interviews aimed to gain contemporary perspectives on integrating Buddhist approaches to resolving conflicts in Thai society.

3. Analysis and Synthesis

Analyse and synthesise raw data and organise the collected data to present a picture of conflict problems that occur in Thai society, including Buddhist principles related to conflict management and propose practical ways to resolve conflict problems of people in Thai society by applying Buddhist principles to resolving conflict problems based on Theravāda Buddhism.

Research Results

Objective 1. The problems and causes leading to conflict in Thai society

The results showed that the conflicts in Thailand stem from the following three factors:

1) Politics and Government Problems

2) Economic Problems

3) Social Problems.

These longstanding problems continue to be addressed because they affect Thai society's stability, living conditions, quality of life, and safety. Thus, resolving conflicts in Thai society may require time and the integration of various processes to address these conflicts effectively. The peaceful method is a practical approach to resolving conflicts, which aligns with Buddhist principles.

In terms of Buddhism, conflict is mainly caused by the Papañcadhamma. As Phra Dhammapidok (P.A. Payutto) (2003) stated, this 'Papañcadhamma' consists of three important principles: craving or desire (Tanhā), conceit (Māna), and views (Diṭṭhi). All three are considered very influential and important in causing conflicts in individuals or groups.

The Buddha considered conflicts using Buddhist principles to solve problems at the root cause, which aligns with the research findings of Sirisakulkhemathat (2016) found that

conflicts primarily arise from individual factors. The solution needs to address the root cause or the source of the problem that leads to suffering, namely, conflicts.

Buddhism divides conflict into two groups: internal conflict and external conflict. Both have two characteristics: conflict in the Dhamma sense, which is a conflict in terms of principles, opinions, and beliefs, called view, and conflict in the disciplinary sense, which is conflict in behavior, called precepts Papañcadhamma and Akusalamūla are the root of all conflicts (Satsinthon & Namanee, 2019).

Research data shows that the Buddha did not use just one principle to solve conflicts. There are many forms, but the Buddha used other principles to support and resolve conflicts that occurred as well.

Table 1: The problems and causes leading to conflict in Thai society

The problems and causes leading to conflict in Thai society	
General perspective	Buddhist perspective
Politics and Government Problems	views (*Diṭṭhi*)
Economic Problems	craving (*Tanhā*)
Social Problems	conceit (*Māna*)

Objective 2: The Buddhist principles concerning conflict resolution in Thai society

This research's results showed that we have applied appropriate principles to resolve conflicts that occur in Thai society. It will consider important principles in each topic that can be used to appropriately and practically solve conflict problems occurring in Thai society today. It has four principles: 1) The Four Noble Truths are used as a framework for analysing and finding ways to resolve conflicts.

As for the other Buddhist principles used together as a guideline for resolving conflicts, they include: 2) The Six Sārāṇīyadhamma used to resolve conflicts arising from political and administrative problems 3) The Four Diṭṭhadhammikatha used in resolving conflicts arising from economic problems and 4) The Seven Sappurissadhamma used in resolving conflicts arising from social problems. The details of these principles are as follows:

1. The Six Sārāṇīyadhamma

Sārāṇīyadhamma means "States of conciliation; Virtues for communal living" (Walshe, 1987) consisting of six important principles, namely:

1) Mettāmanokamma means thinking well and looking at each other in a positive light.

2) Mettāvacīkamma means speaking only good things.

3) Mettākāyakamma means doing good things to one another.

4) Sādhāraṇabhogī means knowing how to share benefits with justice and helping each other without selfishness, not seeing your interests, not taking advantage, and having equality with each other.

5) Sīlasāmññatā means following the rules, regulations, or various disciplines in the same way, respecting the rights and freedoms of individuals, not interfering with each other's duties, not claiming power, and not holding any privileges at all.

6) Diṭṭhisāmaññatā means having the same opinion and thinking about the same things.

2. The Four Diṭṭhadhammikattha

The teachings of the Buddha in Buddhism must incorporate the principles of The Diṭṭhadhammikattha, a virtue conducive to benefits in the present referring to the advantages that can be obtained from engaging in honest and lawful activities or professions. To attain these benefits, an individual must seek them with a systematic approach and a plan. Phra Dhammapidok (P.A. Payutto) (2002) discusses the benefits of Diṭṭhadhammikattha, a set of principles that provide foundational happiness and benefit. There are four key principles:

1) Uṭṭhānasampadā: achievement of diligence.

2) ārakkhasampadā: achievement of protection

3) Kalyāṇamittatā: association with good people.

4) Samajīvitā: balanced livelihood.

3. The Seven Sappurisadhamma

The principles of the seven Sappurisadhamma are the qualities of a good man, characterised by the qualities of a complete individual. They are considered essential virtues for leadership as Phra Brahmagunabhorn (P.A. Payutto) (2010) explained the seven Sappurisadhamma as the virtues of a complete person, or a fully developed human being, who can be considered a truly valuable member of humanity. These complete individuals can lead communities and societies toward peace and well-being. The seven components are as follows: 1) Dhammaññutā (knowing the law and Causes), 2) Atthaññutā (Knowing the

Purpose and consequence) 3) Attaññutā (Knowing Oneself) 4) Mattaññutā (Knowing Moderation) 5) Kalaññutā (Knowing the Proper Time) 6) Parisaññutā (Knowing the society) 7) Puggalaparoparaññutā (Knowing the Individuals).

4. The Four Noble Truths

The Four Noble Truths are regarded as teaching how to solve or manage life's problems systematically, effectively, and scientifically. The Four Noble Truths can also be applied to solve or manage all conflicts in society. In addition, the goal of the teaching of the Four Noble Truths is to attain the cessation of suffering, or Nirodha. That is Nibbāna or peace. From what is mentioned above, it is obvious that the teaching of the Four Noble Truths can be applied to manage the problem of conflict effectively.

This is because the problem management following the principle of the Four Noble Truths has process and causality. It is systematic and consistent with the scientific method. It shows clearly how to deal with the problem successfully this aligns with the concept of Thich Nhat Hanh, who proposed that when faced with individuals in conflict with us, we must treat them with physical and verbal actions with loving-kindness to alleviate their suffering. This approach avoids the need for violence or the use of weapons. Anger, hatred, hostility, oppression, and terrorism all stem from misguided ideas that cannot be eradicated with weapons but can be dissolved with the force of loving-kindness with empathy. Only the Four Noble Truths of the Buddha can uproot terrorism, oppression, and conflict (Hanh, 2007).

The Four Noble Truths can be summarised as follows:
1) The Four Noble Truths of Suffering (dukkha)
2) The Four Noble Truths of the origin of suffering (samudaya)
3) The Four Noble Truths of the cessation of suffering (nirodha)
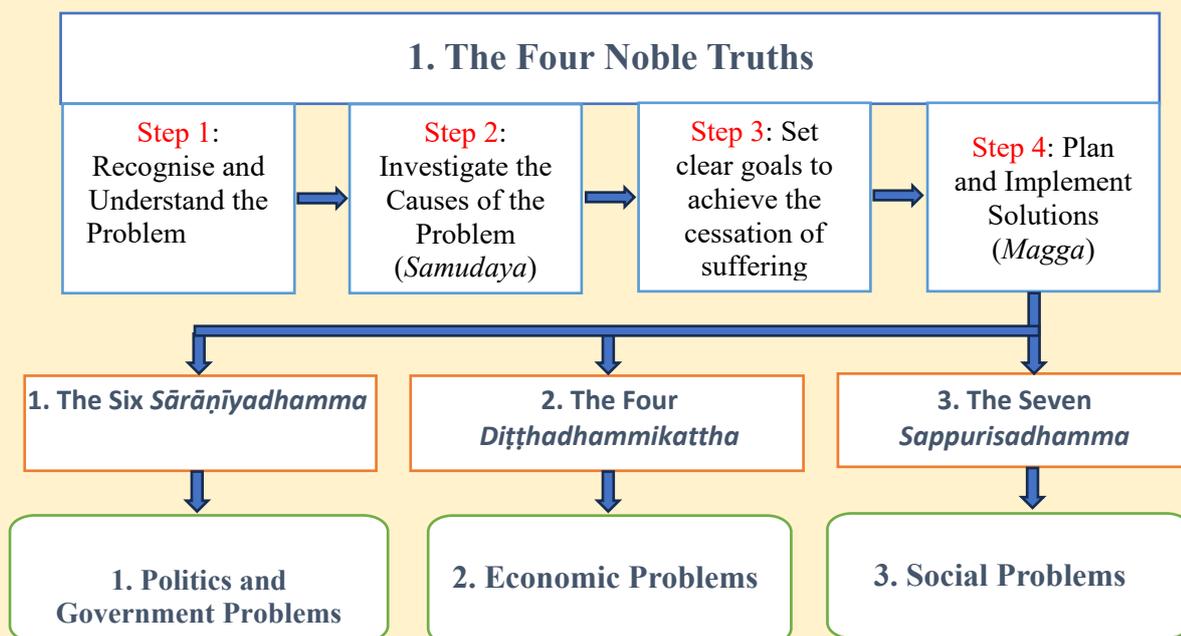4) The Four Noble Truths of the path leading to the cessation of suffering (magga).

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│                     1. The Four Noble Truths                          │
├──────────────┬──────────────┬──────────────┬─────────────────────────┤
│ Step 1:      │ Step 2:      │ Step 3: Set  │ Step 4: Plan            │
│ Recognise and│ Investigate  │ clear goals  │ and Implement           │
│ Understand   │ the Causes   │ to achieve   │ Solutions               │
│ the Problem  │ of the       │ the cessation│ (Magga)                 │
│              │ Problem      │ of suffering │                         │
│              │ (Samudaya)   │              │                         │
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1. The Six *Sārāṇīyadhamma*	2. The Four *Diṭṭhadhammikattha*	3. The Seven *Sappurisadhamma*
1. Politics and Government Problems	**2. Economic Problems**	**3. Social Problems**

Figure 2: The Four Noble Truths as a fundamental framework for analysing and considering conflict issues and combining other Dhamma principles

Objective 3: Buddhist ways to resolve conflict in Thai society.

The results showed that the Four Noble Truths serve as a framework for considering conflict management by highlighting the root causes, identifying the sources of conflict, and finding ways to manage or extinguish the conflict. The model of the thought process in solving conflict problems in Thai society in this research follows the Four Noble Truths principles, which is a continuation of conventional wisdom thinking.

The approach to resolving conflicts in Thai society arises from political and governmental problems based on the Four Noble Truths integrated with the Six Sārāṇīyadhamma. It is a Buddhist principle that can be applied in fostering solidarity in society and effectively resolving societal conflicts. Therefore, it is evident that the principle of solidarity is of utmost importance in enabling people in Thai society to live together happily and free from conflicts. The moral principles promote solidarity, readiness to reconcile, tolerance, and harmony within the community, society, and nation, and address conflicts in Thai society through the process of enhancing solidarity based on the six principles of Sārāṇīyadhamma as Figure 3 below:
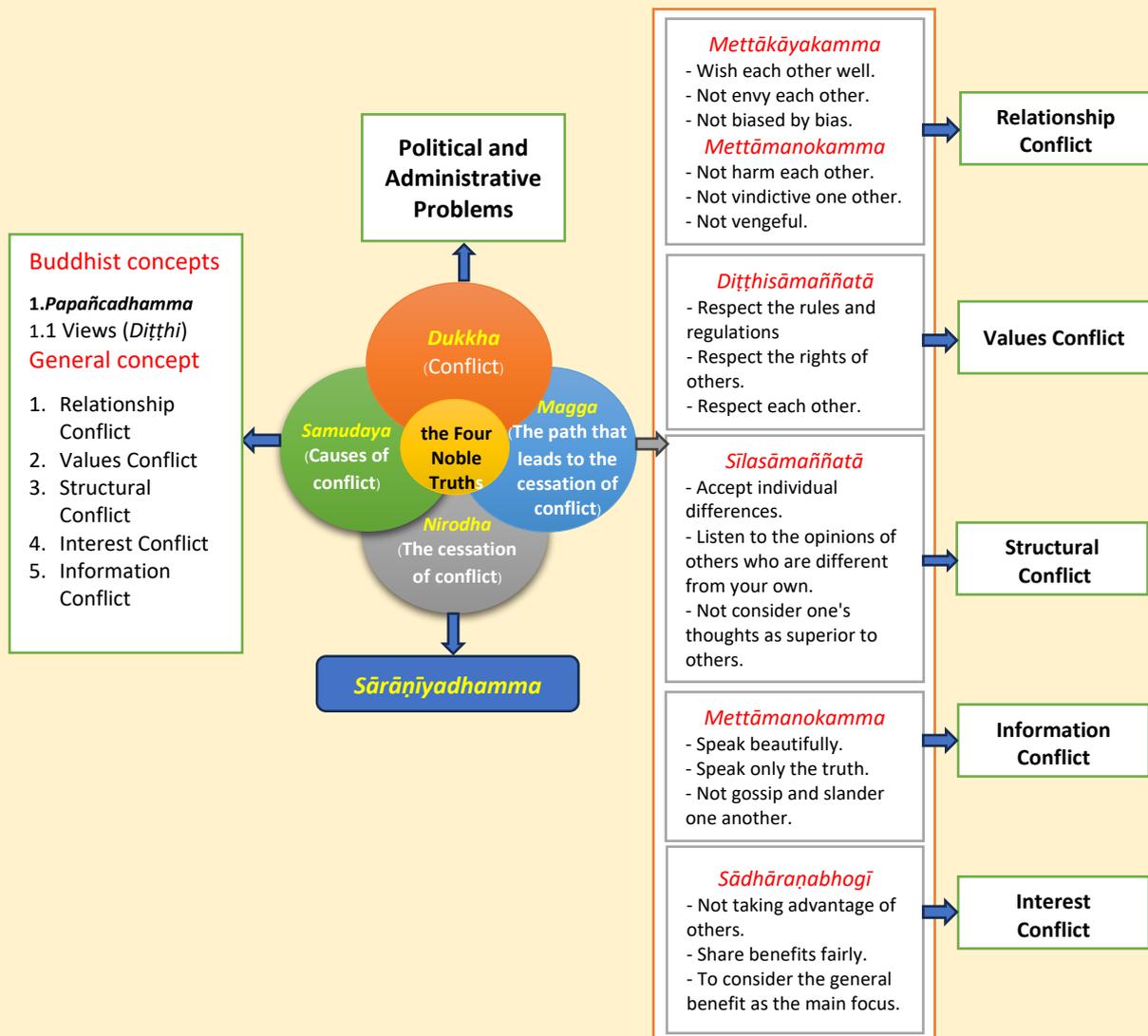
Figure 3: The process of solving political and administrative problems base on the Four Noble Truths integrate with The Six Sārāṇīyadhamma.

The approach to resolving conflicts in Thai society arises from economic problems based on the Four Noble Truths integrated with the Four Diṭṭhadhammikattha. Living by the principle of Diṭṭhadhammikattha cultivates the virtue of sufficiency in one's life. By adhering to this virtue, one can transcend poverty. This principle, also known as the 'Heart of a Wealthy Person,' consists of four aspects: achievement of diligence (U), achievement of protection (A), associating with good people (Ka), and living economically (Sa). These four virtues are deemed sufficient to make anyone genuinely wealthy both physically and mentally as Figure 4 below:
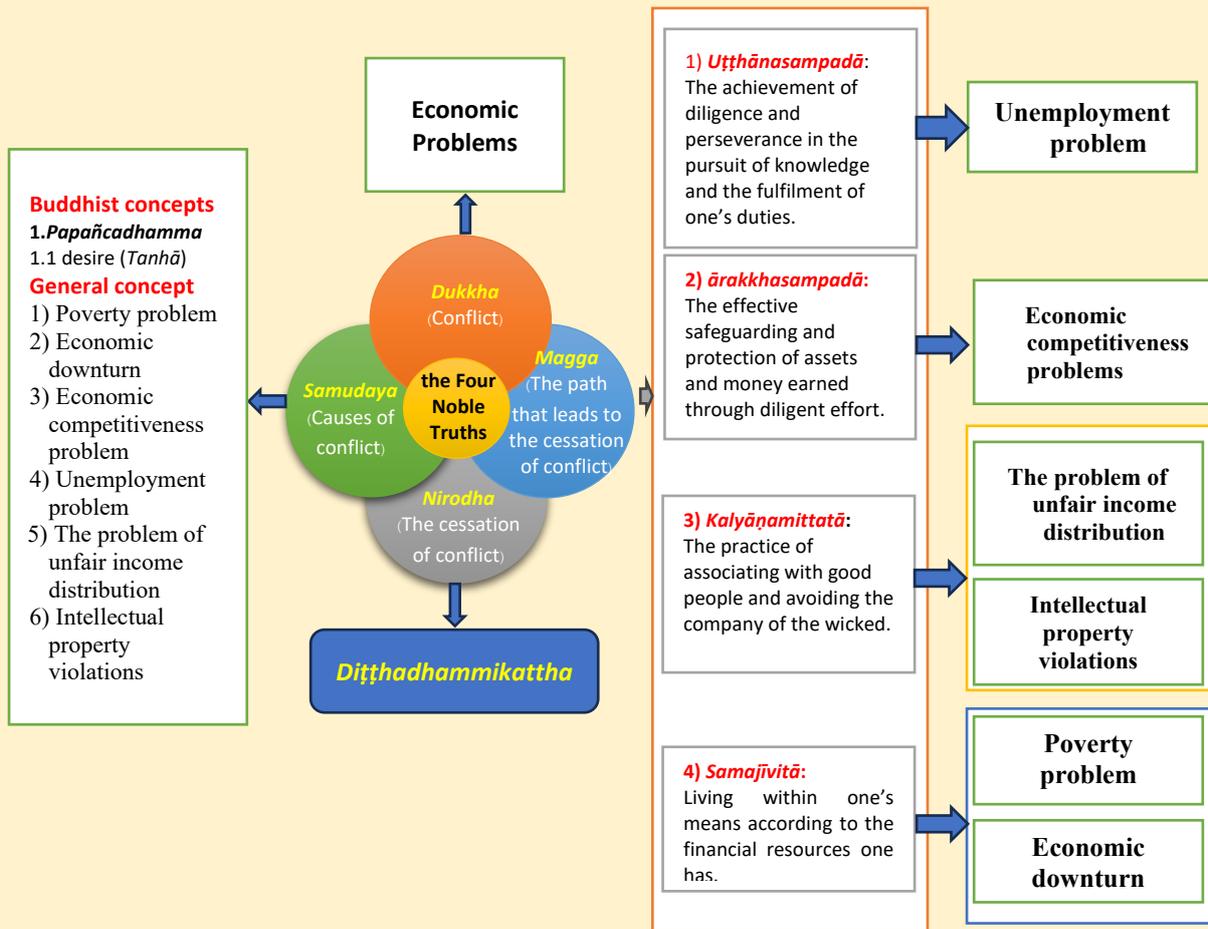
Figure 4: The process of solving economic problems base on the Four Noble Truths integrate with the Four Diṭṭhadhammikattha

The approach to resolving conflicts in Thai society arises from social problems based on the Four Noble Truths integrated with The Seven Sappurisadhamma. The teachings of Buddhism aim to a cessation of suffering by starting with the understanding and learning of the nature of suffering or identifying the root causes of problems. This leads to a thorough analysis of how to solve these issues genuinely. These principles should be cultivated within the minds of individuals in society as they form the basis for good conduct. They contribute to the prevention and resolution of problems and the process of mental restoration, thereby enhancing the quality of life for individuals, families, communities, and the nation. The seven principles of Sappurisadhamma can be effectively applied to address social issues, tackling the root causes of conflicts. As a result, social problems and conflicts will gradually diminish and eventually disappear from Thai society, as shown in the figure below:
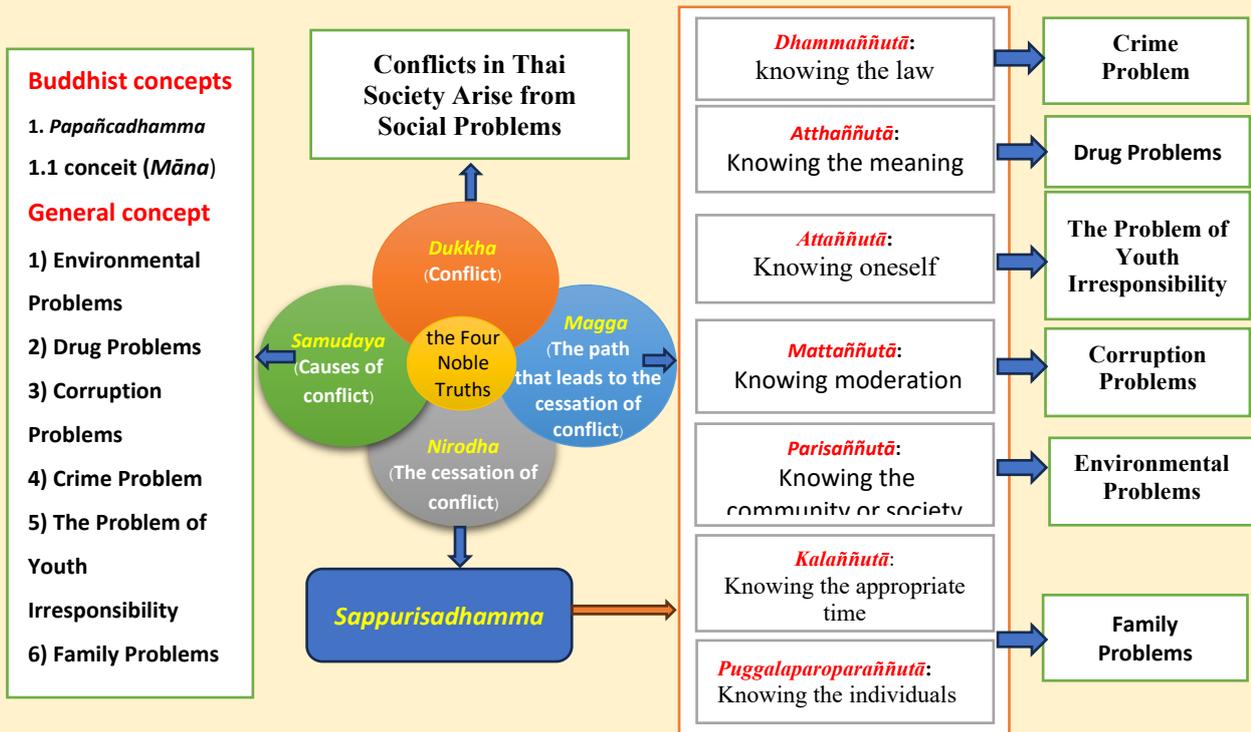
Figure 5: The process of solving social problems base on the Four Noble Truths integrate with the Seven *Sappurisadhamma*

Discussions

The findings of this study illuminate the principles and processes of conflict management rooted in Buddhism, showcasing how the Buddha addressed and resolved conflicts to mitigate losses, eliminate disputes at both personal and collective levels, and promote relaxation and tranquillity. Central to this approach is the restoration of harmony, the cultivation of love and compassion, and the fostering of mutual understanding. As Phuakkhong et al. (2019) articulates, "The scope of conflict management in Buddhism goes deeper than general conflict management, as it delves into the heart and adopts a transformative view. This involves creating peaceful means through individual practices to extend their benefits to society." This transformative approach underscores the significance of non-attachment and selflessness. By relinquishing clinging to the self and viewing oneself as a conduit for collective happiness, individuals can maintain inner peace, avoid aversion and attachment, and contribute to a more harmonious world (Bodhi, 2005).

Applying Buddhist principles to conflict resolution in Thai society reveals their profound potential for addressing societal conflicts. Phra Pisan Visalo (2006) emphasises that Buddhist conflict management prevents escalation into violence: "Not harboring ill will, not

being hostile, and not dividing into factions, be friends in the world, loving happiness and hating suffering." This perspective advocates recognising shared humanity and fostering cooperation in a society often divided by conflict. Similarly, Buddhadasa Bhikkhu (1996) highlights that detachment from ego and a focus on commonality rather than differences form the cornerstone of peaceful coexistence.

Recent scholarship further highlights the relevance of Buddhist conflict resolution strategies. Burch (2020) notes that mindfulness practices significantly enhance emotional regulation, fostering constructive dialogues during disputes. He asserts, "Mindfulness not only aids in self-regulation but also fosters empathy, allowing individuals to connect more deeply with others' perspectives." Furthermore, Shakya and Wangchuk (2020) emphasise the principles of compassion and interdependence, arguing that "understanding the interconnectedness of all beings can diminish feelings of animosity and promote cooperative solutions." These insights are particularly pertinent in Thai society, where socio-political divisions often fuel conflict.

The concept of metta (loving-kindness) also plays a pivotal role in conflict resolution. As Goleman (2011) observes, cultivating loving-kindness towards oneself and others fosters an environment where conflicts can be addressed peacefully. Kabat-Zinn (2003) adds that meditation and mindfulness practices deepen awareness of emotional responses and encourage compassionate interactions. This reflective practice aligns with the Buddha's teachings, emphasising introspection and self-awareness as essential for resolving interpersonal disputes (Rahula, 2006).

Additionally, the Buddhist practice of dialogue, emphasising listening and mutual understanding, aligns with Hanh's (2017) concept of "deep listening" as a transformative tool for conflict resolution. By listening empathetically, parties can move beyond entrenched positions and toward collaborative solutions.

In conclusion, Buddhist principles provide effective guidelines for addressing conflicts in Thai society. These teachings emphasise non-violence, mutual respect, and the well-being of all parties involved. By collectively applying these principles, Thai society can foster a culture of peace and cooperation, minimising hostilities and building harmonious relationships.

Knowledge from Research

This research explores the Buddhist conflict management model, emphasising its principles outlined in the Tripiṭaka. The Four Noble Truths are the foundational framework for analysing problems, identifying causes, formulating solutions, and implementing conflict

resolution methods. This model integrates additional Dhamma principles to address contemporary societal issues in Thailand, particularly political, economic, and social conflicts.

Steps in the Conflict Management Model

1. *Recognising and Understanding the Problem (Dukkha)*: This step involves identifying and clarifying the nature and scope of the problem, ensuring a comprehensive understanding of the suffering it causes.

2. *Investigating the Causes of the Problem (Samudaya)*: Analysing and addressing the root causes of the conflict, focusing on eliminating the unwholesome conditions that lead to suffering.

3. *Setting Clear Goals for Resolution (Nirodha)*: Establishing feasible and clear objectives to cease suffering. This includes outlining principles and processes for problem resolution before detailing specific methods.

4. *Planning and Implementing Solutions (Magga):* Developing and executing plans and actions aligned with established principles to address the root causes effectively and achieve resolution.

Buddhist Principles in Conflict Resolution

The Six Sārāṁīyadhamma (principles of amiability) strengthen societal unity and provide a preventive approach to political and governance conflicts. The Four Diṭṭhadhammikattha (principles for achieving present-life benefits) effectively address economic issues, transforming conflict into societal well-being. Additionally, the Seven Sappurisadhamma (qualities of a good person) guide ethical behaviour to mitigate social problems like crime and corruption, fostering peace and harmony.

Application to Thai Society

Integrating these principles—the Four Noble Truths, Six Sārāṁīyadhamma, Four Diṭṭhadhammikattha, and Seven Sappurisadhamma—provides a comprehensive and sustainable framework for resolving conflicts in Thai society. These doctrines guide individuals and institutions in addressing the root causes of societal issues, fostering ethical conduct, and promoting collaborative resolution processes. By aligning Buddhist teachings with modern conflict resolution strategies, Thai society can transform conflicts into opportunities for peace and development.

Conclusion

Resolving conflicts in Thai society through Buddhist principles requires an analytical framework grounded in the Four Noble Truths. This approach enables a deeper understanding of the root causes of conflict (dukkha), identifies their origins (samudaya), and prescribes pathways to address them (magga), ultimately culminating in conflict resolution (nirodha). Research demonstrates that the Buddha employed diverse principles tailored to specific contexts, reflecting a holistic approach to conflict resolution.

The application of Buddhist teachings such as the Four Diṭṭhadhammikattha, the Six Sārāṇīyadhamma, and the Seven Sappurisadhamma offers practical guidelines for resolving the complex and varied causes of conflict in Thai society. The Four Diṭṭhadhammikattha emphasises the importance of leading a self-reliant, frugal life to strengthen individual and societal resilience. This principle addresses economic disparities, often underlying conflicts, by promoting self-sufficiency and reducing dependencies. The Six Sārāṇīyadhamma is particularly effective in fostering love, unity, and harmony, making it a valuable tool for mitigating politically and socially charged disputes. Lastly, the Seven Sappurisadhamma focuses on cultivating ethical behaviour, serving as a foundation for psychological well-being, and enhancing the quality of life for individuals, families, and communities.

Adapting these Buddhist principles to modern conflict scenarios requires a nuanced understanding of their core teachings and the flexibility to align them with contemporary challenges. As Thai society evolves, the dynamic application of these principles ensures they remain relevant and effective in addressing current and emerging conflicts. This adaptability underscores the timeless nature of Buddhist wisdom in fostering peace and harmony.

In conclusion, applying Buddhist principles as a resolution framework highlights their potential to transform conflicts into opportunities for growth and reconciliation. These teachings pave the way for a more harmonious Thai society by emphasising nonviolence, compassion, and mutual respect. For effective implementation, it is crucial to comprehend these principles and adapt them thoughtfully to suit the complexities of modern conflicts, ensuring their enduring relevance and impact.

Suggestions

Studying the methods of resolving conflicts in Thai society according to Buddhist principles has revealed important insights into how these principles can be appropriately applied to resolve conflicts arising from various causes in Thai society. However, there are many aspects where further research could deepen our understanding and provide a

comprehensive view and more knowledge of the many rest Buddhist principles to address conflicts arising from other causes beyond those already studied. Suggestions for future research include:

1) Comparative study of conflict resolution methods in Thai society:

A comparative study between approaches to resolving conflicts in Thai society according to Buddhist principles with other concepts according to modern theory. Unique points and commonalities could highlight unique aspects and commonalities. This would provide a broader context for understanding the Buddhist principles presented.

2) Study additional Buddhist principles:

Studying other Buddhist principles in addition to what has already been studied. To be used to resolve conflicts in Thai society that arise from different problems and causes. This point will provide more extensive and comprehensive knowledge for resolving conflicts that will arise in the future.3) There should be compared conflict resolution processes between different Dhamma principles in Buddhism that are applied to resolve conflicts in Thai society.

3) Spread the Buddhist principles to create awareness:

Using various media to create awareness about Buddhist principles to resolve conflicts for people in society, including various agencies. The public and private sectors must help disseminate information for people in Thai society to know more widely. This issue will raise awareness about resolving conflicts according to Buddhist principles among the people in Thai society, resulting in peaceful conflict resolution methods and avoiding violence in problem-solving. This will lead to sustainable peace in Thai society.

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