



รายงานสืบเนื่องจากการประชุมวิชาการ

Conference Proceedings

การประชุมวิชาการระดับชาติ

มหาจุฬาลงกรณราชวิทยาลัย ครั้งที่ 2

The 2nd MCUSR National Conference

พุทธบูรณาการท้องถิ่นวิถีใหม่สู่การพัฒนาสังคมที่ยั่งยืน

The Local Buddhist Integration in New Normal

Towards Sustainable Social Development

จัดโดย

มหาวิทยาลัยมหาจุฬาลงกรณราชวิทยาลัย วิทยาเขตสุรินทร์

ร่วมกับภาคีเครือข่าย

3 พฤษภาคม 2565



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การประชุมวิชาการระดับชาติ มหาจุฬาฯ สุรินทร์ ครั้งที่ 2
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ที่ปรึกษา:

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คณะกรรมการกลั่นกรองบทความวิชาการ (Peer Reviews):

ผู้ทรงคุณวุฒิภายในมหาวิทยาลัย

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จัดรูปแบบและพิสูจน์อักษร :

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| พระมหาอุททพิชาญ โยธาสโน | พระปลัดสุระ ญาณธโร, ผศ.ดร. |
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ออกแบบ: พระปลัดสุระ ญาณธโร, ผศ.ดร. นางสาวเกศรินทร์ ปัญญาเอก

พิมพ์ครั้งที่ 1 30 พฤษภาคม 2565 จำนวน 10 เล่ม

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บทความกลุ่มมนุษยศาสตร์ (Oral Presentation)

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coexisting with human society for a long time. It is classified as the institution that is the most important to society. Because it is the source of building relationships between people in society, causing engagement and creating social norms for the coexistence and livelihood of human beings. The nature of the family institution often varies according to the suitability of each society. For example, polygyny, polyandry, promiscuity, group marriage, pair marriage, patriarchal family, matriarchal family, and democratic family. Such family characteristics are typical of human society. It depends on the suitability or choice of each society. The primary functions of the family institution are as follows: (1) to create new members so that society can survive and continue to be stable and permanent; (2) to control sexual behavior and appropriately determine the roles and status of individuals in society; (3) to raise new members of society to be safe from dangers and grow with quality; (4) to make comfortable love with morale for a happy life; (5) to train and teach children to comply with social norms; and (6) to cultivate the culture to continue in society (Family Institution, 2020)

2) Educational Institution; this is second in importance. The educational institutions of each society will vary according to their norms, values, and culture. But the main role of educational institutions is to transfer knowledge and ethical culture to the next generation, which can specify the following details: (1) to polish the members of society, learning social norms or social patterns; (2) to shape and develop social personalities for members of society; (3) to prepare equipment for occupation for members of society; (5) to create stability for society as a cultivator of wisdom; (6) to create knowledge and bonding among members of society; (7) to improve, change, and create innovations for society, progressing in science and technology with innovations that are beneficial to humans in society and (8) to be an institution for improving human life and human society to coexist happily. (Educational Institution, 2002)

3) Politic Institutions; this is another oldest human social institution, because political institutions are as important to humans as other institutions. In the past, political institutions may have had few components as needed by society. Later, as society grows, it becomes more complicated. The simple old relationship has become more and more intertwined with many organizations. The basic elements of important political institutions are law, sovereignty, administrative use policy, workers' duty to comply with the policy, and territory and social membership. Some societies may have more or less components depending on the needs of that society. There are two types of political institutions in the world today: dictatorships and democracies. The duties of political institutions are as follows: (1) to act in social order

by creating social norms for sharing; (2) to supervise members of society to ensure compliance with the norms; (3) to manage for the benefit of membership; (4) to develop society in all aspects in order to create prosperity and happiness for members of society; (5) to settle conflicts or disputes between members of society; (6) to maintain safety in the lives and properties of members of society and (7) to be representatives of members of society. (Politic Institution, 2020)

4) Economic Institution; this institution formed to meet human needs. Especially material needs to be able to live with confidence. The components of an economic institution may refer to an organization, belief system, technology, production of goods and services. Economic institutions may vary according to the needs of each society. At present, it can be summarized as three systems, namely, capitalism, which is a free economic system. Members of society have legal ownership of their personal property. And members can have the freedom to choose a career based on their aptitudes, interests and abilities. Next is socialism, which is a centrally planned economy. It is an economic system that deprives individual liberties. The state will play a role in controlling and scheduling production, distribution and consumption. Last is a mixed economy, which is a combination of a capitalist and socialist economy. The functions of economic institutions are (1) to respond to human economic needs; by producing, consuming, sharing and providing services to members of society; (2) to provide comfortable means for financial, banking and marketing systems; (3) to develop and create economic prosperity for members of society; (4) to create sufficient consumer goods and consumption for members of society; (5) to determine the status and roles of members in society; and (6) It is an important basis for the operation of other social institutions. And how effective an economic institution is depends on the political institution. (Economic Institution, 2002)

5) Religious Institution; this institution is distinct from others. This occurs to meet the mental needs of humans and creates guidelines for controlling human and social behavior to coexist peacefully. Religious institutions may be divided into several categories based on social beliefs, for example, secular religion, sacred religion, ethnic religion, universalizing religion, theism, and nonfiction. Belief and rituals are complex and depend on the needs of each society. Social philosophers view that religious institutions arise from a number of factors. Some religions arise from social grouping, others from charismatic leadership, and others out of fear. Some religions emerge from animism, while others emerge from religions with an objective purpose, the primary function of religious institutions is as follows: (1) to help and consolidate society; (2) to be the basis for rules, morals, ethics, values, and social ideology; (3) to be the basis

of state power in organizing and controlling society; (4) to be a source of building close relationships among members of society and (5) to be a source of origin of civilization and aesth. (Religious Institution, 2002)

It can be seen that society is made up of many institutions. Each institution has its own function. Although looking at each institution has a separate role, but these institutions have the same goals. It would be difficult to make it clear that a society can operate through a single institution. Those institutions were formed because of the needs of the members of society and they see that they can meet their needs. Each institution is not a ready-made organization, so it has to be adjusted and linked with other institutions. If any institution lacks adaptation or tries to separate itself to act independently, that institution will fall out of the cycle.

The Development of Social Concepts in Western Philosophy

Here, the development of social concepts in western philosophy is divided into 6 groups as follows:

1) Ancient Greek Period; Greek philosophers have made interesting comments on society, such as Socrates who points out that human nature must coexist as a society, because society is the source of all human needs. Human beings themselves must be virtuous, reasonable, and honest. They have courage and use their knowledge and abilities to benefit society. A good society should consist of two classes. The first class is a group of intelligent people, highly competent, virtuous and fair. The other group is less knowledgeable tend to create problems for society. Therefore, the intelligent class needs to set up an orderly social system. (Socrates: 2020) Also, Plato sees humans as social animals for a reason. Human beings have to perform their duties and sacrifice their own interests for the peace and order of society. Social development requires education as a tool. A good society should consist of three classes. One is the ruling class, the wise. The second is about the middle class and their bravery. And the third is a low-class laborer. Moreover, in order to govern society effectively, laws must be enacted to control citizens. (Plato: 2020) Besides, Aristotle points human nature as a social animal because it must coexist. Human nature is to be curious and seek the purpose of life. A good society must have a good order in creating intelligence and morality among the members of the society. A good society should consist of three classes. One is the aristocracy, whose right to rule in order to maintain their interests. The second is the middle class, which emphasizes livelihood. And the third is a low-class, who is full of poverty. Only the middle class can

counterbalance the power of the elite. Because they do not focus too much on their own interests and they are not too poor and inferior. (Aristotle: 2020) Finally, it was the philosophers of the Epicureans, who had a different opinion from the primary philosophers. They view that humans are not social animals, but they create a society to achieve the ultimate goal of life, which is happiness. Because there is no more human life after death, and human nature is selfish from birth. Habitually seeking personal gain Therefore, it leads to conflicts and creates chaos in society. Society needs to create rules and regulations to control human beings themselves. (Epicureanism, 2020)

2) Middle Period; this era refers to the period when Christianity influenced society with the belief that God is the creator of everything. Humans and society are created by God. Each human being is considered as part of society. Each person has no freedom to make decisions or determine their destiny. The philosopher of this era was St. Augustine, who offered four opinions about society. Firstly, human beings must believe in God. Secondly, only God is the creator of justice for mankind. Thirdly, justice is inseparable from God. And fourthly, human beings coexist through mutual recognition of rights and mutual exploitation. In order to operate society, there must be justice, and that justice must be something that God has ordained, called the "City of God". Human beings only have a duty to believe in God and cannot create justice. Even if humans can create justice, it is only to be associated with or related to God for the common rights and mutual benefits. It must only be in accordance with and in relation to God's designation. (Saint Augustine: 2020) Another philosopher was St. Thomas Aquinas, who shows that society should consist of five elements. Firstly, this is that reason and faith must go together. Secondly, human beings must coexist as a society with justice. Thirdly, human beings have a society because they are born from collateralization. Fourthly, society must have agreements or regulations. Finally, the fifthly, the representative of society is the King. A good society requires parents to set morals and set rules. To control the citizens and coexist peacefully, they must give the members for the opportunity to choose a ruling authority, that is, a king or a monarch. (Saint Thomas Aquinas, 2020)

3) Renaissance Period; this era is around the 17th-18th century. It is the period when scholars began to question the power of God according to the teachings of Christianity. The prominent philosophers of this day are the social contract theory group started by Thomas Hobbs. He views that human nature is all about competition rather than fighting each other. They use superior force or power to oppress others. After seeing the chaos, they gather together as a society by contracting together, by

delegating powers to the rulers, known as the monarchy. The monarchy has the duty to control society to coexist in a fair and peaceful manner. (Thomas Hobbes, 2020) The next philosopher is John Lock who is to opinion that human nature as a good thing, happy, stable, safe, and free. They have mercy and generosity. Such behaviors are all subject to natural laws. But as time passed, no one is able to judge the correctness, and conflicts arose. For this reason, human beings have to make social contracts for the survival of society. As a guarantee of peace and to promote the natural rights of human beings, the delegate must act on behalf of society with justice. If they do not fulfill their duties, members of society are ready to reclaim their power. (John Locke: 2020) The last philosopher is Jean Jacques Rousseau, who shows that human nature is originally pure and equal. The golden age of man is in primitive society because this era is the closest to nature. Subsequently, conflicts arise that cannot be agreed upon. Humans need to agree to come together to create a community contract by assigning any person or a particular group to act as a governing. But there is a condition to answer the question of what the people want and what the ruler will give to the people. And if the ruler does not fulfill the contract, the people are ready to withdraw their power. (Jean Jacques Rousseau, 2020)

4) Classic Period; this era is around the 18th-19th centuries. This is the period of sociology that began to form based on historical and social sciences. It is also the result of the Industrial Revolution and the political revolutions in France and Russia. The famous philosophers of this day begins with August Comte, whose work is based on the idea of rejecting socialism and communism. Three social ideas are presented. The first must apply scientific methodology to social studies. It examines two parts: social statics and social dynamics. The second emphasizes observational, experimental, and comparative approaches to social studies. And the third is beliefs and knowledge of the members of society, which must be held as the center. This points out that there are three sequences in the evolution of human beliefs. The first is called the "theological stage". The second is the "metaphysical stage". And the last is the "positive stage". What links humans together is called "social behavior." It consists of language acting as a vector of thought. Religion serves to connect the mind and the division of labor to act as a social order. (Auguste Comte, 2020) The next philosopher is Emile Durkheim, who proposes the idea of society with an emphasis on social facts. He states that social facts must be sought by natural scientific methods.

5) Post-Classic Period; this era refers to the Chicago thinkers. The Phenomenology school and the school of Symbolic Interaction, which are outstanding and widely known. Starting from the Chicago school, this school places a special

emphasis on individuality. Viewing that the self that created man consists of two parts. One is the self-contained part of one's own thoughts. The other is the part that is the identity of the person according to other people's ideas. The Chicago school suggests that society should play a role in determining these two primary identities. Determination does not mean control. Moreover, it encourages a person to act with careful consideration. A good society should consist of primary groups, meaning families that interact closely and a secondary group refers to a large group of people with a variety of status. (Chicago School: 2020) Later, it is the Phenomenology School. This school believes that human knowledge is transmitted by others and society. It is uncertain or unclear knowledge. Humans should only perceive the world and society for themselves. One should abandon the experiences that have been passed on by others. Indeed, human beings can create a social world for themselves. Because the truth can be created with self-consciousness. The importance of human beings in social interaction. A good understanding of the social order should include common sense, typification, and reciprocity. (The Phenomenology School: 2020) Finally, the School of Symbolic Interaction views that what distinguishes humans from animals is a cognitive mechanism. Because humans know how to plan and adjust their behavior to the situation and goals they set. Humans are known to communicate with others by using symbols, that is, language. Humans are known to intelligently interpret what others say and respond to. And human beings also have a sense that others have feelings. Opinions like its, humans, therefore, learn to understand what others think. Because humans can interact or communicate with each other. One of the reasons that this school pays special attention to be understanding society from the other. This refers to the feelings of people, who interact with each other in normal situations. (Symbolic Interactionism, 2020)

6) Modernism; the era of modernism is from the end of the 19th century to World War II. This is sometimes called a risk society because of its uncertainty about nuclear bombs. Modernism philosophers begin with Friedrich Nietzsche, who views the decline of western civilization in metaphysics, epistemology, morality, and modern politics. He proposes the idea of nihilism, which is a hopeless view of the world. Characteristics of suicidality are nothingness and valuelessness. There is meaninglessness, telos, hopelessness, weariness, and apathy. The deep point is that modern society should be democratic, known as the modern state. It should be organized in a systematic manner by using morality or law as a guide. The state monopolizes the legitimacy of two things. The key elements within the modern state are the police, the law, punishment, class, commerce, and the family. While the

outward manifestation is war, aggression, punishment, and revenge. The great politics should consist of rulers or lawmakers. It must be a superhuman who creates a new meaning and has a mission to lead and elevate the spirit of the subordinate and is able to make the subordinates truly human. (Fredrick Nietzsche: 2020) Roland Barthes presents a two-sided idea. One is called semiology. It is the study of the process of communication to understand how the meaning is conveyed. Because he realizes that what is conveyed must contain thoughtful meanings. The second is called myths. Mythologies are interpreted with cultural beliefs, which have been obscured until it becomes natural. It causes the delusion that human beings were created by themselves. The hidden media in society is a force, if one can understand or decipher all of these social processes. (Roland Barthes, 2020)

It can be seen that the development of social concepts of western philosophy starts with the question of the Greek philosophers. They try to present an idea of what the society of it time should look like. Is there a power behind the creation of society? Therefore, the picture presented is of a small society, which is not complicated. Regulations are not required, set up to take control of society. But when passing through the influential Christian society, all members are under the same belief, God. They believe that God is the one who determines the fate of all members of society. Even if rules are created to govern society, they must be connected to God. But when entering a new era, that is full of scientific knowledge, man seeks new knowledge without relying on God's revelation. Therefore, society needs rules and regulations to control so that everyone in society can live together hapin wepily.

Viewpoints of Buddhism on society

Here, viewpoints of Buddhism on society can conclude in two points as follows: 1) **Nature of Human;** Buddhism views that human nature requires two securities. One is called physical security. That is humans must eat, sleep and reproduce. Therefore, methods must be sought to ensure that these needs are safe. We come together as a society. Sometimes called a group, sometimes called the city, and sometimes referred to as the kingdom. Food safety regulations are also enacted so that everyone has equal access to consumer goods. Sleep safety also has a security process in the form of a guard. Reproductive safety creates the process of connecting people together. Using cultural traditions as a medium. The second is spiritual security. Humans are unable to find answers about experiencing supernatural power or beyond the reach of being recognizee. One must create a method to comfort and encourage them, called religion or belief. In accordance with the Buddhist principles; "Many

people, when there is a threat, he took some mountains, some forests, some monasteries, and some stupas as refuges". (Dh. (Thai) 25/27/24). They have a guide, perform a ritual, or have a teacher who preaches the dharma. These depend on the needs of society. Subsequently, both security systems are linked as one. Because members of society see that both ways can help each other. After all, mental safety can meet social needs and be more inclusive. Until it turns out that religion is the one who sets rules and controls all aspects of society; and 2) **the nature of society;** Buddhism views that society is formed by lust, conceit, and stubbornness. A man who is full of lust and stubbornness will lead to conflict. He cannot find a solution and becomes a cause for quarrels and slaughter. A mediator is needed to help mediate or make judgments. To satisfy human beings, such a person is called a king. It means one who gives satisfaction. As the Buddha said, "At that time, an animal was greedy, keep their part, and collect other parts. They did not give for consumption. So the people gathered together and caught him, and then warned him like this: "Well, you are a prosperous person and you have done an evil deed." They reserved their parts to collect other parts. You did not provide for consumption. You shall not commit such an evil deed again. Vasettha and Bharatavaja. That person accepting their words, even the second time... Even the third time, the person has reserved its portion. The person went and gathered other parts that he had not given him to eat, so the peoples gathered together to capture the person and then warned that "well, a prosperous person. You have done an evil deed. He reserves their part to take the portion that he did not give for consumption. You shall not commit such an evil deed again". The people are beaten with the palm of thier hand and killed with some clods of clay. Some beat with a stick", see Vasettha and Bharatavaja, It is implied that there was such a reason. So it appears that the owner does not give anything away. A rebuke arose, lies arose, and a rod arose. "Then a man approaches the person who deserves to be the judge. As the Buddha said, "Look, Vasettha and Bharadvaja, because of the person who is the head of the public as follows: the character that the public is fictitious, so it happened first because the leader is the greatest of all areas, as follows: the character of the king, therefore the king is born in the second place because of the fact that the leader is still happy with the other people by virtue. Thus, the Raja emerged as the third." (D.III. (Thai) 11/56/76). From such a case, it turned out that the Raja's decision became the norm or law later. This style became the origin of state society. By using the law as a barrier to the limitless passions of human beings, just for human beings to coexist peacefully only (Preecha Changkhwanyuen, 1995: 5-6)

In addition, Buddhism also presents many groups of Dhamma principles. It is sure that those principle are beneficial to society. Here Dhamma principles for society can conclude as follows:

1) Sangahavatthu; this social solidarity consists of 4 factors; 1) Dana; it means knowing and giving. Know how to be generous. Help by sharing things with others that should be given. Giving wisdom as well as forgiving others and makes society live happily because of helping each other, 2) Piyavaca; it means sweet talk. Speak with gentle, sweet, and endearing words. Explaining things that are useful, encouraging, causing satisfaction to the listeners. Causing good human relations, 3) Atthacariya; it means to practice for the benefit of those involved or others. It is a practice that is mutually beneficial. Kindness is helping others without expecting anything in return with the strength of mind, body, and power. Doing yourself as useful as possible, such as promoting ethics, encourage others to get good. Helping others will make progress for the group, society, and nation has been very successful and 4) Samanattata; it means consistent conduct. To be compatible being friends in suffering, sharing happiness and not taking advantage. Let's face and solve problems for mutual benefit. Know how to make friends with others. For example, when they are in hardship, they do not abandon them to help. There will be happiness and unity among the group, because these people will have relationships or interactions with each other both directly and indirectly. (D.III. (Thai) 11/140/167, A. II. (Thai) 21/32/32)

2) A True Friend; true-hearthed friend consists of characters as follows; (1) a friend as the helper means he guards you when you are off your guard, he guards your property when you are off your guard, he is a refuge to you when you are in danger and he provides a double supply of what you may ask in time of need, (2) a friend who is the same in weal and woe means he tells you his secret, he keeps secret your secret, he does not forsake you in your troubles and he can even die for your sake, (3) a friend as who gives good consel means he keeps you back from evil, he encourages you to do good, he informs you of what you have not heard and he shows you the way to heaven, and (4) a friend as who sympathizes means he does not rejoice over your misfortune, he rejoice in your good fortune, he protests against anyone who speaks ill of you and he admires those who speak well of you. (D.III. (Thai) 11/199/143) Those characters show quality of good person who can lead us to good way. It is not only for success in secular life, but also for celibacy life.

3) A False Friend; foes in the guise of friend consists of characters as follows; 1) a friend is the out-and-out robber means he appropriates his friend's possession,

giving little, he expects a lot in return, he gives a helping hand only when he himself is in danger, he makes friends with others only for his own interests, 2) a friend who pays lip-service means he speaks you fair about the past, he speaks you fair about the future, he tries to gain your favour by empty saying and when help is needed he point to his own ill luck, 3) a friend as the flatterer means he consents to your doing wrong, he consents to your doing right, he sings your praises to your face and he runs you down behind your back, 4) a friend as the leader to destruction means he is your companion when you indulge in drinking, he is your companion when you roam the streets at unseemly hours, he is your companion when you frequent shows and fairs and he is your companion when you indulge in gambling. (D.III. (Thai) 11/199/145) Those characters show quality of false friend who lead to wrong way. Buddhist principle shows us that this friend can destroy us both this world and next world.

4) The Six Directions; this means social relations which be bound together by their duties as follows: 1) Puratthima-disa; front direction, children should minister their parents as support them, do their work, keep up the honour, make the worthy of their heritage and make offerings to them after their death. On the other side, parents should serve their children as keep them back from evil, train them in viture, teach them arts and sciece, arrange for their marriage and hand over inheritance to them in due time. 2) Dhakkhina-disa; southern direction, the pupil should minister their teachers as rising to receive them, waiting upon them, eangerness to learn, personal service and attentively learning the arts and science. On the other side, teachers should serve their pupil as train them so that they are well-trained, teach them in such a way that they understand and remember weel what they have been taught, thoroughly instruct them in the lore of every art, introduce them to their friends and companions and provide for their safety and security in every quarter. 3) Pacchima-disa; back direction, the husband should serve his wife as honouring her, being courteous her, being faithful her, handing over authority to her and providing her with ornaments. On the other side, wife should serve the husband as manage the household well, being hospitable and helpful to friend and relations of both hers and his, being faithful to husband, taking care of th egoods he brings home and being skillful and industrious in all her duties. 4) Uttara-disa; northern direction, the clansman should serve his friend as being generosity, being kind words, helping them and acting for their welfare, putting them on equal terms and being sincere to them. On the other side, the friend and associates should serve as to protect him when he is careless, guard his property when he is careless, be a refuge for him when he is in danger, doing

not leave him in his troubles and showing due respect to other members of his family. 5) Hetthima-disa; lower direction, a master should serve his servant as assigning them work according to their strength, giving them due food and wages, caring for them in sickness, sharing with them unusual luxuries and giving them holidays and leave at suitable time. On the other side, servants should serve the master as getting up to work before him, going to rest after him, taking only what is given to them, doing their work well and spreading about his phasis and good name. 6) Uparima-disa; upper direction, the clamman shoul serve monks and Brahmins as being kindly acts, being kindly words, being kindly thoughts, keeping open house to them and supplying them with their material needs. On the other side, monks and Brahmins should serve the clanman as keeping him back from evil, encouraging him to do good, feeling for him with kindly thoughts, teaching him what he has not heard before, correcting and clarifying what he has learnt and showing him the way to heaven. (D.III. (Thai) 9/8/34) The above principles show the mutual duty of people in society. It is interesting to note that society cannot drive forward only single factor, but it would run with the other factor, cooperation.

Conclusion

Society arises from human needs, because human beings cannot live independently, In addition, human beings have to live with their instincts. They must have certain instincts in order to survive and sustain thier species. To stay together as a group. When forming a large group, they are required to take care of each person's rights to be fair namely; equality, equality, and peace of mind. Human nature has inherent conflicts. Because there is a lot of lust and greed, these things are hidden in the human mind. To control these passions, human beings have come to think of ethics or religion. To reduce these passions, religion can reassure the human mind with the reassurance and the next world will be supported after the man's death. The Buddha does not deny the coexistence of society and does not deny social development at all. He offers an important doctrine to society as a modern scholar. The role and function of people in society, however, are something that the Buddha values and distinguishes him from other thinkers. He views that every organ in society is equally important, neither low nor high. Because every group is always a mechanism that drives society forward as well. The Dhamma principles recommends by Buddha are characterized by a systematic linking of all organs in society to support each other.

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