

Peace Development in Inter-Religious Relation in Thailand

Research Report

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Abstract

Peace have the definition which enough vary from assorted people, social group, and association. There is mentioning peace as a condition where the peace is the absence of conflict and harmony in social sphere. There is looking into peace is a quality of human being or social group in finishing the conflict without violence. Peace can be interpreted as inter subjective communication (mutual understanding) between cultures, there is a tolerance inter identity such as ethnic and religion groups. Freedom to speech without a pressure from another groups, no differentiate by race in many activities can also represent the peace meaning. The difference of peace meaning is naturally world that influenced by each of group social background.

Related with the issue of peace, we know that religion in this world have a big role to the peace and social stability. Some people think that religion can be a source of violence, the other way some people think that religion can be a source of peace. Each of the thinking has its own argumentation and empirical evidence. We know exactly in the part of this world, religion take a role to make a big mass violence conflict inter groups, such as in Middle East, Bosnia, or in the parts of Indonesia.

Religion plays a central role in the inner life and social behavior of hundreds of millions of human beings. Religious language and symbolism are critical ways in which human beings interpret reality. Just as religion may be central to many disputes and is often used to justify and fuel violence, religious traditions have important resources for addressing conflicts that often divide peoples and nations. The resolution of human cultural, ethnic and religious antagonisms often rests on the emphasis of the valuable contribution religion can make, as conciliatory agent in conflicts, to increase understanding and harmony between conflicting parties and advancing the notion and importance of tolerance.¹

Based on the ethnic group, religion, and class, Southeast Asia is considered as the area with plural social characters. Historically, the region of Southeast Asia is the region colored up with socio-political movement and cultural religion. The development of the religions, such as Islam, Hindu, Buddha, and Christian are always related to the growth of kingdoms that made religion as their state religion.

A Problem emerges when the developments of religions in Southeast Asian society were followed by conflict particularly in an era of west colonialism expansion. The colonialism expansion that brings religious identity makes the change of conflict colors from political conflict of economy to become political conflict of religion. This political conflict of religion has occurred for a long period, so it develops exclusive experiences in religious communities.

* this research report was made before the violence of Thailand army in 2004 that killed around 80s Muslim people in South Thailand.

The exclusive experiences on violence from other religious communities within certain religious identity become a reference in socially treating those who are with different identities.²

The social relation is fulfilled by conflict potency because of the historical process of religious communities in Southeast Asia. The conflict prevention and conflict resolution agendas that are the programs to develop peace in the world become the crucial need in Southeast Asia. Regarding with this, the research is intended to investigate the culture, social relations, and the projection of the religious communities in Thailand case.

A. Discussion

Theoretical Framework

This research is based on the constructionist view of phenomenology theory like Alfred Schuzts (1967), or symbolic interactionist, Herbert Blumer (1969), and especially the Social Construction Peter L. Berger and Thomas Luckman (1966). The purposes of the research are studying and analyzing on how the inter religious community build the knowledge and their interpretation on peace and pluralism in religiosity and how they define the sources of inter-religious conflict. Indeed, Constructionist's view is indirect to analysis the conflict. This view analyzes the kind of action of the group's member in social life-how the actions develop social conflict.

Every social group and their member have kind of social action in the social lives, in which the action is influenced by their own knowledge and how the knowledge gives a meaning to the social environment. If the knowledge of the group and the members give a different meaning in one case with other groups, it can develop the bad communication that is a conflict potential. The constructionist view suggests that people act on the basis of the meaning things have for them. Meaning creates trough shared and accumulated knowledge.

Related to the conflict potential, John Paul Lederach in his book *Preparing for Peace; Conflict Transformation Across Cultures* (1995) develops about the constructionist view; *first* we understand social conflict to be natural, common experience present in all relationships and cultures, *second*, we understand conflict to be a socially constructed cultural event. Conflicts do not "just happen" to people; people are active participants in creating situations and interactions they experience as conflict. This is essential dialectic experienced in the construction of any social reality, as was well articulated by Schuzt (1971) and Berger and Luckman (1967). *Third*, conflict emerges through an interactive process based on the search for and creation of shared meaning.

Fourth, the interactive process is accomplished through and rooted in people's perceptions, interpretations, expressions, and intentions, each of which grows from and cycles back to their common senses knowledge. *Fifth*, Meaning occurs as people locate themselves and social "things" such as situations, events, and actions in their accumulated knowledge. *Six*, we understand culture to be rooted in the shared knowledge and schemes created and used by a set of people for perceiving, interpreting, expressing,

and responding to social realities around them. And *Seven*, We therefore assume that understanding the connection of social conflict and culture is not merely a question of sensitivity or awareness, but a far more profound adventure of discovering and digging in the archeology of accumulated shared knowledge common to set of people.

As Lederach uses the constructionist as a conflict analysis above, this research will dig up the archeology of accumulated shared knowledge in inter religious community in Thailand. The action of one community and the impacts of its action to other groups can be understood from their concept of peace, their interpretation to plural society, and their understanding to the conflict. This research is an effort to dig up the stock of knowledge in the members of the community. Finally, it will take the pattern social interaction of inter religious in Thailand which the interaction develops peace.

Introducing the Case of Indonesia

Multi cultural society with the various communities living together in the social life empirically overcome the higher level of conflict than in homogeneity society.³ Indonesian society in their socio-political context after the fall of Orde Baru (New Orde) in 1998 have been trapped in antagonism among the communities of ethnic, religious, and class.

In 1999, Dayaknese and Maduranese were involved in ethnic conflict. The violent conflict of Dayaknese and Maduranese in Sambas West Kalimantan emerged sporadically and made hundreds of the members of each community become the victim. It was issued that the conflict had a religious dimension⁴. Meanwhile, in the same year the ethno-religious conflict exploded in Ambon Society.⁵ The religious conflict of Ambon society had occurred for a long time until early of 2003. Furthermore, the communal conflicts also exploded in other places of Indonesia.

Take Ambon as the case of religion conflict, we will know soon that religious communities in that place use their religious appeal as the legitimacy of their violence.⁶ Each community in Ambon conflict exclaimed that they will die for their religion dignity and sacrifice them self. In social construction perspective there is an explanation based on the knowledge circulation in the communities. The knowledge about the worry of grabbing of its religion domination in social structure, religion community violence in history trajectory, then become the common knowledge in society of Christian and also Muslim, where by sociologically are the knowledge instituted through a social units such as family, religious groups, and also institution of education.⁷

The violence religious conflicts in Indonesia describe us about the social reality of the people. How the religion be the source of violence conflict in the world. Is it true that religion is a source of violence conflict? We will discuss a social reality in other country where religions of the people take a strategic role to the peace society. It is Thailand society which the member of inter religious communities build a peace relation to their every day of live.

The Case of Thailand

In terms of the social plurality context in religion and ethnics, Thailand society are similar with Indonesian society. The composition of the religions in Thailand shows that 93.47% or most of people in Thailand profess Buddha; 3.96% of them belong to Muslim religion; and the rest of them profess Christians: 0.52%, Hindhus-sikhs: 0.01%, and unidentified 2.04%. Ethnically, Thailand people consist of Thai 75%, Chinese 11%, Malay 3.5%, and the rest of them are Mon, Khmer, Phuan and Karen.⁸ In Indonesia, majority of the people profess Islam- they are about 90%; Christian people are about 7%; and 3% of Indonesian people belong to Buddha, Hindu, and other beliefs in hundreds of ethnic groups.

Thailand is famous with its peaceful inter-religious relations comparing to Indonesian people. In other words, the inter-religious conflict in Thailand people is much smaller than in Indonesia. The phenomenon of peaceful inter-faith relation becomes more interesting and important for Indonesians to learn, especially how multi-religious society develop the system of peaceful relations in the socio-economic and politic context and how religions play the role on building the social in harmony and good understanding.

The inter-cultural relation of Thailand society shows more peaceful and harmonic relation than Indonesia. The number of communal conflict in Thailand is low and insignificant except separatism case done by Islamic group movement in Southern Thailand.⁹

The level of horizontal relation among communities in peaceful Thailand can be seen from several influential factors. The *first* is the role of government in multi-cultural society on making the policies that can accommodate the interests of religious communities in social and political sectors, such as education, self-determination to do ritual religion, the guarantee of maintaining religious custom and security. In terms of this, it can be seen in the Section 25 of the Constitution of the Kingdom of Thailand (1978)¹⁰; *“Every person enjoys full liberty to profess any religion, any religious denomination or religious tenet, and to exercise a form of worship in accordance with his belief, provided that it is not contrary to his civic duties or public order or good morals.”* And, *“In exercising the liberty referred to in the first paragraph, every person shall be protected from any act by the State, which is derogatory to his rights or detrimental to his due benefits on the ground of professing a religion, or a religious denomination or religious tenet, or exercising a form of worship in accordance with his belief which is different from that of others.”*

Second is the power distribution or the chance to participate in national political structure, where the minority of religion gets the chance to articulate their interests and needs such as The National Council for Muslim, consisting of at least five persons (all Muslim) and appointed by royal proclamation, advises the Minister for education and Interior on Islamic matters. From this power distribution, the policy that accommodate minority can be made and accepted by all communities.¹¹

Third is a cultural factor of religious communities themselves - how every religious community develops their internal values to be the basic concept of

social relation in plural society. The basic concept creates peaceful social relation in plural society. The meeting that develops multi-cultural relation is supported by the state according to its constitution in which state hold up good understanding and harmony among religious followers.

Field Experience: The Discourse of Peace in Religious Communities

How do the Thai society develop their peace world? There must be a process by Thai society. The process of the peace world is how the people as the member of society construct their reality among others, in their own community and with other communities. What realities are constructed? This research actually is aimed to dig up the reality of Thai society related with the peace world. Related with this effort to dig up their knowledge is an important step. As mentioned before, this research uses the social construction methodology by Peter L. Berger (1966). Firstly, before this paper analyzes, it is better to report a field experience of the writer to explain. The purpose of presenting field research is describing the subjective reality of the religious communities.

This research try to learn how the religious communities construct the peace in their every day of life. Peace research is important to be conducted in the effort of the conflict prevention. From this research can be learned the social reality of the religious communities about peace, by search their knowledge. In turn, after knowing the basic knowledge of the society related with the concept of peace, typification of each religious community, and social and culture characteristic that influence the peace development, we can make a critical reflection for social situation of Indonesia that fulfilled by ethnic and religious conflict.

Thailand country has many religions, such as Buddhist, Islam, Catholic, and other minority religions. Three of big religions in Thailand are Buddhist (the biggest), Islam, and Catholic. They are divided in different activities, such as lecturers, traders, students, labors, etc. We can find the Thai people with different religions work in a same place, like the lecturers and traders. The peace world in the social life of Thai people can not be separated from the social construction of the religious communities. The social constructions of the religious leaders influence the Thai people. The influence may be in some social groups different from the other social groups. It depends on the subjective experience of each group.

I met with the members of religious communities in Thailand and made a discussion with them.¹² I met them in market, religious center, restaurant, and university. Based on the discussion, I would like to conceive a short report about my experience in their every day of live and to descript the stock of knowledge of them. I'll try to descript their knowledge about peace world. And in last paper, I will interpret how the knowledge influence to their social reality (peace reality).

From the Buddhist side peace is a unity of life.¹³ Human being only has a preference in their life, peace world or suffer world. For the Buddhist teaching peace is the key for human being to get a happiness in this world and so that why Buddhist always ask their follower or their community to act with peace. Peace is the concept of the people to keep away from the

violence and suffering the other people. The leader of Buddhist community said that keep away from the violence and not to suffer the other people will maintain the world in harmony. As a personal, the leader of Buddhist community in Khon Kaen, has applied the concept of peace in his every day of life. It results a positive respond from the other people. As a leader in Buddhist community he always teach the Buddhist follower about the peace. It can be seen from the Thai social action like in the market, school, and other public sphere. Buddhist people in public spheres, such as market, school, and office, they always respect the teaching of Buddhist.

There is an interesting case of inter religious communities, it was told by a Muslim in Khon Kaen to the writer. One day, a teacher in a primary school said to a Muslim student, "You should go back to your home because you are Bin Laden, here is no place for you." That sentence is oriented clearly to stigma Islam as a religion of the student. After that, the teacher got penalty from the school. Moreover, the society around the student live refused that statement.

In the Province of Udhon Tani, at that moment was held a general election for choosing the mayor and senator there. There are one politics party which in it there are good cooperation among politicians of Buddhist, Muslim and also Christian. They able to develop the wide network among constituents through a life simulation of inter religious relations. Mayor of Udhon Tani even have advocated to the cases of social treatment from the society (Buddhist) to Muslim society. Such the case of woman with her veil (*jilbab*), that time was still a strange dress in some place in that province, that made some people and children were scared Than, Mayor of Udhon Tani clarified and tried to give a justice solution without hurting or harming the religious principles.

For Muslim leader in Khon Kaen University what the Buddhist leader asserted above is right. Actually, there is no principle difference between Islam and Buddhist to related with peace discourse.¹⁴ Islam do not teach the follower to act bad and to break the harmony live. Indeed, Al Quran asks the Muslim to maintain the world, in social live and the earth from damage. Al Quran explains that this world is getting ruination because of the human being itself, not caused by the religion. The peace and harmony live in the world is broken by the false view or false consciousness of the human being. Often in the religious community has a wrong perception to the other religious community because there is no enough information.

This case also in Muslim society. Dr. Preeda said that, there is a false common sense in some of Muslim society's member to the Buddhist in Thailand. Most of them difficult to distinct the Buddhist teaching and the Buddhist society implementation on the teaching. Like the forbidden things, such as gambling, alcoholic drink, and pork. In Buddhist teaching, those are prohibition to the follower to do. The problem is many Buddhist society impinge that rule. This condition is not different from Muslim society. There are many forbidden thing but there are many prohibition too. In Indonesia as the beigest Muslim country, there is a prohibition to the rule. This case also happen in Buddhist society. They think that Islam teach the follower to kill the other people without clarify or dig up the root of the case, like Bali Bombing. So, this is not about the teaching but how the human being try to understand that religion always teach the right thing, especially the peace.

Catholic as a religion in Thailand also try to develop a harmony live among the religious community.¹⁵ Josep Paiboon is a leader of Catholic community in Khon Kaen. He asserted that Catholic community has no dispute in plural society of Thailand. Catholic teach the follower about the peace every misa in church. Many Catholic in Thailand become a volunteer in some NGOs that concern on peace and humanity. This is an evidence that Catholic has been success to teach peace concept to the follower. Most of the Catholic member coming from Buddhist. They converted their old religion to Catholic. So, they know about the Buddhist teaching but they do not know much about Islam. This condition makes them difficult to understand why many groups of Muslim make a violent action in some parts of this world.

Actually, what the leaders of religious community asserted about the peace is based on social live of the people in many public sphere, such as market, university or education institution, etc. In this research I found that the religious communities member associating with the other people with different religion without suspicion, hatred, and hostility. It can be found in market sphere where there are a trader and buyer. There are Buddhist, Muslim, and Catholic trader and Buddhist, Muslim, and Catholic buyer. The Buddhist trader is the majority in market and then Muslim trader. The Buddhist and Muslim buyers do not have a problem when the buy something to different religious trader. Based on field participant observation, the Muslim buyer with her veil as the religious identity got a good service from Buddhist trader. In short term, religion as personal life and respect the people without religious sentiment. For example, many Buddhist always buy a food from Muslim seller and some of them have a business relation. In different case, the Buddhist members in the market remind Muslim to keep away from pork and any kind of forbidden food. In the other hand, Muslim contributes the process of development around the market and around their residence. These cases show us how they do not make intervention to the other principle but try to maintain the social harmony by take care each other.

Dr. Suwit Laohasiriwong, the director of IDR (Institute For Dispute Resolution), he is a figure of civil society element in Thailand, asserted about the social character of Thailand society. According to Dr. Suwit Laohasiriwong, the society of Thailand are more interested in business (economically), prosperity and avoid dispute. They are not interested in a political life but just some of them. This character is marked by the existence of NGOs in Thailand, they are more intention in a social empowerment issue and development. We will only get a few of NGOs in Thailand which intends to religious issue. It is different from in Indonesia. This has presented the social character of Thailand society. Dr. Suwit also reminded that there is no a dispute in a religious relations in Thailand, because of historically the religious communities in Thailand do not ever attack each other. The case of Separatism in Pattani by some people basically more vertically relation, where the governmental policy less precisely for the context of Muslim's social and culture.

List of Respondents

No	Name	Religion	Institution
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1.	Dr. Ven. Dr. Phramaha Ban Khemanando,	Buddha	the head of Dhammarata Meditation Center Khon Kaen Province
2.	Dr. Preeda Prapueetchop	Islam	Islam Foundation in Udhorn Thani
3.	Joseph Paiboon	Catholic	Catholic Community in Khon Kaen
4.	Mr. Hanchai Teekathananont	Buddha	Mayor, Udhorn Thani
5.	Mr. Jeerasak Imron Sohson	Muslim	the head, Muslim Club of Khon Kaen
6.	Mrs. Farida	Islam	the Muslim Politician in Udhon Thani
7.	Dr. Suwit Laohasiriwong	Buddha	the director, IDR (Institute For Dispute Resolution) Khon Kaen University

Actually, the respondents of this research more than seven persons but the others are informal respondents.

Peace World: the Construction of Individualistic Society

David A. Wilson (1966) about *The Politics in Thailand* asserted that the communities of rural Thailand are loosely organized in comparison with their counterparts in other Asian areas. Patterns of village allegiance or community solidarity are weak. The institutions defining a village are quite likely to be not concerned with the corporate entity of the village itself, which may be quite incidental. For example, in the central plains village of Bang Chan, the Bang Chan temple and government school define the village by their clientele. Thus the community, insofar as there is one, exists to support or receive the services of these institutions.¹⁶

Wilson quoted John Embree in his discussion of Thailand's social system¹⁷: *The first characteristic of Thai culture to strike an observer from the West, or Japan or Vietnam, is the individualistic behavior of the people. The longer one resides in Thailand the more one is struck by the almost determined lack of the regularity, disciplined and regimentation. In contrast to Japan, Thailand lacks neatness and discipline; in contrast to Americans, the Thai lack respect for administrative regularity and have no industrial time sense.*

Wilson also explains; "The fluidity of social status characteristic of both traditional and modern Thailand appears to be natural correlative of the individualistic type of personality. Both social mobility and geographic mobility are clear aspects of the society. Mobility and its relationship with individualism contribute to the weakness of group and community institutions. Geographic mobility takes two forms, urbanization and rural migration".¹⁸

This phenomenon is so interesting in the study of peace concept in Thai society. The individual character of Thai society influences how Thai society builds their social harmony. Furthermore, Wilson explain related with the Thai character; Although the significance of correlation of land surplus and the characteristic Thai Buddhist ethnic with this condition of rural mobility and community looseness may be questioned, it is sufficient for the present

purpose to cite these facts as aspects of Thai individualism and self-reliance, as well as fluidity of status. In the face of this fluid system, any analysis of Thai society in terms of class structure is most problematical. On the one hand, social status was and still is graded to an extraordinary degree, while, on the other, it is difficult to see any rigid lines of class division. Social gradation has been given substance in both law and language.¹⁹

The question related with this study is how far the social character of Thai society influence the peace concept or peace relation among the member of religious communities?

B. Conclusions

In the discourse report from field research that the member of religious communities present the basic concept of peace and how the description of the scheme of typification inter religious community that can be seen from their perception. The Buddhist typify the Muslim because of not their religion, but mutual relation, economically, politically and also academically. From the influence of mutual relation (mutual symbiosis); then the tolerance is developed and maintained. Its meaning, the social construction of reality on harmony or peace is very influenced by this social behavior. It can be said that the social behavior in treating the other community is based by the consciousness of non communalist or individualist.

The On the other hand, the basic concept of peace is also developed by the choosing of interpretation to the religion teaching by the Thailand society. It is also possible, this choice is based by the social and culture characteristic. The unique phenomena is found at this situation, where the knowledge about the peace is the integration process between the basic concept of peace and the social and culture characteristic of the Thailand society.

There are many factors in Thai society life in a peace world where among the members of religious communities respect each other and work together in their every day of live without violence. Indeed, the reality cannot be separated from how the character of individual society in Thailand and also overshadowed by the values of Buddha as a religion with an individual concept or return to the human being. Thailand society which majority Buddhist basically develop a live concept coexist and become the common public value. We can converse how the concept of Buddha influence the common value concept.

When the Buddha spoke of conflict it was in terms of the three unwholesome roots of action (*the aku-sal-mula*): greed (*lobha*), hate (*dosa*), and delusion (*moha*). Greed, hate, and delusion interact within and between the minds of conflictants, manifesting themselves in perception and behavior. Using the *akusal-mula*, we can trace the origins and history of a conflict and observe the psychological interactions that perpetuate it in the present.²⁰ This terms influence the Thailand people, become their consciousness, especially Buddhist as a majority population. Of course, the other communities are influenced too by that consciousness trough the social lives.

The reality of peace relationship among the member of religious communities in Thailand offer a social mechanism that maintain the harmony. Actually,

conflict is a reality, it will emerge in any societies: "Conflict is apart of the human condition and is to be found in all societies. As with human suffering in general, there are two levels. *First*, there is the suffering entailed in the mere fact of differences in viewpoint and opinion; then (*second*), there is the much greater potential for suffering caused by how we handle these differences. It is not the existence of conflict, but how we respond to it that determines whether it develops constructively or destructively, and what final total of suffering the conflict leaves its trail. The challenge of the first truth is thus to ask ourselves: What is our experience of conflict? What are its qualities and dimensions? And to simply be aware, without avoiding the reality in any way" .²¹

William J. Klausner (1993) see that "one of the most effective methods of dealing with conflicts is to assure they do not occur at all. However, despite Thai penchant for avoidance of Confrontation, conflicts do arise which demand a response. In such cases, the Thai will seek to compromise the issue. If an accident on the crowded streets of Bangkok, the two parties may compromise on the spot, or, if agreement is not reached, a compromised will be encouraged by the police. The court will be the last resort. In Traditional Thai village society, parties to a conflict sought out the village headman or abbot to adjudicate a dispute. If the dispute involved conflicts between members of family or clan group or between two clan groups, the clan elders would often be called upon to resolve the conflict in an amicable and just fashion."²²

A means of resolving conflicts that implies more direct confrontation involves a swearing by oath ceremony, called *saban* in Thai. In urban Thailand, adversaries may be challenged as to whether they will *saban*, or swear, wheter they committed this or that wrong. However, the actual ceremony will very rarely be carried out. In village society, if one is suspected of theft, for example, the injured party may demand that the suspect swear before the witnessing angels that he is innocent. If he refuses, guilt is established in the eyes of the community. If he agrees and falsely swears, then the wrath of the angels and spirits will cause him grave injury and even death. One does not treat this ceremony lightly. Once guilt is established no further action will be taken, but guilty party will have been warned and, in all likelihood, will sometime later, make restitution.²³

End notes

- ¹ Taken from Religious: Peace or Conflict? See in www.upeace.org/documents/news/IUESPreigion.doc, accessed in 27 August 2003
- ² This case can be seen in the cases of Ambon conflict in Indonesia See in Novri Susan, 2003, *Konflik Dalam Perspektif Sosiologi Pengetahuan, Konflik Masyarakat Ambon Maluku Sebagai Konstruksi Sosial*, Undergraduate Graduating Paper, Sociology Department, UGM (1157), Yogyakarta, and conflict Moro in Phillipine and Pattani in Thailand, see in W.K. Che Man, 1982, *Muslim Separatism the Moros of Southern Philippines and the Malays of Southern Thailand*, Ateneo de Manila University Press
- ³ Hugh Miall, et., *Contemporary Conflict Resolution: the prevention, management and transformation of deadly conflicts*, 1999, Polity Press
- ⁴ See in Humaidi hamid, S.Ag, 2002, *Pandangan Doktrinal dan Respons Terhadap Konflik Antar Agama (Studi Atas Laskar Jihad Ahlussunnah Wal Jammaah Yogyakarta dan Front Pemuda Islam Surakarta)*, INOVASI No. 2 TH. XI/2002
- ⁵ The communal conflict in Maluku can be seen as an ethno-religious conflict because the factors of the conflict involved the ethnics relation in Ambon society and the religious conflict from the live history of Ambonese. See in Lambang Trijono, 2000, *Keluar dari Kemelut Maluku, Pustaka Pelajar*, Yogyakarta.
- ⁶ See in Novri Susan, 2003
- ⁷ Data can be accessed from Ecip, Sinansari, S., 1999, *Kronologi Merambatnya Berbagai Kerusuhan Litnas Wilayah di Indonesia*, Published by Mizan, Bandung
- ⁸ Taken from the National Identity Office under the Office of the Prime Minister, royal Thai Government by Mahidol University at and see in the Bureau of Public Affairs, U.S. Department of State, see in <http://www.state.gov/g/drl/rls/irf/2002/13911.htm>
- ⁹ See in W.K. Che Man, Op. cit, 1982
- ¹⁰ Mahidol University see in <http://www.state.gov>
- ¹¹ Sources: US Library of Congress, in www.countrystudies.us/Thailand/58.htm
- ¹² The writer conducted the research in two district of Thailand, in Khon Kaen province and Udhon Thani province. From the Buddhist I met with Dr. Ven. Dr. Phramaha Ban Khemanando the head of Dhammarata Meditation Center Khon Kaen Province, Dr. Preeda Prapueetchop from Islam Foundation in Udhorn Thani, Joseph Paiboon from Catholic Community in Khon Kaen, Mr. Hanchai Teekathananont the Mayor of Udhorn Thani, Mr. Jeerasak Imron Sohson the head of Muslim Club of Khon Kaen, and Mrs. Farida the Muslim Politician in Udhon Thani. I was so lucky to meet them in my field research. They are the leaders in their community. This page will not talk about the relation between them and community's member but how they construct the social reality related with the peace world.
- ¹³ It's based on my interview with Dr. Ven. Dr. Phramaha Ban Khemanando the head of Dhammarata Meditation Center Khon Kaen Province at 26 February 2004.
- ¹⁴ Interviewed Dr. Preeda Prapueetchop from Islam Foundation in Udhorn Thani.
- ¹⁵ Interview with Joseph Paiboon, the leader of Catholic Community in Khon Kaen
- ¹⁶ see in Lauriston Sharp et al., *Siamese Rice Village-Bangkok*: Cornell research Center, 1953), pp. 16-18).
- ¹⁷ John F. Embree, "Thailand—A Loosely Structures Social System," *American Anthropologist*, LII (1950) in David A. Wilson, *Politics in Thailand*, 1966, Cornell University Press, Ithaca, New York.
- ¹⁸ Ibid, pp. 48
- ¹⁹ Ibid, pp. 50.
- ²⁰ Ibid, John A. McConnell.
- ²¹ John A. McConnell, *Mindful Mediation-A Handbook for Buddhist Peacemakers*, Jointly Published by Buddhist Research Institute Maha Kula Buddhist University, Spirit in education Movement (SEM), Wongsanit Ashram, Foundation for Children, 1995
- ²² William J. Klausner, *Collected writings, Reflections on Thai Culture*, The Siam Society Under Royal Patronage, Bangkok, 1993, pp 221
- ²³ Ibid, William, pp. 222