

# 南華大學企業管理學系管理科學碩士班碩士論文

A THESIS FOR THE DEGREE MASTER OF BUSINESS ADMINISTRATION

MASTER PROGRAM IN MANAGEMENT SCIENCES

COLLEGE OF MANAGEMENT

NANHUA UNIVERSITY

運用系統思考及佛教系統方法論處理組織問題之研究：

以越南佛教大學為例

THE STUDY OF APPLYING SYSTEMS THINKING AND BUDDHIST SYSTEMS  
METHODOLOGY (BSM) IN DEALING ORGANIZATION PROBLEMS - THE CASE  
OF VIETNAM BUDDHIST UNIVERSITY

指導教授：沈昭吟 博士

ADVISOR: SHEN CHAO YING Ph.D.

研究生：阮福庭

GRADUATE STUDENT: NGUYEN PHUOC THIEN

中 華 民 國 1 0 6 年 1 月

January, 2017

南 華 大 學  
企業管理學系管理科學碩士班  
碩 士 學 位 論 文

運用系統思考及佛教系統方法論處理組織問題之研究：  
以越南佛教大學為例

研究生：Nguyen Phuoc Thien

經考試合格特此證明

口試委員：

Shu Chi-yi

Chi Shi Ho  
Chao Lai

指導教授：

Shu Chi-yi

系主任(所長)：

褚麗娟

口試日期：中華民國 106 年 1 月 10 日

## 準碩士推薦函

本校企業管理學系管理科學碩士班研究生 Nguyen Phuoc Thien 君在本系修業 1.5 年，已經完成本系碩士班規定之修業課程及論文研究之訓練。

- 1、在修業課程方面：Nguyen Phuoc Thien 君已修滿 39 學分，其中必修科目：研究方法、決策專題、管理科學、經營專題 等科目，成績及格(請查閱碩士班歷年成績)。
- 2、在論文研究方面：Nguyen Phuoc Thien 君在學期間已完成下列論文：
  - (1)碩士論文：The Study of Applying System Thinking and Buddhist Systems Methodology (BSM) in Dealing Organizational Problems - The Case of Vietnam Buddhist University
  - (2)期刊論文：By using Buddhist Systems Methodology (BSM) to solve Vietnam Buddhist University Organizational Problems.

本人認為 Nguyen Phuoc Thien 君已完成南華大學企業管理學系管理科學碩士班之碩士養成教育，符合訓練水準，並具備本校碩士學位考試之申請資格，特向碩士資格審查小組推薦其初稿，名稱：The Study of Applying System Thinking and Buddhist Systems Methodology (BSM) in Dealing Organizational Problems - The Case of Vietnam Buddhist University，以參加碩士論文口試。

指導教授：  簽章

中華民國106年 1 月 10 日

# ACKNOWLEDGEMENT

Namo Gautama Buddha, foremost, I would like to thanks Buddha as my God for the blessing in my life. I would like to thanks my master, Ven. Thich Duc Tri for support, love and care me. Then, I would like to say thank you to my family, my best friends as well as my acquaintances who always send their pray and support me in every decision that I made.

I would like to express my sincere gratitude to my advisor Dr. Shen, Chao-Ying for her guidance, kindles, lessons, help and support. I have learned a lot from her. I would like to thanks to all professors who taught me in Nanhua University.

Last but not least, I would like to thanks Nanhua University and the whole staffs in this university for giving me such wonderful opportunities to study in Taiwan. Thanks for everyone who I know in Taiwan.

Nguyen Phuoc Thien (阮福庭)

January 2017

Title of Thesis: The study of applying Systems Thinking and Buddhist Systems Methodology (BSM) in dealing organization problems - The case of Vietnam Buddhist University

Department: Master Program in Management Sciences, Department of Business Administration, Nanhua University

Graduate Date: January 2017

Degree Conferred : M.B.A.

Name of Student : Nguyen Phuoc Thien Advisor : Shen, Chao-Ying Ph.D

## **ABSTRACT**

This research concentrates on explore what the students expected in daily living of students who are studying in Ho Chi Minh Buddhist boarding school (Le Minh Xuan campus) and propose the solutions for Buddhist university. The research was undertaken based on using Buddhist Systems Methodology (BSM) theory, which was developed by Chao-Ying Shen, combined both Buddhist philosophy and related ideas from systems thinking. The research methods to be used are Observational, Deeply Interviews, Analytical and Synthetic methods. This research displays the difficulties in Vietnam Buddhist University ( Le Minh Xuan campus) is the “whispering and grumbles” were communicated between the member to hunt harmony and peace, the complaints would imply dissonance. The resulting conclusion of this research is built the communication channel between the hierarchy structures.

**Keywords: Vietnam Buddhism, Vietnam Buddhist University, Systems Thinking, Buddhist Systems Methodology (BSM)**

# TABLE OF THE CONTENT

ABSTRACT .....	II
TABLE OF THE CONTENT .....	III
LIST OF THE TABLE.....	VIII
LIST OF THE FIGURES.....	IX
CHAPTER ONE INTRODUCTION .....	1
1.1 Research Background and Motivation .....	1
1.2 Vietnam Buddhist Sangha and Vietnam Buddhist University.....	3
1.2.1 Vietnam Buddhist Sangha(VBS).....	3
1.2.2 Vietnam Buddhist University (VBU) .....	4
1.3 The Problems of Vietnam Buddhist University .....	5
1.4 Research Objectives .....	6
1.5 Research Procedure .....	7
1.6 The Significant Of The Study .....	8
1.7 The Structure Of The Study .....	9
CHAPTER TWO LITERATURE REVIEW .....	10
2.1 Systems Thinking (ST) .....	10
2.1.1 The Introduction Of Systems Thinking.....	10
2.1.2 The Systems Thinking Approach.....	11
2.2 Buddhist Thinking.....	15
2.3 The Buddhist Systems Methodology (BSM).....	16
2.4 Conclusion.....	24
CHAPTER THREE RESEARCH DESIGN AND METHODOLOGY .....	25
3.1 Sampling Plan and Methodology .....	25
3.2 Content Analysis .....	28
3.3 Interview Process .....	29
CHAPTER FOUREMPIRICAL RESULT .....	31

4.1 The Summary of BSM (Boundary Critique Questions) .....	31
4.1.1 What currently motivates you and other to define the issue at hand? What ought to be your/their motivation? .....	31
4.1.2 Is covetousness, resentment or maliciousness influencing you or other in defining the issue? If so, what might the issue look like from yours or other points of view if these were removed?....	32
4.1.3 Is lying, deceitfulness, slander or any other “improper” use of language involved in the way this issue is being defined by you or others? If so, what might the issue look like from yours or other points of view if these were removed? .....	33
4.1.4 Is there any major misconduct (killing, stealing, etc.) linked with the issue? If so, should this be included as an integral part of defining the issue?.....	34
4.1.5 Is the issue being defined in a way that privileges your own concern over wider social concern? Is there a way to define the issue in a way that includes a wider set of concerns, without making the issue impossible to address? .....	34
4.1.6 Is there idles, apathy or avoidance of the issue? Who should be engaged with the issue and how?.....	35
4.1.7 Are there any misrepresentations of self, others or the non-human world in the definition of the issue? Have you test out what you attribute to others by asking them? Should you do so, and if not, why not? If there are misrepresentations, what might the issue look like from yours and other point of view if these were corrected? .....	36
4.1.8 Has the mental discipline of Buddhist thinking been applied sufficiently in defining the issue? If not, can further Buddhist systemic investigation be undertaken? .....	37

4.1.9	From the various points of view of those involved and (potentially) affected, what are the different possibilities for defining “middle path” between their ethical and practical concern? What risks might be associated with the different middle path, and which one should be chosen?.....	38
4.1.10	From the various points of view of those involved and (potentially) affected, what cause-condition-effect relationships are important to understanding this issue? What are their potential consequences and the risks of ignoring them? Which should therefore be accounted for, and what conditions make this choice the right one? .....	38
4.1.11	From the various point of view of those involved and (potentially) affected, what cultural and ecological contexts are relevant to understanding the issue? What is your view in relation to these other views, and why?.....	39
4.1.12	From the various of view of those involved and (potentially) affected, what time scale for dealing with this issue should be adopted, and why? What is your view in relation to these other views?.....	40
4.2	The Summary Of BSM (Choice and Methods Questions) .....	40
4.2.1	What method(s) will foster desirable motivations and inhibit undesirable one (as defined through boundary critique)?.....	40
4.2.2	What method(s) will eliminate or minimize any covetousness, resentment and maliciousness you have identified?.....	41
4.2.3	What method(s) will eliminate or minimize any lying, deceitfulness, slander or any other “improper” use of language you have identified? .....	41



4.2.4	What method(s) will tackle any major misconduct (killing, stealing, etc.) you have identified? .....	42
4.2.5	What method(s) will help in preventing a narrow set of concerns being privileged over wider social concerns, but without making the issue impossible to address? .....	42
4.2.6	What method(s) will work to counteract any idleness, apathy or avoidance that you have identified?.....	43
4.2.7	What method(s) will help to minimize misrepresentation of self, other and/or the non-human world?.....	43
4.2.8	What method(s) will help promote the mental discipline of Buddhist thinking, if this is not sufficiently in evidence? .....	44
4.2.9	What method(s) will support people in developing the middle path between ethical and practical imperatives identified through the boundary critique?.....	44
4.2.10	What method(s) will help people account for the key cause-condition-effect relationships identified through the boundary critique?.....	45
4.2.11	What method(s) will help people account for the key cultural and ecological contexts identified through the boundary critique, and will they work in those contexts?.....	46
4.2.12	What method(s) will work in the time scale specified in the boundary critique?.....	46
4.3	Conclusion.....	47
CHAPTER FIVE DISCUSSIONS AND CONCLUSIONS .....		48
5.1	Discussions.....	48
5.2	Contribution .....	49
5.2.1	Academic Contribution .....	49
5.2.2	Practical Contribution .....	49

5.3 Research Limitations.....	50
5.4 Implication for Future Research .....	50
REFEFRENCES.....	51
APPENDICES.....	55



# LIST OF THE TABLE

Table 3.1 Interview Date and Duration..... 30



## LIST OF THE FIGURES

Figure 1.1 The flow chart of this research .....	8
Figure 2.1 The essence of systemic intervention .....	17
Figure 2.2 Five key Buddhist concepts (adapted from Shen, 2007:202).....	18
Figure 2.3 The BSM process of intervention (adapted from Shen, 2007).....	23



# CHAPTER ONE

## INTRODUCTION

### 1.1 Research Background and Motivation

In recent years, the application of Buddhist-based practices such as mindfulness, to deal with an array of mental, has proliferated (Szczygiel, 2012). In Vietnam, Buddhism offers a strong perspective to observe the world and its problems, and has been successfully helping people in their daily lives for nearly two thousand five hundred years. With 2500 years of tradition, Vietnamese Buddhism has become a religion closely imbued with the national tradition for peace and people's happiness and the Buddhist Sangha has create great contributions to national construction and protection.

Buddhism offers a motivating perspective on the right follow practice of management. Whereas the literature on the effect of Buddhist beliefs on social control is sort of limited, Fernando and Jackson (2006) found that religion, as well as Buddhism, played a vital role in the decision making of manager (Rarick, 2007). Buddhist beliefs are terribly in keeping with Western scientific beliefs, he postulates that Buddhism feature a pragmatic orientation, deals with cause and impact relationships, focuses on problem-solving and recognizes the importance of observation and verification.

Buddhism has been a good civilizing force and a guideline for several individuals throughout the last twenty-five centuries. It might be helpful to ascertain what lightweight Buddhism sheds on the current chaotic situation, and what knowledge it offers for self-adjustment beneath trendy modern conditions and for healthy family and social relations. The intellectual and disciplinary coaching of the masses is as important a priority in Buddhism as that of the monks. Thus Buddhism offers a social and a political philosophy, the goal of

that is the creation of a society wherever human rights area unit safeguarded, human enterprise is that the key to success, resources are well distributed and justice reigns supreme. As Trevor Ling too maintains, Buddhism isn't just simply a religion or a philosophy, it is actually a full civilization, a total multi-faceted philosophy of life designed to satisfy the secular and non-secular needs of man.

From the Buddha's teaching, Buddhists believe that all problems come from people's behaviors and activities; therefore their philosophy concentrates on peoples' minds which guide these behaviors.

The Buddhist Middle Path is related to the Buddhist Eightfold Noble Path. Rather it is a “dynamic” middle that has "no beginning and no end, but always a middle from which it grows and which it overflows" (Combs et al., 2002: p.90).

With the improvement and betterment of human life and experience as its primary focus, Buddhism differs from most other spiritual practices in its approach to human problems (Chang). Buddhist temples are a valuable part of world heritage as a result of their architecture reflects spiritual beliefs and their relationship with society (Nakthong, Jumpadaeng & Phothisane, 2015). The Buddhist “Sangha Communities” were organizations that excelled in social control skills. The Buddhist perspective acknowledges a perfect organization in one within which less focus is placed on command and management, however a lot of target developing capabilities of people to manage themselves. Finally, the development of organizational members must have a target of manufacturing dependable workers who will impute the vision, mission and goals of the organization.

After April 30,1975( the Great Liberation day of the South ),Vietnam has made united, the Conference of Representative for Buddhist Unification was organized in Quan Su pagoda, Hanoi in November, The Conference

unanimously agreed to establish the Vietnamese Buddhist Sangha (VBS). This is a unique Buddhist organization of Vietnamese Buddhist followers, monks and nuns inside and outside of Vietnam.

VBS have strong structure systems, with three levels of Sangha administration, 58 units at provincial level, capital department, total 10 faculties at each institutes of central Buddhist Sangha which have operated stably and progressively; 97 members of Patriarch Council, 147 full-fledged members and 48 alternate members of Executive Council, all the Buddhism's activities have been deployed according to 4<sup>th</sup> amended Charter, regulations of Buddhist Sangha and national law; VBS has recognized and give certificates to 6 Vietnamese Buddhist communities in countries: Russia, Germany, Czech and Slovakia, Hungary, Poland and Ukraine.

After over 30 years of building and developing, VBS has in total 46 699 monks and nuns, 17 287 places of worship (including Buddhist temples, pagodas, monasteries, and Buddhist Halls for practice), regularly has tens of thousands Buddhist followers practice in the pagodas and monasteries.

In the recent five years (2007-2012), according the report of provincial sanghas, have organized 56 ceremonies of Buddhist Ordination to ordain 21,101 ordained ones to become monks and nuns. Every year, there are about 25,000 to 30,000 monks and nuns staying in summer retreat to observe Buddhist tradition and Law of Buddha.

## **1.2 Vietnam Buddhist Sangha and Vietnam Buddhist University**

### **1.2.1 Vietnam Buddhist Sangha(VBS)**

After the Great Liberation day of the South, Vietnam has made united. In this condition Buddhist sects, monks, nuns and followers have been determined to unite all Buddhist sects into one common organization. After some years for preparing, the Conference of Representative for Buddhist Unification was

organized in Quan Su pagoda, Hanoi in November, 1981 with representative members from nine different Buddhist denominations:

- (1) The Vietnamese United Buddhist Sangha.
- (2) The United Vietnamese Buddhist Association
- (3) The Vietnamese Traditional Buddhist Sangha.
- (4) The Ho Chi Minh City Buddhist Liaison Committee
- (5) The Vietnamese Original Buddhist Sangha
- (6) The T'ien –t'ai School Sangha
- (7) The Vietnamese Mendicant Monks Buddhist Sangha
- (8) The Southern Patriotic Clergy Solidarity Association
- (9) The Vietnamese Buddhist Study Association

The Conference unanimously agreed to establish the Vietnamese Buddhist Sangha. This has been unique Buddhist organization of Vietnamese Buddhist followers, monks and nuns inside and outside of Vietnam.

### **1.2.2 Vietnam Buddhist University (VBU)**

For sustainable development, Buddhism must the demands and development of the times, appropriately integrate the content, adjust the process and absorb new knowledge to respond to the changing times in order to accomplish the goal of providing guidance to the world; otherwise, it will become a conservative and outdated religion unable to educate the public. Aware of this, Vietnamese Buddhist Sangha has developed the education systems for monks and nuns with the purpose is intended to train the monks and nuns knowledge about the basic teachings of the Buddhist sect, the Vietnamese Buddhist history and culture (Buddhism) Vietnam, so after graduated Bachelor of Buddhism continued in high school graduate, Ph.D., a researcher became Buddhist research Institute, or undertake professional work, in the central Buddhist pagoda, the Executive Board at the provinces and cities



in the whole country.

There are four levels in Vietnam Buddhist education: primary Buddhist education (hundreds of primary Buddhist school in provincial sanghas), intermediate (31 intermediate Buddhist school), higher Buddhist school (8 schools), and Buddhist university. Vietnam Buddhist Sangha has 4 universities in Ha Noi, Hue, Ho Chi Minh City and the Theravada Buddhist in Can Tho province.

Vietnam Buddhist University in Ho Chi Minh city was established in 1984 under the named “Superior Vietnam Buddhist School”, derived from Van Hanh university- the 1<sup>st</sup> Vietnam Buddhist university. The construction of the new modern Vietnam Buddhist University-located in Le Minh Xuan campus in Ho Chi Minh City was in the 1<sup>st</sup> phase of completion and its inauguration was held, and boarding activities took place earlier. This helps monks and nun students save time going to school, back to their temple, thus, focus on research and practice the Dharma in the inner.

### **1.3 The Problems of Vietnam Buddhist University**

After the time to live inside the Le Minh Xuan campus with the aim is to understand the daily activity of monks who are studying and living in boarding school and build relationship with them, I undertook 10 interviews with various levels inner in the boarding school. From the interview information, I discerned ... explicit problems:

- (1) The confliction between the room members in the dormitory.
- (2) The financial statement for monk students.
- (3) The curriculum just focus on the doctrinal studies, not concentrate on practical side and lacking of the management knowledge.
- (4) Lacking of activities in academic environment.
- (5) Decision making was aforementioned to be too quick on several

occasions, with choices taken before the complete plan had been considered.

(6) Educational program systems are under Vietnam Ministry of Education and Training.

It is normal for people to keep things in their own minds, not to speak out or make complaints. In Buddhism, one belief is that the world is full of suffering so if people experience a “bad” feeling, they think they must “deserve” this. If the Buddhist priest makes a decision, then people usually feel they must respect the decision and obey without comment because to complain is to question whether they deserve to be suffering. The students-complaints were seldom passed up the hierarchy of management. The “whispering and grumbles” were communicated between the member to hunt harmony and peace, the complaints would imply dissonance.

#### **1.4 Research Objectives**

The purpose of this research is to integrate hand-picked ideas from Buddhist thinking with system thinking so as to contribute a replacement perspective for systems drawback solving of specific connection to organizations in Vietnam, which country have a culture that is powerfully influenced by Buddhism.

The objective of this study is to apply Buddhist Systems Methodology (BSM), which combines Buddhist concept and therefore the strengths of systems theories to provide individuals with a better approach in the Vietnamese context than either may supply in isolation. In this research, within the Vietnam Buddhist Organization, the BSM can have succeeded if it can create dialogue and discussion among the senior religious people, and simultaneously, conveyance within the junior to contribute their ideas to decision making, for example serving the senior people or supervisor to create

higher choice, and the junior people by sweeping in their idea, thereby serving the whole organization.

## **1.5 Research Procedure**

The first issue to be clarified in this study is to identify the research objective and research scope. The secondly, the construct and variables were determined. Thirdly, researcher conducted to design a questionnaire for issue research. Fourthly, the target subject for this survey was monks who in Ho Chi Minh city, Vietnam. The research flow chart is shown in Figure 1.1.



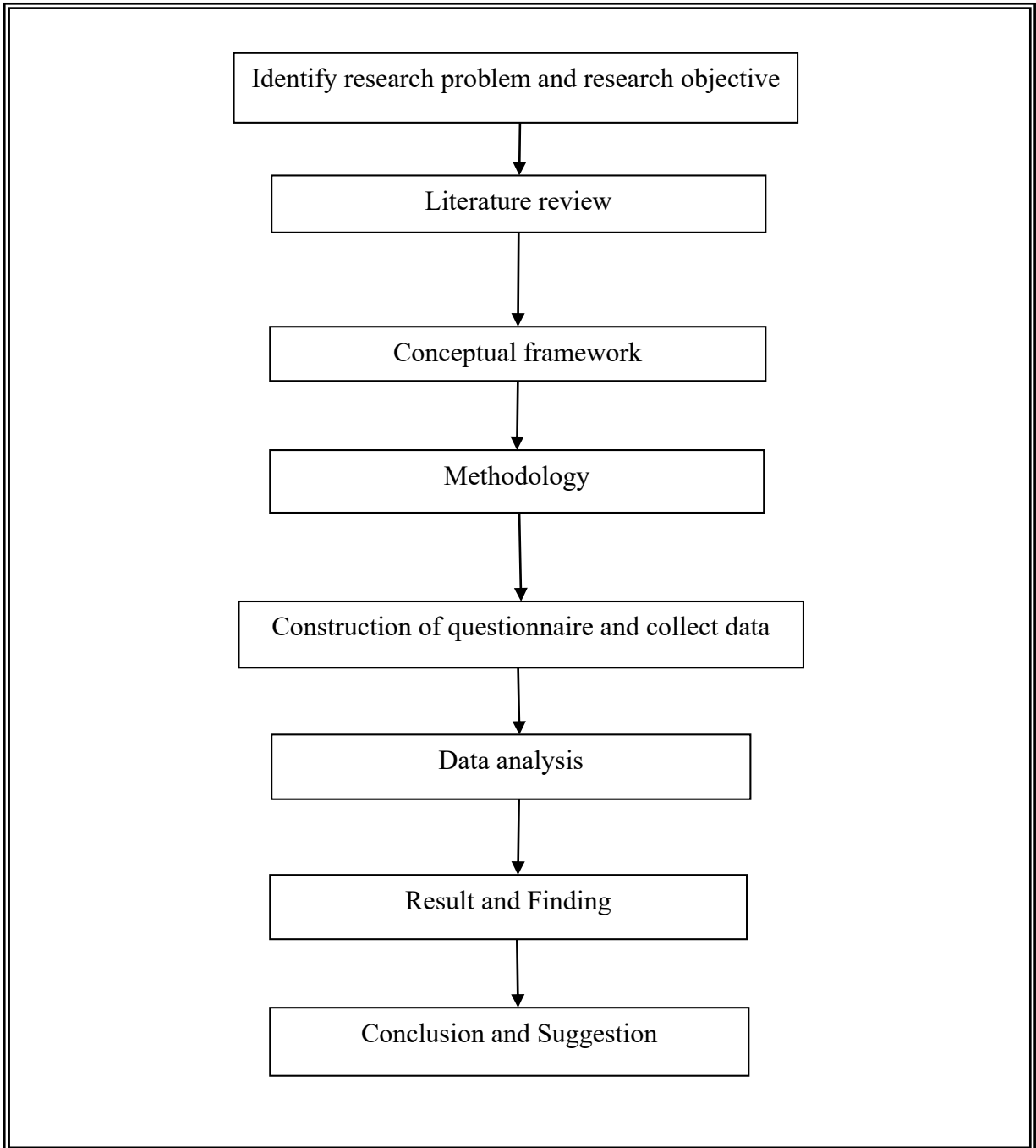


Figure 1.1 The flow chart of this research

## 1.6 The Significant Of The Study

The study intends to provide information and analysis the actual the Vietnam Buddhist University, identify its problems in its management and operation.

The result of this study will help for the management that determine the current states of the problems, thus , this result can easily identify a new methods for Vietnam Buddhist University.

## **1.7 The Structure Of The Study**

This study contains five chapters, and the summary for each is as follows:

Chapter one: Introduction

This chapter presents the introduction Vietnam Buddhist Sangha and Vietnam Buddhist University, the objective of the study and discuss about the significant of the study.

Chapter two: Literature Review

This chapter presents the systems thinking and its approach, Buddhist thinking and Buddhist Systems Methodology (BSM) and its application on the previous studies.

Chapter three: Research design and Methodology.

This chapter presents the research methodology, including the method choice, the questionnaire and data collection method.

Chapter four: Empirical Results

This chapter presents the research results of this study. Result was the summary of answer for each question in the questionnaire.

Chapter five: Discussion and Conclusion

This chapter presents discussion and conclusion of this research. Discussion, contribution, research limitation and implication for future research are discussed.

# **CHAPTER TWO**

## **LITERATURE REVIEW**

This chapter provides a review of existing literature on of concept with respect to detailed descriptions of the theory pertaining to the research model, and each research construct upon which concrete definitions were drawn from this study such as systems thinking, Buddhism, The Buddhist Systems Methodology.

### **2.1 Systems Thinking (ST)**

#### **2.1.1 The Introduction Of Systems Thinking**

Systems thinking is a system of thinking about systems (Arnold, Ross, & Wade, 2015). According Peter Senge (2014): "Systems thinking is a discipline for seeing wholes. It is a framework for seeing interrelationships rather than things, for seeing patterns of change rather than static “snapshots”. Today systems thinking is needed more than ever because we are becoming overwhelmed by complexity.”

Systems thinking developed during the time of the twentieth century from a recognition that a replacement way of thinking was required, involving the science and philosophy of synthesis, to subsume complexness (Davidson, 1992; Flood & Ulrich, 1990).

The systems thinker C. West Churchman splendidly said: “The systems approach begins when first you see the world through the eyes of another.”

Systems thinking is that the effort to hassle with the quality of an organizational drawback. It suggests not jumping to conclusions or enjoying the blame game or the victim game. It means recognizing that effects typically have multiple causes which an answer hardly ever comes about by creating just

one neat self-contained decision that resolves the matter.

People who don't assume systemically often see only one problem and obtain only one solution. This might simplify life; however, as someone once aforesaid: "For every complex problem there is a simple answer that doesn't work." Simplicity isn't always good, notably when all it does is produce a false sense of security or resolution.

Systems thinking became a major management approach within the twentieth century because of its holistic intent and its recognition of and ways in which of dealing with complexity (Flood & Ulrich, 1990; Jackson, 2000).

### **2.1.2 The Systems Thinking Approach**

The approach of systems thinking is basically completely different from that of ancient type of analysis. Ancient analysis focuses on the separating the individual items of what's being studied; indeed, the word "analysis" really comes from the basic which means "to enter constituent elements." Systems thinking, in distinction, focus on however the factor being studied moves with the opposite constituents of the system a set of components that interact to supply behavior of that it's a section. This suggests that instead of uninflected smaller and smaller elements of the system being studied, ST works by increasing its view to require under consideration larger and bigger numbers of interactions as a problem is being studied. This leads to typically strikingly completely different conclusions than those generated by ancient types of analysis, particularly when what's being studied is dynamically advanced or features a peck of feedback from different sources, internal or external.

The character of ST makes it extraordinarily effective on the most troublesome kinds of issue to solve: those involving advanced problems, those who rely a great deal dependence on the action of the other or on the past, and people stemming from ineffective coordination among those concerned.

Samples of areas within which systems thinking has verified its value include:

- Complex issues that involve serving to several actors see the "big picture" and not simply their part of it.
- Revenant issue or those who are created worse by past tries to repair them
- Issues wherever an action affects (or is affected by) the atmosphere surrounding the problem, either the natural surroundings or the competitive environment.

Problem whose solutions don't seem to be obvious.

#### **2.1.2.1 Hard Systems Thinking (HST)**

Teale (2003) noted that hard systems methodology allows us to appear at components of the systems in larger depth. Kirk (1995) hard systems could be a problem-solving approach in systems science that assume that the problems associated with such systems are well-defined and is beneficial for planning solutions that succeed well-defined goals. According to Huang and Wang (2003) in HST, the humans are thought as an objective resource like machines, materials, and money; as a result of the HST methodologies are supported functionalist paradigmatic assumptions and serve the technical human interests.

Checkland (1999) found that HST has the weakness of managing the diversity of human activity system, particularly just in case of the distinction and conflict of world views and values inside human organization. Although HST has strengths which might contribute to a lot of areas of HRM, the manager should perceive its boundary as a result of the cognitive content of the sensible and emancipatory interests. So it can't bring radical modification, or influence human misunderstandings, or resolve human conflicts which could have an impact goal accomplishment (Huang & Wang, 2003).



### **2.1.2.2 Soft Systems Thinking (SST)**

Huang and Wang (1993) noted that SST is planned to manage problems that could not be tackled by the hard system approaches.

Soft systems methodology (SSM) is associate approach to structure method modeling and it usually used every for general disadvantage resolution and at intervals within the management. The methodology was developed from systems engineering approaches by Peter Checkland (1999) and colleagues. It's primarily employed in the analysis of complicated things wherever there are divergent views concerning the definition of the matter – “soft problem”. Jenning and Wattam (1998) SSM conjointly determine acceptable enhancement that may be created to those things. In such things even the particular drawback to be self-addressed may not be straightforward to agree upon. To tackle such state of affairs, soft system approach uses the notion of a system and a tool which will alter dialogue amongst involved party.

There are seven stages presentation of SSM:

- Stage 1: Enter state of affairs thought about problematical
- Stage 2: categorical the matter state of affair
- Stage 3: Formulate root definitions of relevant systems of purposeful activity
- Stage 4: Build abstract models of the systems named at intervals the foundation definitions
- Stage 5: Comparison models with real globe things
- Stage 6: Outline potential changes that are both potential and possible
- Stage 7: Take action to boost the matter state of affairs.

### **2.1.2.3 Critical Systems Thinking (CST)**

According to Jackson (1991), there are 5 commitments in critical systems thinking: critical awareness, social awareness, complementarism at the

methodological level, complementarism at the theoretical level, and a dedication to human emancipation.

In these commitments, Huang and Wang (2003) noted that critical awareness arises in two ways in which. First of all, by closing examination of the belief and values underpinning systems styles; secondly, by understanding the strengths, weaknesses and theoretical underpinnings of accessible systems approaches.

Social awareness comes from considering the results of practice chosen methodologies on people teams who have interests within the system, and by recognizing the political pressures which may favor bound methodologies.

Complementarism at the methodological level reveals that CST is committed to the complementary smart use of systems methodologies. Flood and Jackson (1991) have projected the intervention methodology Total Systems Intervention to operationalize CST.

Complementarism at the theoretical level shows a commitment to the complementary development of the various systems theories. Human liberation suggests that dedication to the fulfillment of individual potential. CST seeks to use HST to support the technical interest, soft systems methodologies to safeguard the smart interest, and emancipatory methodologies to support the emancipatory interest. Therefore, CST has the flexibility to remodel HRM from a regulatory discipline into a liberating discipline for radical modification.

The Emergence of the essential notion within the debate in “which systems methodology when” might be a significant milestone and is without doubt marked by the seminal work of Jackson and Keys (1984). The thought is to develop to an understanding of scenario context, by a notion of quality (mechanical through to systemic) and therefore the social scenario in terms of unitary, conflictual, and powerful relationships among participants” (Flood, 1990).

According to Huang and Wang (2003), CST deals with technical, sensible and emancipatory human interests and thus CST satisfies the three human interests known by Habermas, once utilized in accordance with its principles. The correct selection of methodologies means the applicable human interests are tackled transfer quicker and additional appropriate intervention within the disadvantage context and no resources are wasted victimization inappropriate methodologies.

## **2.2 Buddhist Thinking**

Buddhism, which was founded by Gautama in India, has unfolded across a lot of the region. The precise date of the Buddha's life is not clearly, however it's thought to be concerning 480-400 BC. He visited many academic to be told concerning philosophy and non-secular practices during an explore for the reality of human existence and to search out unleash from the suffering of life (Kalupahana, 1976), He eventually earned what is better-known by Buddhist as "enlightenment" and accomplished the restrictions of sense perception as information source.

The Buddha's teachings were passed originally from teacher to follower orally; however skimpy care was taken to preserve the Buddha's original words, and a few changes were introduced through interpretations into new language, so the geographic unfold of Buddhism crystal rectifier to complete different faculties with some different emphases in teaching (Bapat, 1956: p.89). The adoption and geography unfold of Buddhism was helped once there have been parallels with existing beliefs like Bon, Taoism, Hinduism and Confucianism (Harvey, 1990), and also the unfold of it into China and Japan junction rectifier to eight main Buddhist faculties (Bapat,1956: p.110), so the geographic unfold of Buddhism has concerned the emergence of many completely different strands of Buddhism in several countries and different cultures. Buddhist isn't

a monolithic faith, however a philosophy that has tailored to totally different cultures.

In distinction to system thinking, Buddhism has developed and full grown over amount of 2500 years and it offer a strong perspective from which look at the world and its problems. Buddhism is wide revered and it continues to play an awfully necessary role in society and daily life. In the East countries, most of peoples believe Buddhism offers them religious sustenance and hope, its views is not solely area unit man and nature a unity, however additionally spiritually is viewed as a vital side of human thought and isn't separated from it as usually happen within the West (Koizumi, 1997).

To make systems thinking addition relevant to Buddhist organizations, Shen (2007) found that Buddhist concepts have the potential to be adopted by systems thinking to boost systemic intervention.

### **2.3 The Buddhist Systems Methodology (BSM)**

In Shen's study in 1996, she created method to beat the difficulty of problem dodging by explaining soft systems thinking in Buddhist terms and adapted soft systems thinking into the language of Buddhism. BSM is also combined Buddhist concept and ST. The BSM was developed by Dr. Shen (2007), she combined each Buddhist philosophy and connected concepts from systems thinking, it absolutely was developed from a synthesis of Buddhist concepts and systemic intervention methodology.

The BSM consists of two modes:

- the first, as detailed in Figure 2.1, is customized from Midgley (2000), systemic intervention approach, and it interacted boundary critique, it mirrored on and discusses boundary judgments to help develop greater systemic awareness, together with thought of the ethical consequences of framing problematic state of affair specifically ways;

choose between theories and strategies (including the mixing of methods); and proposal for improvement (Shen, 2007)

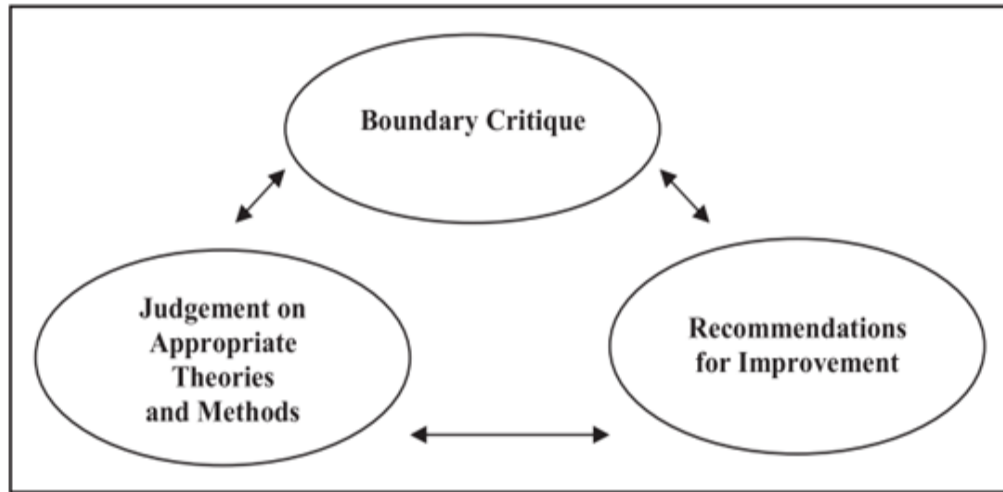


Figure 2.1 The essence of systemic intervention (adapted from Midgley, 2000:132)

Figure 2.1 shows the 3 main aspects of a Systemic Intervention (understanding that we can cycle backwards and forwards between the aspects-they'll not primarily be implemented in an exceedingly linear sequence).

- The second part structure, as detailed in Figure 2.2, encapsulated Buddhist five concepts, including the Eightfold Noble Path, Middle Path; Cause Condition Effect; Space and Time.

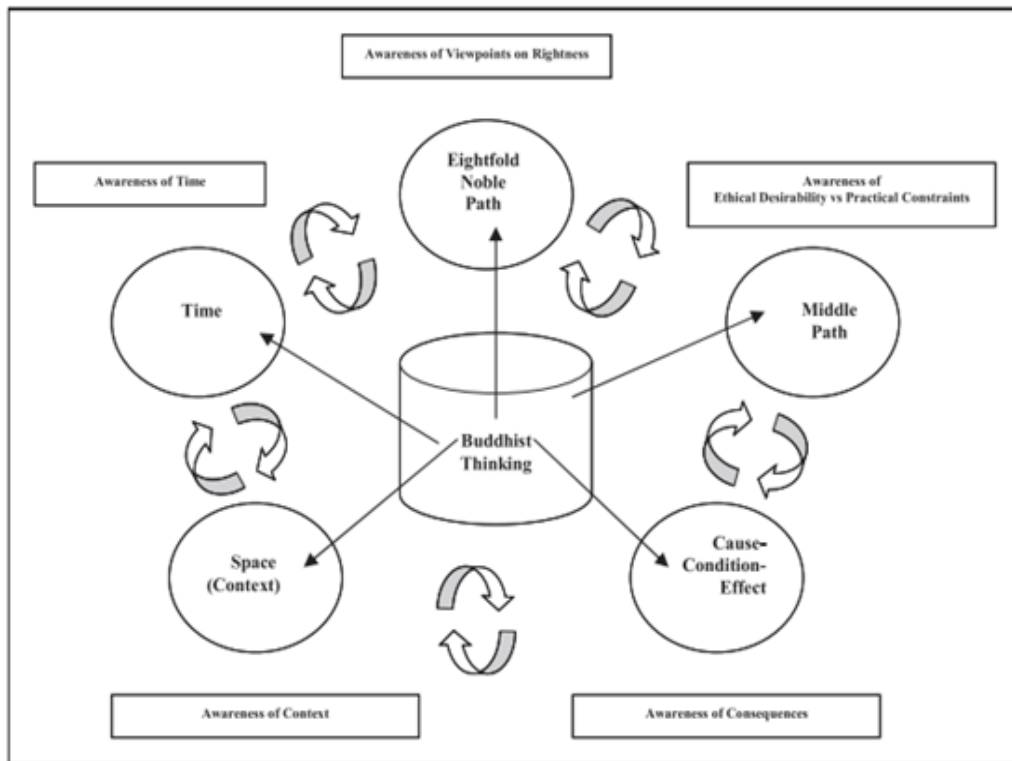


Figure 2.2 Five key Buddhist concepts (adapted from Shen, 2007:202)

Figure 2.2 provides the concepts which will be used 3 aspects, creating a systemic action analysis methodology in Buddhism.

The summary of explanation of the 5 concepts delineated in Figure 2.2 and a discussion of their connection to the BSM are presented below:

- (1) The Eightfold Noble Path: It emphasizes awareness of various viewpoints and limits. Reflection is inspired on what can be “right” for the context in term of view, think, speech, action, living, endeavor, memory and mediation.
  - a) “Right View” involves the critique of strictly inconsiderate attitudes; therefore it will change larger openness to the viewpoints of other. It may contribute to conflict resolution and conflict interference if individuals are willing to review their personal interests within the lightweight of different perspectives.

- b) “Right Thinking” encourages shunning of covetousness, bitterness and malice, thereby additionally serving to individuals build a lot of productive relationship. “Right thinking” ends up in the elimination of harmful thoughts and developing such positive state of mind like loving- kindness, which is opposition emotion, ill – will or aversion and developing thoughts of harmlessness or compassion that are opposition cruelty and inventiveness.
- c) “Right Speech” involves recognition of the reality, and conjointly an awareness of the impact of idle gossip and of continuation rumors. Human activity thoughtfully helps to unite others, and may heal dissention. “Right speech” also involves the rejection of lying, craftiness, slander and “improper” language. So this encourages honesty and open in dialogue, enhancing trust. By partitioning never to talk unsympathetic, or in paper, a spirit of thought evolves that move us nearer to everyday compassionate living.
- d) “Right Action” recognizes the requirement to take the moral approach in life, to think about others and therefore the world we live. This includes not talking what is not happened to human, and having respect for the agreement we create each in our non-public and business lives. “Right action” encompasses the 5 precepts that got by Gautama Buddha, to not kill, steal, and lie, to avoid sexual misconduct, and to not take drugs or other intoxicant. This tread on the path also includes a full approach to the atmosphere, with Right action being taken whenever potential to safeguard the globe for future generation.
- e) “Right Living” implies brooding about what it suggest that to work usefully for society, assuring social and environment awareness

(Shen, 2005). “Right living” conjointly implies that people can undertake some work, either as a part of Buddhist community, or in the geographical point, do primarily based or community service. Several communities of monk make sure that every member has daily chores, which inform him of this step on the Eightfold Path.

- f) “Right Endeavor” suggests that an enthusiasm, a positive perspective during a balanced way. Just like that strings of a musical instrument, the quantity of effort shouldn’t be too tense or too impatient, in addition as too slack or too arranged back. “Right endeavor” ought to turn out a perspective of steady and cheerful determination.
  - g) “Right Memory” encourages the honest illustration of self, others and also the wider world. It additionally enhances trust.
  - h) “Mind Mediation” implies that we tend to choose worthy direction for the concentration of the mind, though everything in nature, stunning and ugly, maybe helpful for concentration. At deeper levels, no subject or construct is also necessary for more development.
- (2) The Middle Path: It emphasizes rejection of extremes, notably regarding the balance between moral principle and sensible constraints in creating selections. In Buddhist philosophy, extreme views are considered emanating from incomplete or distorted knowledge, therefore a “middle way” between the extreme is sought-after. However, the “middle way” between isn’t a rigid compromise choice, however involving assessment in deciding of native influencing factors, which may be surfaced through dialogue. The methodology recognizes that, though some selections will seem unethical or



extreme initially sight, this perception might modification following essential reflection as a result of an understanding might arise that there are worse extreme, or that the purportedly extreme possibility is critical for the longer-term smart.

- (3) Cause-Condition-Effect: The concepts of these factors are indivisible in Buddhist thinking. Most of readers are going to be acquainted with “cause”, “effect” and “condition” refers to the context that facilitates the relationship of the cause-effect. The constant causes given completely different conditions might not cause identical effect. However, what counts as a “cause”, “condition” or “effect” depend on native interpretation as a result of complicated interrelationship mean that every effect could also be a reason behind, or a condition for, another interaction. Inclusion of this idea in the BSM emphasized awareness of the general, discourse and interpretative nature of each relation and consequence. It brings recognition that things will be complicated, and that a sole specialize in linear relation could also be inappropriate as a result of deeper understanding concerning the interaction of cause, condition, effect is commonly required to avoid unwanted side effects of intervention. Therefore, the concept of cause-condition-effect plan will promote a lot of careful making decision than thinking in terms of linear of the relationships of cause-effect.
- (4) Space (context): The construct of space is closely connected to the construct of “cause-condition-effect”, which mentioned above, not only geographic space as common views. In Shen’s study (2005) the Buddhist causative view is multifariously translated by many different authors as “mutual causality”, “dependent coarising”, “dependent origination”, “conditioned arising”, “conditional causation” (e.g. Bukkyo Dendo Kyokai, 1966; Dumoulin, 1994; Harvey, 1990; Macy,

1991). The assumption is that everything, mental and physical, come into being attributable to bound conditions and disappears once the conditions disappear, so nothing is freelance. Reality is viewed as a dynamically mutually dependent method. Everything exists in during a net of mutual causative interaction, and zilch, whether or not mental or physical, whole or just a part, is changeless or absolutely autonomous. The concept of space emphasizes the requirement to be in mind of connection in decision making, particularly with relevance cultural and ecological factors. The BSM asks individuals to contemplate native circumstances in making decision, and interconnection with non-native problems and it's vital to surface he views on these of each the concerned and also the affected through dialogue.

- (5) Time: The BSM encourages the attention of time problems as a result of Buddhist believes we tend to have faith in the past, present and future. Tomorrow's experiences are often created by today's action; which are considered to be influenced by past's action. Our actions on these days can be affected not only by learning in the past but also by considering attained future, we are able to minimize but no eliminate future issues. Here, the concept of property becomes important: the potential desires of future generations have to be compelled to be accounted for these days.

Introducing the five Buddhist concepts into each of aspects of systemic intervention provides rise to an especially versatile methodology to promotion Buddhist reflection and this will be delineate in Figure 2.3:

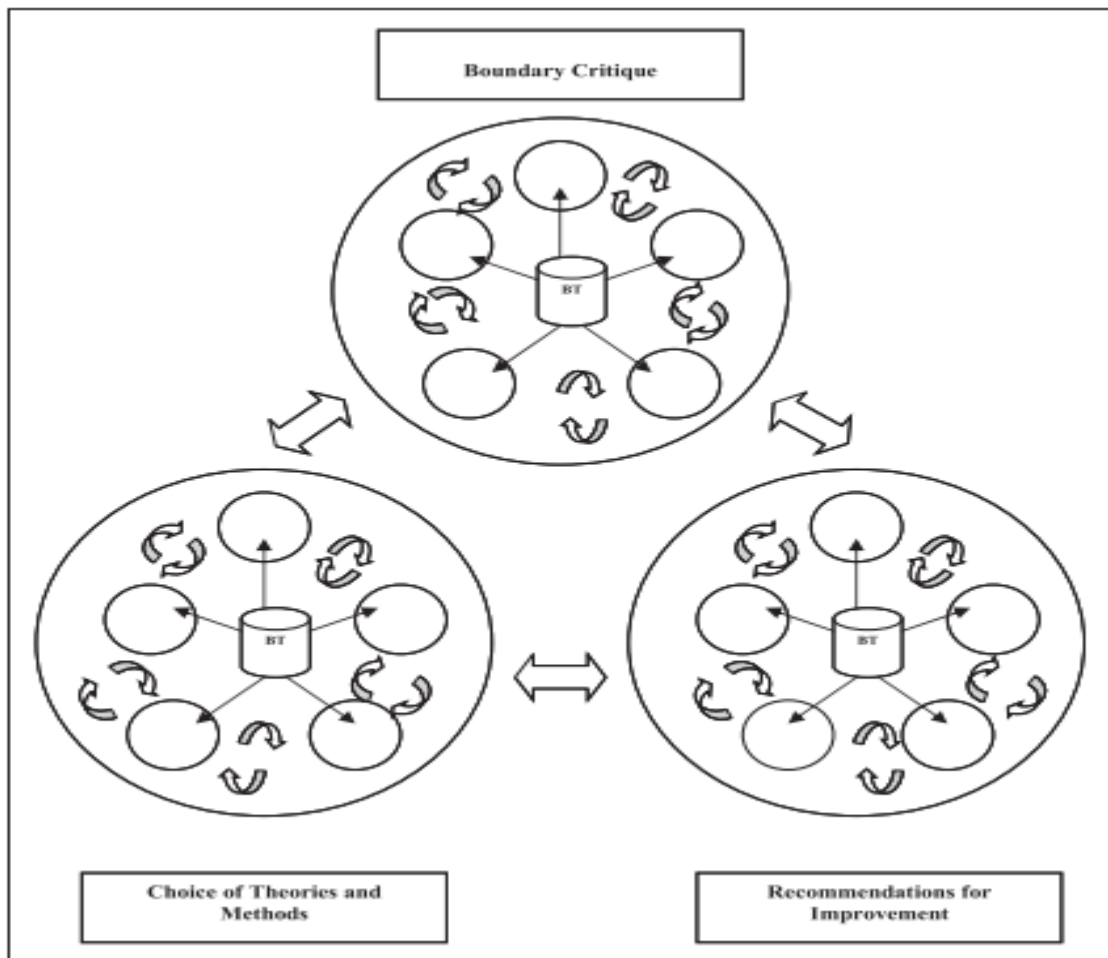


Figure 2.3 The BSM process of intervention (adapted from Shen, 2007)

The BSM combines systems thinking, as represented by systemic intervention and all accessible systems (and other) method that may be elite through it five keys Buddhist concepts. It will facilitate people explore boundary and value in problematic situation; guide the selection of method for intervention; and support the analysis of the latest ideas for modification.

Shen (2007) argue that the BSM give a replacement manner forward, and this has the potential to introduce a lot of vital and systemic method into organizational structure higher cognitive process in Taiwanese Buddhist context thus I try to apply the BSM into Vietnam Buddhist organization to search out the issues and intervention.

## 2.4 Conclusion

In this chapter, I presented the systems thinking, Buddhist thinking and also BSM- it was combined each Buddhist philosophy and connected concepts from systems thinking, it absolutely was developed from a synthesis of Buddhist concepts and systemic intervention methodology.

Next chapter presents the research design and methodology including questionnaire design, sampling design, data collection methods, and data analysis techniques.



# **CHAPTER THREE**

## **RESEARCH DESIGN AND METHODOLOGY**

The research design and methodology adopted in these three stages, including questionnaire design, sampling design, data collection methods, and data analysis techniques are included in this chapter.

The BSM combines systems thinking, as represented by systemic intervention and all accessible systems (and other) method that may be elite through it five keys Buddhist concepts. It will facilitate people explore boundary and value in problematic situation; guide the selection of method for intervention; and support the analysis of the latest ideas for modification. It has the potential to introduce a lot of vital and systemic method into organizational structure higher cognitive process (Shen, 2007) so this research tries to apply the BSM into Vietnam Buddhist organization to search out the issues and intervention.

### **3.1 Sampling Plan and Methodology**

10 individuals, including supervisors, leaders and monk students from the university were invited as the respondents. Respondents were asked to express their opinions regarding these general questions, but they could express additional comments which didn't related these questions.

For BSM, there are totally 36 questions (each 12 questions for boundary critique, choice a theories and methods, recommendations for actions for improvement) (Shen, 2007). Because of limit of time to undertake this research, this research just used the following 24 questions were developed by Shen's study (2007) (each 12 questions for boundary critique, choice of theories and

methods) and skipped the 12 questions for action for improvement to evaluate the intervention.

### **A. For boundary critique questions**

- (1) What currently motivates you and the other to define the issue at hand? What ought to be your/ their motivation?
- (2) Is covetousness, resentment or malice influencing you or others in defining the issue? If so, what might the issue look like from your or others point of view if these were removed?
- (3) Is lying, deceitfulness, slander or any other “improper” use of language involved being defined by you or others? If so, what might the issue look like from yours or other points of view if these were removed?
- (4) Is there any major misconduct (killing, stealing, etc.) linked with the issue? If so, should this be including as an integral part of defining the issue?
- (5) Is the issue being defined in a way that privileges your own concerns over wider social concerns? Is there a way to define the issue in a way that included a wider set of concerns, without making the issue impossible to address?
- (6) Is there idleness, apathy or avoidance of the issue? Who should be engaged with the issue and how?
- (7) Are there any misrepresentations of self, other or the non-human world in the definition of the issue? Have you tested out what you attribute to others by asking them? Should you do so, and if not, why not? If there are misrepresentations what might the issue look like from yours or other points of view if these were corrected?

- (8) Has the mental discipline of Buddhist thinking been applied sufficiently in defining the issue? If not, can further Buddhist systemic investigation be undertaken?
- (9) From the various points of view of those involved and (potentially) affected, what are the different possibilities for defining ‘middle paths’ between their ethical and practical concerns? What risks might be associated with different middle paths, and which one should be chosen?
- (10) From the various points of view of those involved and (potentially) affected, what cause-condition-effect relationships are important to understanding this issue? What are their potential consequences and the risks of ignoring them? Which should therefore be accounted for, and what conditions make this choice the right one?
- (11) From the various points of view of those involved and (potentially) affected, what cultural and ecological contexts are relevant to understanding the issue? What is your view in relation to these other view, and why?
- (12) From the various points of view of those involved and (potentially) affected, what time scale for dealing with this issue should be adopted, and why? What is your view in relation to these other view?

## **B. Choice of theories and methods**

- (1) What method(s) foster desirable motivations and inhibit undesirable ones (as defined through boundary critique)?
- (2) What method(s) will eliminate desirable or minimize any covetousness, resentment or malice you have to identified?
- (3) What method(s) eliminate or minimize any lying, deceitfulness, slander or any other ‘improper’ use of language you have identified?

- (4) What method(s) will tackle any major misconduct (killing, stealing, etc.) you have identified?
- (5) What method(s) will help in preventing a narrow set of concerns being privileged over wider social concerns, but without making the issue impossible to address?
- (6) What method(s) will work to counteract any idleness, apathy or avoidance that you have identified?
- (7) What method(s) will help to minimize misrepresentations of self, others or the non-human world?
- (8) What method(s) will help promote the mental discipline of Buddhist thinking, if this is not sufficiently in evidence?
- (9) What method(s) will support people in developing the middle path between ethical and practical imperatives identified through the boundary critique?
- (10) What method(s) will help people account for the key cause-condition-effect relationships identified through the boundary critique?
- (11) What method(s) will help people account for the key cultural and ecological contexts identified through the boundary critique, and will they work in those contexts?
- (12) What method(s) will work in the time scale specified in the boundary?

### **3.2 Content Analysis**

The in-depth interviews will be recorded through voice recording and interview note. Then, the records will be turned into written transcripts. The content analysis was enforced by open cryptography, axial cryptography (Strauss & Corbin, 1998). The cryptography transcripts are out there upon request.



### **A. Open cryptography**

Open cryptography adopted a “line-by-line” analysis to seek out the necessary ideas from the respondents. Information were counteracted into distinct components, closely examined, and compared for similarities and variations so relevant concepts were classified per bound salient properties.

### **B. Axial cryptography**

After finding specific concepts from the open cryptography process, then the concepts were re-assembled into informative classes to form the collected development express. This step combined the information along in what looks important to the understandings of the respondents.

## **3.3 Interview Process**

With my motivation to undertake this research, to be allowed from the Operation and Management, I lived in the boarding area (although I am not a student in the Buddhist University) to undertake this study. After over one month to live in the Le Minh Xuan campus with the purpose is to know the daily activity of monks who are studying and living in boarding school as well as create relationship with the other (monk students, group leader and a supervisor). 10 in-depth interviews were conducted; the interviews were conducted individually, each interview took 2 to 3 hours and spread a month to complete all the interviews.

Table 3.1 Interview Date and Duration.

<b>Respondents</b>	<b>Time</b>	<b>Duration</b>
Monk student (T.V.D)	Monday, 8 Aug 2016	2hours 30mins
Monk student (T.N.D)	Monday, 8 Aug 2016	2hours 13mins
Group leader (T.T.T)	Wednesday, 10 Aug 2016	2 hours 20mins
Monk student (T.T.N)	Thursday, 11 Aug 2016	2hours 30mins
Monk student (T.Q.H)	Tuesday, 23 Aug 2016	2hours 15mins
Monk student (T.B.L)	Thursday, 25 Aug 2016	2 hours
Monk student (T.D.L)	Sunday, 28 Aug 2016	2 hours 45mins
Group leader (T.T.D)	Monday, 29 Aug 2016	2 hours 20mins
Group leader (T.T.P)	Sunday, 4 Sep 2016	2 hours 30mins
The Supervisor (T.N.C)	Tuesday, 7 Sep 2016	2hours 45mins

Table 3.1 presented the detail information of interviews. There are 10 individuals participated in this research as a respondents, they are included seven monk students, three group leaders and a supervisor. The data collecting time started from 8th August to 7th September in 2016, each interview took round 2 and 3 hour to complete.

## **CHAPTER FOUR**

### **EMPIRICAL RESULT**

In this chapter presents the summary of qualitative study, it based on the results of in-depth interviews, including these questions in BSM. There are totally 24 questions (each 12 questions for boundary critique, choice of theories and methods).

#### **4.1 The Summary of BSM (Boundary Critique Questions)**

##### **4.1.1 What currently motivates you and other to define the issue at hand?**

###### **What ought to be your/their motivation?**

The interviewees discovered that the different people had different motivation regarding the problems, so their boundaries of thought were inevitably completely different. Some of them thought that the other student required finding out more Buddhist teachings and addition to this is applying the teaching in their meditation, daily activities and integration.

“This boarding area was built with the motivation is helping monks and nun students save time going to school, back to their temple, thus, focus on research and practice the Dharma in the inner” ( the supervisor T.N.C)

The same with this idea, the group leader T.T.D said: “I am certain the Operation and Management want the monk and nun students to have a place to learn and practice Buddhism”.

However, a view was expressed that there have been problems within the management of requiring student living the daily activities, one student expressed: “I suppose this motivation is so good, but it cause a lot of trouble for our monk students’ life”.

Some students also criticized that they didn't like the way they managed, for someone who are active person, by lived in boarding area limited them in some outdoor activities and social work.

Moreover, in contrast with the above, some students just accepted the decision to live in boarding area, monk student T.Q.H. said: "I have no idea, I felt very shocked, and I believe some of students feel unhappy as same as me.

Relating to responses concerning other's motivation, there have been spreads of views, suggesting the potential for misunderstanding of others' motivations that can be a source inharmoniousness or conflict. The student members indicated that they'd have likeable to possess been consulted before the boarding activities decision was made. Some student didn't have a good-prepare plan about living in the boarding and they (The Operation and Management of University) were going ahead the making decision while not discussing or communicating the explanation and detail with the students.

#### **4.1.2 Is covetousness, resentment or maliciousness influencing you or other in defining the issue? If so, what might the issue look like from yours or other points of view if these were removed?**

The interviewees said they didn't suppose that three worlds (covetousness, resentment and maliciousness) might exist in the Buddhist community. For instance, the group leader T.T.T: "I don't suppose we tend to use these words to precise any matter in Buddhist University or this organization".

The interviewees also agreed that the communication problems and differences between how different individuals think about it.

"I think the matter is lack of understanding and communication. The interaction and communication is not good enough to individuals know what others are thinking" (the group leader T.T.P).

"I think there is no covetousness, resentment and maliciousness in this

organization, however I feel the main problem is misunderstanding” ( monk student T.T.N).

The interviewees’ answers revealed that they didn’t think that was covetousness, resentment and maliciousness, they just thought the Operation and Management want to create a good place for students member and want the Buddhist University more and more develop.

#### **4.1.3 Is lying, deceitfulness, slander or any other “improper” use of language involved in the way this issue is being defined by you or others? If so, what might the issue look like from yours or other points of view if these were removed?**

In Vietnamese culture, people try to avoid of conflict and look for the harmony, so the interviewees want to protect themselves. Moreover, by influencing of Buddhist teachings/ culture and Vietnamese culture so the interviewees only use “good” words in their communication to people’s faces instead of expressing their true feelings.

The group leader T.T.P. supported that: “I don’t suppose there’s lying, slander, deceitfulness or any other “improper” use of language concerned, but, Buddhist individuals always say good words to the others.

All interviewees though the main target on maintaining this peace was the source of this type of difficulty. In my opinion, they didn’t lie; they just didn’t express their true feelings and their thought. They want to keep the harmony so they did that.

In their views, the quality of communication is very important, and they think if there was a directly communication-which was honest and clearly between all students and the above structures (the leaders, supervisor and operation management), the conflict situation could be avoided.

“If I understand what students felling and thinking, I can create an

appointment to discuss with them and change the viewpoint, it is as same as establishing a connection between us” (the supervisor T.N.C)

**4.1.4 Is there any major misconduct (killing, stealing, etc.) linked with the issue? If so, should this be included as an integral part of defining the issue?**

There wasn't any major misconduct as like as killing, stealing but the leader considered lacking of voluntary self-conscious in collective activities was a type of major misconduct. For example, the group leader T.T.P. said: “Every time when starting a new activity, it's hard for me to evolution someone new, maybe they are shy to volunteer, that's why the senior members usually continue their work or need to be extend their work”.

**4.1.5 Is the issue being defined in a way that privileges your own concern over wider social concern? Is there a way to define the issue in a way that includes a wider set of concerns, without making the issue impossible to address?**

The managers recommended that the view that boarding living was for the wider good thing and benefit of all students in the University. For example, the supervisor said that: “The Operation would like create a place to help monks and nun students save time going to school, back to their temple, thus, focus on research and practice the Dharma in the inner. For the students who come from the other provinces, they no need to worry about the accommodation”.

However, the monk students saw the boarding activity problem differently. Some of them admitted that their thinking and their social activities were limited because of this boarding activity. For example, a student said: “I acknowledged that what I have done before entrancing this area also limited because I can't take part in regularly, and I want to fight for myself”.

These findings demonstrate that individuals were using totally different boundaries of research to frame the problems, with every side seeing the opposite as having slender or unfair concern with a few of the monk students.

Regarding how to outline the problem more widely, there have been again completely difference opinions. Some individuals thought that this might be helped by higher communication channel. For instance, the supervisor thought it had been in the main an organization structure downside: “Living in the inner is better than living outside. The boarding activities must involve establishing a good communication channels as well as a good organization structure in order to combine the strengths of all member”.

Moreover, the other informant stressed that there was a requirement to exchange viewpoint between individuals to make more inter-subjective understanding (and also a shared boundary judgment). For instance, the group leader T.T.D said: “If the various viewpoints might be changed and discussed regarding whether or not to be living in the inner or outside, it can bring process towards determinate the problem” and the group leader T.T.P said: “For proving whether or not our selections are sensible and represent wider students’ thinking, we need to establish better communication methods than before, and extremely ask what they are thinking and also accept their challenges”.

#### **4.1.6 Is there idles, apathy or avoidance of the issue? Who should be engaged with the issue and how?**

About the avoidance, almost of respondents thought that there was avoidance, however this was the results of Vietnam culture in their life, not expressing “true” feeling to preserve harmony. For instance, monk student T.B.L.: “I avoid expressing my true thought and informative my desires” and monk student T.D.L : “from my view, avoidance is a normal thing in this place, because everyone tends to keep the harmony”, and it was supported by the other

respondents, the leader T.T.T. said: “I feel avoidance is that the main downside at intervals our organization, because all of us are living the Buddhist society” and the group leader T.T.P expressed the same thinking: “Avoidance is presenting, because no one want to interrupt the harmony”.

The all students whose were interviewed agreed that avoidance was a big problem at intervals their university, the Operation and Management have to open discussion with the students and ask for and gather all perspective and opinions.

The leader T.T.P thought a method was required to assist individuals’ specific their feeling and thinking: “People avoiding the expression of private thinking and feeling is a main problem. I hope we are able to consider a method to establish the communication channel”.

**4.1.7 Are there any misrepresentations of self, others or the non-human world in the definition of the issue? Have you test out what you attribute to others by asking them? Should you do so, and if not, why not? If there are misrepresentations, what might the issue look like from yours and other point of view if these were corrected?**

About misrepresentation, most of respondents recommended any misrepresentation that occurred weren’t intentional as result of the arising from the culture of failing to express true feeling so as to preserve respect, harmony and peaceful. Typically owing to a need of “respect” other or keep the harmony, individuals don’t properly express their true feeling and thinking, that is reason why individuals misconceive the matters and the others.

The supervisor acknowledged that if misrepresentation was happening due to the culture, it had been not acceptable because of real harmony harmful: “They only use good words to talks to other, especially they misrepresenting



their ideas make me misunderstand what they think, the drawback of misrepresentation is extremely common whole this organization”.

If the misrepresentation can be removed, most respondents thought that the issue would be avoided or reduced as a result of individuals would know what individuals wished. For different respondents, the removal of misrepresentations wouldn't merely solve the issue, rather it might enable individuals to better perceive the important problems of the organization that might be tackled. The removal of deception would really cause a more harmony and happiness.

#### **4.1.8 Has the mental discipline of Buddhist thinking been applied sufficiently in defining the issue? If not, can further Buddhist systemic investigation be undertaken?**

About the sufficiency of Buddhist Thinking, the respondents expressed completely different views. Some of them considered the Buddhist Thinking hadn't been applied the matter wouldn't have arisen at the beginning, for example: “If individuals bear Buddhist teachings in mind to look at this issue, the conflict shouldn't happen”.

One of them thought this was a traditional management downside; however it happened in a Buddhist organization, although Buddhist Thinking had been already applied.

The bulk of respondents thought that exploitation the BSM might help in this problem. They agreed that it was appropriate for a Buddhist organization as a result of combining management systems methods with Buddhist Thinking; because all people know the Buddhist teaching so the BSM can build a good communication channel for this structure. The key issue for some interviewees was that they thought about normal management way to be unsuitable for a Buddhist organization. So, the BSM was thought about by many people to be

the way forward for Buddhist University. The supervisor said "This is the 1st time I heard about using Buddhist concepts and management until your BSM presented. I hope it can help in our Buddhist University. I think we can start to use BSM in our society".

**4.1.9 From the various points of view of those involved and (potentially) affected, what are the different possibilities for defining “middle path” between their ethical and practical concern? What risks might be associated with the different middle path, and which one should be chosen?**

About middle path, all interviewees thought it forward ought to be to understand the various needs of students who want to live in the inner and outside so as to find a position acceptable and engaging to both sides, in all probability by exchanging viewpoint.

There are 2 ways suggested in the interview: compulsory boarding living for all student and delivery agency for students.

Every ways involved the different risky. The 1st way causes the problem happening once more with the danger (for example the financial) for all activities. The 2nd way's risk is the effect on the University's future of structure for a next generation.

**4.1.10 From the various points of view of those involved and (potentially) affected, what cause-condition-effect relationships are important to understanding this issue? What are their potential consequences and the risks of ignoring them? Which should therefore be accounted for, and what conditions make this choice the right one?**

About this relationship, the interviewees recommended many different relationships, indicating some wholly different boundaries of thought.

Some interviewees knew the reason of the downside because the exist top-down deciding system in the university, whereas other saw this as a condition instead of a cause: The cause is this organization's deciding is usually influenced by one person's suggestion, or make decisions just based on their thinking only, or lay individuals directly suggest one thing to the Executive Board and they accepted.

These completely different views on the cause and conditions indicate the multi-dimensional nature of the problem and they little doubt go somehow to explaining reason why the conflict has been persistent.

Different potential consequences and risks related to ignoring these relationships (cause-condition-effect) were known by the interviewees. Some individuals thought that the most consequence could be the conflict would continue.

**4.1.11 From the various point of view of those involved and (potentially) affected, what cultural and ecological contexts are relevant to understanding the issue? What is your view in relation to these other views, and why?**

The students in the University come from the different areas along Vietnam, they have a separate cultural identify for their own cultural and ecological contexts. The Buddhist University is located in Ho Chi Minh City (the south of Vietnam) so the management based on the Southern culture, it causes some difficulties for those who come from the North and the Central of Vietnam in daily activities.

Nevertheless, reflective on the geographical divide created other think about the potential implication for any restructuring activities: “To solve this drawback we should reconstitute the university management, we should balance the culture between the different areas” (the supervisor).

**4.1.12 From the various of view of those involved and (potentially) affected, what time scale for dealing with this issue should be adopted, and why? What is your view in relation to these other views?**

About the time scale for handling the problem, most of respondents agreed that time ranged from 3 to 4 months.

“I hope those drawbacks are classified as soon as possible, perhaps among 3 months (one semester), if this downside till goes on, it will affect the other activities in the future of the university” (monk student T.D.L).

“I hope that just 3 or 4 months, everything can be solved and the students can start a new semester and have new activities” (monk student T.T.N).

Other interviewees realized the importance of exploit the conflict with the past: “I think three or four months for solving the problem and then we set up a meeting to debate things and create a new starts and I hope after that everything will be running smoothly ” (the group leader T.T.P).

## **4.2 The Summary Of BSM (Choice and Methods Questions)**

### **4.2.1 What method(s) will foster desirable motivations and inhibit undesirable one (as defined through boundary critique)?**

The above information showed that there have been different motivations among the interviewees, misunderstanding between the students and the management. For example, the leader T.T.P. said that the decision maker was suffering from one side observations.

And monk student T.Q.H. indicated: “The Operation and Management created this decision without discussing with others, especially students”.

Some students agreed that the Operation and Management needed to think about the big picture, and they had to think “what is best for all students, not only based on their thinking or any individuals”, and the various viewpoints from different individuals gave the impression to be conflict with each other

due to a scarcity of any significant exchange viewpoint in the organization. All points of interviewees indicated that the necessity for a way which might be surface various views. It could offer the premise for a discussion to encourage exchange of viewpoints, this might facilities individual widen the presently slender boundaries and they have an inclination to be mistreatment, so reducing misunderstanding and serving to make movement from people in the university.

#### **4.2.2 What method(s) will eliminate or minimize any covetousness, resentment and maliciousness you have identified?**

All output information in “Boundary Critique Question” indicated that if covetousness, resentment and maliciousness were occurring, arose principally from poor communication in the organization that creates understanding straightforward to occur and hard to rectify. The supervisor T.N.C. said: “The downside is lacking of communication and understanding, the communication line is missing so the individuals can’t know what the others are thinking”.

The leader T.T.D. said: “I think the main downside is misunderstanding, the decision making depends on the Operation and Management, I mean the highest Buddhist monks, but what we need is a decision system for an organization, a communication line between the students and the management, but it’s extremely difficult”.

As a step toward making a far better quality line, the dearth of perceive of various viewpoint indicated individuals cannot know the other well.

#### **4.2.3 What method(s) will eliminate or minimize any lying, deceitfulness, slander or any other “improper” use of language you have identified?**

The interviewees thought “improper” arose from lacking of communication, stemming from Vietnam culture and Buddhist culture of individuals not expressing their true thought, instead of from bad behavior.

The leader T.T.P. said they ought to tell him the reality concerning what they thought, no need to say good and respectful words”. The same with this view, the supervisor highlighted: “The downside are making by using good words when expressing their thinking. I suggest a way for redressing the matter is to create a good communication line inside the university”.

However, it had been realized the ability hierarchy and autocratic higher cognitive process are vital problem. The monk student T.D.L. said that: “The Operation and Management made this decision without discussing or communicating with the students” and monk student T.B.L.: “Inside our university there’s a scarcity of communication, it’s gradable and power is controlled belongs to prime management, the matter is just only create a replacement communication line without considering the hierarchical relationships and the construction ”.

#### **4.2.4 What method(s) will tackle any major misconduct (killing, stealing, etc.) you have identified?**

No one who is interviewed thought that the major misconduct existed except waste of time when stating a new activity. Because of lacking of voluntary self-conscious in collective activities, I think the management should create more activities such as teambuilding or events for students take part in and play a role as an organizers in order to improve their spirits.

#### **4.2.5 What method(s) will help in preventing a narrow set of concerns being privileged over wider social concerns, but without making the issue impossible to address?**

The information in “Boundary Critique Question” indicated it was necessary to have a communication channel between students and the management. The supervisor said: “If the different viewpoint might be changed,

I strongly believe that this can solve the problem” and some students also think about the question why boarding studying for all students and the explanation from the management was not clearly.

From this point of view, it was necessary to transcend such slender motivation and choose new which more expansive functions. To my mind, the informant primarily indicated the requirement for mechanism to enhance communications and a way to exchange the viewpoints and have a discussion.

#### **4.2.6 What method(s) will work to counteract any idleness, apathy or avoidance that you have identified?**

For all informants, they thought there was avoidance owing to the Vietnam culture and Buddhist culture of individuals not expressing their true thinking and feeling. The leader T.T.T said: “I really believe there’s some avoidance among our organization; otherwise, we can’t have misunderstanding and conflict”.

The same point of views, another leader (T.T.D.) said: “I suppose avoidance maybe a massive problem among our organization, maintain harmony doesn’t address the matter inside”.

Some individuals thought that opening discussion would facilities and planned to make the dialogue and reach an improved resolution. In this case, I think BSM could be an honest methodology to assist the students and the management communicated with each other in order to know and understand what they need.

#### **4.2.7 What method(s) will help to minimize misrepresentation of self, other and/or the non-human world?**

The respondents thought misrepresentation usually arose from Vietnam culture and Buddhist culture in Buddhist community because they try not to

express their true thinking and feeling. Most thought the issues may be avoided or reduced if this type of misrepresentation might be lessened. The supervisor T.N.C. said: “If all of misrepresentation may be removed, we can recognize what’s happening and what individuals need. But, this is a Buddhist community, it’s a challenge”.

Arranging a conference might facilitate cut back misrepresentation: “If there is a conference in order to communicate with the other, conflict between people can be avoided because everything becomes smoother. What we need is improve the poor communication” (the group leader T.T.P).

#### **4.2.8 What method(s) will help promote the mental discipline of Buddhist thinking, if this is not sufficiently in evidence?**

Most respondents thought by using of the BSM can facilitate to push Buddhist thinking whereas at the same time paying attention to management ways and boundary critique. For instance, the leader (T.T.T): “The BSM will hopefully facilitate us find out what is the best for university in the future, especially for the longer term” and its suitability for the university was stressed: “I am used to using a traditional management problem but actually it isn’t appropriate for a Buddhist organization. So, I projected the broader use of BSM because it combines a pluralist management systems approach and Buddhist Thinking”.

#### **4.2.9 What method(s) will support people in developing the middle path between ethical and practical imperatives identified through the boundary critique?**

The results from the respondents prompt that a replacement solution for university management was needed which might satisfy the need of students and the management, the necessary for a replacement system for decision



making was recommended. For instance, the supervisor mentioned: “A middle path which may solve the issue, first of all involve dynamic our old management methods and also the way of creating decisions”.

Some respondents acknowledge the necessary for a middle path involving wider involvement and consultation. “I suppose if the choice maker can put himself into which lower his position” or “in student’s situation” and “listen to the other point views, not only himself side”, the management may stop the matter happening.

As mentioned in relevancy previous questions, I project that the BSM may facilitate with the considerations about the necessary for wider involvement throughout cognitive process.

#### **4.2.10 What method(s) will help people account for the key cause-condition-effect relationships identified through the boundary critique?**

In this relationship, the respondents recommended various explanations, however I summarize them into two points:

- 1/ The prevailing top-down autocratic higher cognitive process system with very little or no involvement results in dissatisfaction with selections,
- 2/ The lack of communication inside university cause variations of thinking that are never resolved.

And the solution from respondents involved:

- 1/ A higher decision making system: a sensible decision making process ought to be designed with a line between the highest management and normal students
- 2/ Higher communication line: lack of effective communication causes the matter to happen.

I recommended to the respondent that these views indicated the requirement to enhance communication, widen consultation, and regular conferences.

#### **4.2.11 What method(s) will help people account for the key cultural and ecological contexts identified through the boundary critique, and will they work in those contexts?**

The interviewees thought the low frequency of communication, several of culture and lack of activities between the students and the management. The leader (T.T.P) thought: “Lack of communication and different culture are the main reason for the conflict”. With the same thinking, the group leader T.T.T stressed: “I suppose geography and culture cause difficulty in communication”.

These points show the required for better communication and structure linking the management and students will be useful for coherence and scale back misunderstanding.

#### **4.2.12 What method(s) will work in the time scale specified in the boundary critique?**

Most respondents instructed that it took a few months to undertake intervention, but some respondents emphatic stressed the longer term planning and policy making, and need to prepare a good plan.

However, applying the design and educating individuals within the new roles and responsibilities would take for much longer. However, I instructed that this is able to be an honest begin as a result of doubtless higher structure and particularly better communication line.

I thought that progress towards widening the applying of the BSM might also be achieved in a very few months, because if individuals accepted it within

the same method because the respondents had already discussed and agreed, people became aware of it, wider unfold might occur by “a snowball” impact.

### **4.3 Conclusion**

The purpose of this chapter was to help individuals become more responsive of and replicate boundaries relevant to the difficulty. The BSM was supported Buddhist concepts it aroused monk’s interested and galvanized them to participate: variety of individuals said that they were inspired by the thought that relevant to their knowledge, in distinction to different management ways.

The interviewees were willing to spent a plenty of time into responsive the questions, and they generated lots of data relevant to the problems. Moreover, the answers were in highlight individuals’ different views. My initial worry that individuals were getting to be unwilling to discuss issues was unclearly, and during the interviews, the research shows that BSM will offer important value in the Vietnam Buddhist context and BSM looked as if it would be ready to help individuals open up their wondering about issues caused by their “top-down” deciding and communications structure.

Following the individual conferences were administrated with every of the ten individual interviewees to visualize if the methods might solve the problems. They implied the methods chosen can tackle those problems.

# **CHAPTER FIVE**

## **DISCUSSIONS AND CONCLUSIONS**

### **5.1 Discussions**

After the time living in the boarding area, some problems has appeared, and this conflict between the students and the management. If the Buddhist priest makes a decision, then people usually feel they must respect the decision and obey without comments because to complain is to question whether they deserve to be suffering.

Because of Vietnamese culture and Buddhist culture, it is normal for people to avoided expressing their true feeling and saying good to the other as well as keeping things in their own minds, not to speak out or make complaints. The students-complaints were seldom passed up the hierarchy of management. The “whispering and grumbles” were communicated between the member to hunt harmony and peace, the complaints would imply dissonance.

To be allowed from the Operation and Management, I lived in the boarding area (although I am not a student in the Buddhist University) to undertake this study. After over one month to live in the Le Minh Xuan campus with the purpose is to know the daily activity of monks who are studying and living in boarding school as well as create relationship with the other (monk students, group leader and a supervisor).

Based on the data information from the interviewees, all the respondents supposed to build a communication channel between the hierarchy structures. Moreover, the participants told that BSM was supported from Buddhist ideas so they excited to participate, and they thought that the methodology was so different form the other management methods because BSM relevant to their practices.

By using BSM, this research show that due to poor communication in the organization leads to misunderstanding between the organizational structures. And every decision making is not based on any the meeting or conference, only based on the top monks thinking.

With strong point of culture, individuals tend to express their true thinking and feeling and would like to maintain the harmony. For the future of the university development, the Operation and Management need to solve the problems in order to prevent the “whispering and grumbles” inside the university by improving the communication channel as well as organize regular meeting to exchange the point views between hierarchy structure.

## **5.2 Contribution**

### **5.2.1 Academic Contribution**

This research has contributed to the BSM literature in dealing the organizational problems for the future research.

The result of this research has proven the previous research that use BSM to solve the learning and organizational problem (e.g Shen, 2007). This study is the first time to apply to solve Vietnam Buddhist University Organizational problems.

### **5.2.2 Practical Contribution**

This research contributes to give a method to solve the problems in the organization as well as suggest a method to prevent the problems in the future.

For the Operation and Management, they need to concern about the problems as well as the need of students, their opinions those who are and will study in the university. When they have a decision making, it needs to base on students’ need, not simply base on the top monk thinking.

For the supervisor and group leaders, this research helps them to understand the monk behavior and explain why the monk students rarely lack of voluntary self-conscious in the activities as well as show the true feelings in the public space.

### **5.3 Research Limitations**

The limitations of this research are: first of all, the time to undertake the research, it has not tested the intervention yet after doing this study and suggesting the method for intervention.

Secondly, this research just used 10 respondents as the sample of this research (10 individuals) included students, leaders and a supervisor.

Thirdly, this research hasn't made clearly the factors which effected the behavioral socialization of monk students in Buddhist University.

### **5.4 Implication for Future Research**

Based on the research limitations of this study, some suggestions are given for the future research to analyze the Buddhist University or Buddhist Organization in Vietnam:

Firstly, the researchers can use this BSM to test the intervention as well as find out the problems after undertaking the intervention method.

Secondly, the research should add more samples including the staffs in the university and member from the Operation and Management in order to have a comprehensive and multidimensional perspective.

Thirdly, the research can explore the behavioral socialization factors which affected their behavior in daily activity in order to explain their action and also thinking.

## REFEFRENCES

- Arnold, R. D. & Wade, J. P. (2015), A definition of systems thinking: a systems approach. Procedia computer science, No.44, pp.669-678.
- Bapat, P. V. (1956), 2500 years of Buddhism. Government of India: Publications Division.
- Bosch, O., Maani, K. & Smith, C. (2007), Systems thinking-Language of complexity for scientists and managers. In Improving the Triple Bottom Line Returns from Small-scale Forestry, No.1, pp.57-66.
- Caldwell, R. (2012), Systems thinking, organizational change and agency: A practice theory critique of Senge's Learning Organization. Journal of Change Management, Vol. 1, No. 2, pp. 145-164.
- Cavana, R. Y. & Maani, K. E. (2000), A methodological framework for systems thinking and modelling (ST&M) interventions. In ICSTM.
- Chang, O. H. (2002), Humanistic Buddhism and Knowledge Management. Hsi Lai Journal of Humanistic Buddhism, No. 3, pp. 227-243.
- Checkland, P. (1999), Systems thinking. Rethinking management information systems, pp. 45-56.
- Churchman, C. W. (1964), An approach to general systems theory. *Chapter 14*, pp. 173-175.
- Combs, A., Burneko, G., Goerner, S., Brown, T. & Guenther, H. (2002), The Embodied Mind: Cognitive Science and Human Experience. Cybernetics & Human Knowing, Vol. 9, No.2, pp. 83-91.
- Davidson, N. & Worsham, T. (1992), Enhancing Thinking through Cooperative Learning. Teachers College Press, 1234 Amsterdam Avenue, New York, NY 10027.

- Dien mao moi cua hoc vien PGVN tại Tp. Ho Chi Minh co so Le Minh Xuan (<http://phatgiao.org.vn/van-de-quan-tam/201501/dien-mao-moi-cua-Hoc-vien-PGVN-tai-Tp-HCM-co-so-Le-Minh-Xuan-17059/>).
- Flood, R. L. & Ulrich, W. (1990), Testament to conversations on critical systems thinking between two systems practitioners. Systems Practice, Vol. 3, No. 1, pp. 7-29.
- Ha, L. K. (2009), Buddhist education, Religious Publisher.
- Harvey, P. (1990), An Introduction to Buddhism. Cambridge University Press.
- Henry, B. C. (2013), New Paradigm of Systems Thinking. International Journal, Vol 2, No. 5.
- Hoang, T. Q. (2015), Higher Buddhist Education in Vietnam: challengers and solution, paper presented to “ASEAN Economic Community (AEC) International Buddhist Conference” on “Buddhist Social Work and Education in AEC”.
- Huang, C. L. & Wang, D. M. (2003), Human resource management and systems thinking—A potent combination. Journal of Chinese management, Vol. 4, No. 2, pp. 93-107.
- Kalupahana, D. J. (1976), Buddhist philosophy: A historical analysis. University of Hawaii Press.
- Koizumi, T. (1997), Nature, Spirituality, and Environmental Ethics: East Meets West, Cybernetics and Human Knowing, Vol. 4, No. 4, pp. 5-24.
- Maani, K, E. & Cavana, R. Y. (2007), Systems thinking, system dynamic: Managing change and complexity, 2 edn, Prentice Hall, Pearson.
- Nakthong, B., Jumpadaeng, S. & Phothisane, S. (2015). Wat Phra Tat, Space and Environment Management of Buddhist Temples and Relics in the Esan Region. Asian Culture and History, Vol. 7, No. 1, p 16.



- Nhieu, T. T. (2013), Result report “Ensure and promote the rights of religious freedom in Vietnam through the actual actions of Vietnam Buddhist Sangha”.
- Rarick, C. A. (2007), Enlightened management: an analysis of Buddhist precepts applied to managerial activity. Journal of Global Business Management.
- Strauss, A. & Corbin, J. (1998), Basics of qualitative research: Techniques and procedures for developing grounded theor. Sage Publications, Inc.
- Szczygiel, P. A. (2015), A Buddhist-informed conceptual framework for approaching difficult emotions in psychotherapy. University of Pennsylvania.
- Senge, P. M. (2014), The fifth discipline fieldbook: Strategies and tools for building a learning organization. Crown Business.
- Shen, C. Y. (2014), The Study on the Construction of a Buddhist Community as a Learning Organization Based on Systems Thinking & Perspective, and its Prospects. Applied Science and Management Research, Vol. 1, No. 1, pp. 134-146.
- Shen, C. Y. & Midgley, G. (2007), Toward a Buddhist systems methodology 1: comparisons between Buddhism and systems theory. Systemic Practice and Action Research, Vol. 20, No. 3, pp. 167-194.
- Midgley, G. & Shen, C. Y. (2007), Toward a Buddhist systems methodology 2: An exploratory, questioning approach. Systemic Practice and Action Research, Vol.20, No. 3, pp. 195-210.
- Shen, C. Y. & Midgley, G. (2014), Action research in a problem avoiding culture using a Buddhist systems methodology. Action Research, 1476750314558428.

- Shen, C. Y., & Midgley, G. (2007), Toward a Buddhist systems methodology 3: an application in a Taiwanese non-governmental organization. Systemic Practice and Action Research, Vol. 20, No. 3, pp. 211-244.
- TT. Thich Nhat Tu noi ve tu hoc noi tru cua tang ni sinh  
<http://thuvienhoasen.org/a25238/tt-thich-nhat-tu-noi-ve-tu-hoc-noi-tru-cua-tang-ni-sinh>.
- Wang, P. Y. (2006), Human resource management plays a new role in learning organizations, The journal of Human Resource and Adult Learning, pp. 52-56.



# APPENDICES

## Appendix 1: BSM Mode Questionnaire

### *A. For boundary critique questions*

1. What currently motivates you and the other to define the issue at hand?  
What ought to be your/ their motivation?
2. Is covetousness, resentment or malice influencing you or others in defining the issue? If so, what might the issue look like from your or others point of view if these were removed?
3. Is lying, deceitfulness, slander or any other “improper” use of language involved being defined by you or others? If so, what might the issue look like from yours or other points of view if these were removed?
4. Is there any major misconduct (killing, stealing, etc.) linked with the issue? If so, should this be including as an integral part of defining the issue?
5. Is the issue being defined in a way that privileges your own concerns over wider social concerns? Is there a way to define the issue in a way that included a wider set of concerns, without making the issue impossible to address?
6. Is there idleness, apathy or avoidance of the issue? Who should be engaged with the issue and how?
7. Are there any misrepresentations of self, other or the non-human world in the definition of the issue? Have you tested out what you attribute to others by asking them? Should you do so, and if not, why not? If there are misrepresentations what might the issue look like from yours or other points of view if these were corrected?

8. Has the mental discipline of Buddhist thinking been applied sufficiently in defining the issue? If not, can further Buddhist systemic investigation be undertaken?
9. From the various points of view of those involved and (potentially) affected, what are the different possibilities for defining ‘middle paths’ between their ethical and practical concerns? What risks might be associated with different middle paths, and which one should be chosen?
10. From the various points of view of those involved and (potentially) affected, what cause-condition-effect relationships are important to understanding this issue? What are their potential consequences and the risks of ignoring them? Which should therefore be accounted for, and what conditions make this choice the right one?
11. From the various points of view of those involved and (potentially) affected, what cultural and ecological contexts are relevant to understanding the issue? What is your view in relation to these other view, and why?
12. From the various points of view of those involved and (potentially) affected, what time scale for dealing with this issue should be adopted, and why? What is your view in relation to these other view?

### ***B. Choice of theories and methods***

1. What method(s) foster desirable motivations and inhibit undesirable ones (as defined through boundary critique)?
2. What method(s) will eliminate desirable or minimize any covetousness, resentment or malice you have to identified?
3. What method(s) eliminate or minimize any lying, deceitfulness, slander or any other ‘improper’ use of language you have identified?

4. What method(s) will tackle any major misconduct (killing, stealing, etc.) you have identified?
5. What method(s) will help in preventing a narrow set of concerns being privileged over wider social concerns, but without making the issue impossible to address?
6. What method(s) will work to counteract any idleness, apathy or avoidance that you have identified?
7. What method(s) will help to minimize misrepresentations of self, others or the non-human world?
8. What method(s) will help promote the mental discipline of Buddhist thinking, if this is not sufficiently in evidence?
9. What method(s) will support people in developing the middle path between ethical and practical imperatives identified through the boundary critique?
10. What method(s) will help people account for the key cause-condition-effect relationships identified through the boundary critique?
11. What method(s) will help people account for the key cultural and ecological contexts identified through the boundary critique, and will they work in those contexts?
12. What method(s) will work in the time scale specified in the boundary?