

Anger (Dosa) Management to Deal with Internal Conflict of People in the Modern Society*

Kundala¹

Doctor of Philosophy in Linguistics, Faculty of Humanities

Mahachulalongkornrajavidyalaya University

Corresponding Author, E-mail: alyonthamarkotartha@gmail.com¹

Abstracts

This research entitled to "Anger (Dosa) Management to Deal with Internal Conflict of People in the Modern Society" The aim of this research was three objectives that are 1. to study the concept of anger and intrinsic state of anger as expounded in the Buddhist scripture 2. to analyze anger and the management of anger to deal with internal conflict of people and 3. to propose the way to manage anger to deal with internal conflict of people in modern society. The research was qualitative which consist of documentary research. The in-depth interview was used for collecting qualitative data from six key informants regarding with the research works, there were several Buddhist scholar monks from the University. This research focused on a study of *Dosa* (anger) management for the conflict of people in the modern society in Theravāda Buddhism *Sutta-pitaka* scripture. The conflicts arose from the human mind, as the intrapersonal and interpersonal, and between human societies. this study focuses on the concept and the cause of those conflicts and solving them by using loving-kindness which is known as universal love. This work has been done based on studying the loving-kindness and its practice taught by Buddha and his disciples and the comparisons between them have been made. This work aims to realize a study of *Dosa* (anger) management to deal with internal conflict of people in the modern society. It also suggests a three-step anger reduction method that involves non-response to provocation, treating others with loving kindness, and neither seeking revenge nor using violent. As the Theravāda school emphasizes personal efforts, anger is said to originate in the individuals and it is up to the individuals themselves to reduce their anger.

* Received November 15, 2023; Revised January 15, 2024; Accepted January 15, 2024

Keywords : Anger management; internal conflict; modern society; Theravada Buddhism

Introduction

The goal of anger management is to reduce both emotional feelings and the physiological arousal that anger causes. A comprehensive management package is essential to deal with the anger problems. This work aims to realize a study of *Dosa* (anger) management for the conflict of solution in Theravāda Buddhism *Sutta-pitaka* scripture. It also studies of *Dosa* (anger) management for the conflict of solution in Theravāda Buddhism *Sutta-Pitaka* Scripture. The *Sutta-pitaka* defines anger and discusses its origin, anger-related behavior, and consequences of anger. As the Theravāda school emphasizes personal efforts, anger is said to originate in the individuals and it is up to the individuals themselves to reduce their anger.

Anger is a negative emotion that consists of personal and situational factors and ranges in intensity from frustration to annoyance to rage; the effects of anger and anger reduction methods have been subjects of extensive social psychological research (M. Potegal, & G. Stemmler, 2010 : 3-7.). Angry individuals' behaviors such as aggressive driving (Nesbit, S. M., Conger, J. C., & Conger, A. J., 2007 : 156-176) and violence toward intimate partners (Norlander, B., & Eckhardt, C., 2005 : 119-152) however pose danger to the people around them and make anger an important topic for psychological research, and anger reduction an important mental health issue. To help individuals reduce their anger, researchers have suggested a cognitive-behavioral conceptualization (Deffenbacher, Jarry L., 2008 : 22-36) and multidimensional-associations model of anger and anger treatment (Edmondson, C. B., & Conger, J. C., 1996 : 251-275).

People allow their minds to dwell on unwholesome thoughts and this becomes the cause for angry outbursts. Invariably they lose the ability to remain mindful, and to practice patience and humble endurance. We need to realize just how dangerous anger is. Suffering arises the moment we get annoyed or aggravated. The Buddha said, “*Na hi sādhu*

kodho” (Fausboll, V., (tr.), 1883 : 233) meaning “anger is not good.” (T., Francis, M.A., and R. A, Nell, M.A., 1897 : 154)

One of the most important things to know about anger is that, emergence or experience of anger may not be avoided as anger is a natural emotion. Therefore, feeling anger is something that can never be ignored. For an individual to experience his anger, which is a natural emotion, without harming himself and the environment, the individual should first recognize and identify anger, and then express it in a positive way (Sülün Ö., 2013 : 2).

Anger is a primary emotion having adaptive functions linked to survival mechanisms that are biological, psychological, and social in nature. Threat perception is intrinsic to its activation, and cognitive representational structures govern such perception. Anger activation is marked by physiological arousal in cardiovascular, skeletal, endocrine, and neurological systems associated with approach motivation, as anger serves to energize responses to threat and to sustain effort. Although One of the most important things to know about anger is that, emergence or experience of anger may not be avoided as anger is a natural emotion. Therefore, feeling anger is something that can never be ignored. For an individual to experience his anger, which is a natural emotion, without harming himself and the environment, the individual should first recognize and identify anger, and then express it in a positive way (Sülün Ö., 2013 : 2).

Anger is an undesirable state of affairs in that anger and behaviors associated with it constitutes a problem for individuals and society as a whole. According to Charles Spielberger anger is an “emotional state that varies in intensity from mild irritation to intense fury rage” (Spielberger, C. D., Jacobs, G., Russel, S., & Crane, R. S., 1983 : 97). It is often considered as a common experience in everyday life (Averill, J. R., 1982 : 124).

According to Theravāda Buddhism, anger begins in the mind of the angry person; it can only end in the mind of the angry person. Anger is a response to outside sources of provocation, and while individuals may not be able to control provocation from outside sources they can control how to respond. As angry responses are associated with negative outcomes such as high diastolic blood pressure and tension, and slow recovery in systolic

blood pressure after anger arousal, angry responses to anger provocation are dysfunctional. Positive evaluation of anger regulation may be a practical alternative as it is associated with successful, automatic, and physiologically adaptive down regulation of anger. An agreement to verbal provocation is shown to calm an angry person (Felsten, G., 1996 : 97-107).

Angry persons sleep poorly (Lyons, A. M., 2008 : 478-488), have high blood pressure (Beckham, J. C., & Moore, S. D., 2002 : 228-234), become burned out in their jobs (Brondolo, E., & Contrada, R. J., 1998 : 2089-2118), and alienate people around them (Haaga, D. A., 1999 : 271 - 273). Lastly, anger concepts in the *Sutta-pitaka* indicate that future psychological studies of anger should be in the areas of anger-loving kindness relationship, anger and hatred relationship, and cross-cultural studies of anger. Therefore, to know the concept of anger and intrinsic state of anger as expounded in the Buddhist Scripture, to Clearly understand the management of anger to deal with internal conflict of people, and Obtaining realization the way to manage anger to deal with internal conflict of people in the modern society.

Objectives of the Study

1. To study the concept of anger and intrinsic state of anger as expounded in the Buddhist scripture
2. To analyze anger and the management of anger to deal with internal conflict of people and
3. To propose the way to manage anger to deal with internal conflict of people in modern society

Research Methodology

This dissertation is qualitative research which consist of documentary research. The overall research methodology can be divided into five stages as follows:

1. Data Collection

This research was the documentary research one. It was collection data from both primary sources and secondary sources. The primary sources that I am going to research, such as: *Tipitaka*, and the secondary source that I am going research, such as: books, newspaper, articles, journals, internet, e-books etc. All of the evidences will be used as main evidence in my writing.

2. Analysis of the Data

Analyzing the collected data in order to formulate a draft model of the *Theravāda* Buddhist perspective on the cause of anger conflict and way to prevent anger.

3. Outline Construction

Constructing the overall outline of the work corresponding to the objectives.

4. Problem Discussion

Discussing the problems encountered according to the significance of the studies.

5. Conclusions and Suggestions

Formulating conclusions, identifying significant research findings, and suggesting useful information for further research.

Results

1. The concept of anger and intrinsic state of anger as expounded in the Buddhist scripture

The *Theravāda* school emphasizes personal efforts, anger is said to originate in the individuals and it is up to the individuals themselves to reduce their anger. *Dosa* is translated as ‘hatred, anger or aversion.’ It is the most destructive element in the world. It is more frightful than the atomic weapon. Of course, when someone pulls the trigger on the atomic weapon, he does so under the influence of *Dosa*. *Adosa* is non-ferocity or non-savageness. It is the direct opposite of *Dosa* just as water and fire. Those who are with *Adosa* are polite as much as those who are with *Dosa* are ferocious. They can pacify themselves even when other people talk to them with *Dosa* because their minds are peaceful. Not only they are peaceful in mind, their facial expression also is pleasant and beautiful like the silvery moon whereas that of those who are with *Dosa* is stern. Moreover, they look glorious for their pleasant speech and nobody who ever meets them can hate them.

The anger (*Dosa*) destroys one first before it destroys others. Anger is a normal human emotion activated in response to aversive events that are perceived to threaten survival. It has biological, psychological, and social-environmental determinants. Cognitive processing of anger-provoking experiences can alternatively prolong or disengage anger. Anger is primed and demarcated by neurophysiological arousal, and as a high arousal state, anger can impair physical health when it is recurrently activated. Behaviorally, anger is associated with approach motivational systems and can activate aggressive behavior.

According to *Theravāda* Buddhist scripture, anger originates from the perception that fear of losing loved ones or objects. Anger-related behaviors involve aggression against oneself and others, and are related to negative physiological and psychological effects. A three-step method to reduce anger includes non-response to provocation, treatment of others with kindness, and the right intention to neither seek revenge nor use violent means. Buddhist anger concepts advance our understanding of anger and suggest further areas of research. The Buddhist anger reduction method may be used to reduce the harmful effects of anger. Anger concepts and the anger reduction method may be applied to hatred and hatred reduction.

2. Analysis of anger and the Management of Anger for Internal Conflict of People

There is the possibility of finding solutions to these problems from Buddhism. The Buddha preached many *Suttas* to instruct how to overcome negative mental aspects. Of those *Suttas* that are available in the *Tipitaka*, *aghatapativinayasutta* (*Sutta* on Subduing Hatred) is a *Sutta* that directly concern about the overcoming of anger or hatred. The Buddha preached this *Sutta* while residing in *Jetavana* monastery in the city of *savatthi*. According to the *Sutta* there are these five ways of removing resentment (*aghatapatiivinaya*) by which a *Bhikkhu* should entirely remove (*Sabbaso patiivinetabbo*) resentment (*aghat*) when it has arisen toward anyone.

The origin of *Dosa*, the second unwholesome root, comprises all kinds and degrees of aversion, ill will, anger, irritation, annoyance, and animosity. Its characteristic is ferocity. Its function is to spread, or to burn up its own support, i.e., the mind and body in which it arises. It is manifested as persecuting, and its proximate cause is a ground for annoyance (Bhikkhu Bodhi, 1986 : 530).

anger is as the individuals' mind being fraught with discomfort, revengefulness, destruction, unhappiness, displeasure and fears fabricated. Cause of arising of anger was unsatisfactory and not to get what want to wish. *Dosa* has the nature of aggressiveness and roughness of the mind, of polluting the individual, and of being repelled by the object. Anger is provoked by persons who act against our interests and the interests of our loved

ones or objects by insulting or causing harm to other. Generally, *Dosa* is translated here as hatred by *Pali* scholars but *dosa* means hatred, anger, and ill-will. It is second root of the three roots among the unwholesome states, *lobha* (greed), *dosa* (hatred) and *moha* (delusion). These things are poison of human mind. *Dosa* is comprised of all kinds and degrees of aversion, ill will, anger, irritation, annoyance, animosity, depression and sorrow. It is living in fear, sorrow, grief, fear, depression, anger, grudge, frightening others with abusive language, attacking, planning to kill other people, all of these are *dosa*.

On the other hand, hatred or *byapada* (malevolence) leads to corruption of the heart and it weakens knowledge, wisdom as well. It spreads one's mind, knows nothing in the correct perspective. Hatred causes irritation, tension and distress. Getting angry are verbally and mentally utter abusive words ill-wishing' ruin or destruction in life and property and so on. Through hatred, nobody can construct "Peace." *Dosa* is harmful to peace. Anger can cause a person to get a stroke or high blood pressure. Anger can cause a lot of physical ailments. Hatred (*dosa*) is one of the basic roots of immoral action that perform unwholesome actions. Anger by conflict emerged from fighting, warfare, incompatibility, opposition and contradiction. People and groups who have beliefs, attitudes and needs that are absolutely different tend to debate and even engage in armed conflicts as a result. The lord Buddha indicates manages anger to control evil action such as the thoughts of greed, hatred, anger, wrath and delusions.

Discussion

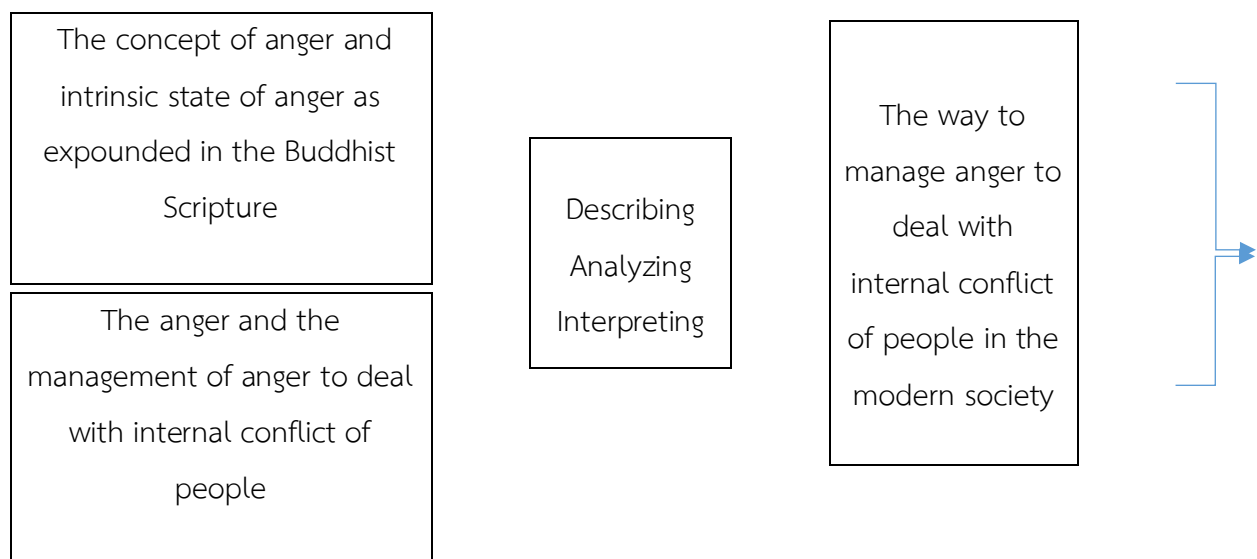
Anger as we can normally perceive is something that brings about troubles and disasters in different scales. Nevertheless, according to many modern psychological books anger is considered as a normal human emotion. It is considered to be neither good nor bad. Furthermore, it is stated in modern psychology how people manage their anger can make the emotion either useful or harmful (Judith peacock, 2000 : 4).

While Buddha taught *kodha*, *dosa*, *patigha*, and *aghata* throughout the work, the opening remarks concern the need to lessen one's *Dosa*: *Dose adinavo khantiyam ca anisamso paccavekkhitabbo* "One should reflect upon the danger regarding hatred and the merit regarding patience". The fact that Buddhaghosa soon engages *Suttas* and stories that concern *Kodha* in his instructions on how to lesson *Dosa* reinforces the semantic similarity

between these terms. Beings enraged with anger will be reborn in the plane of misery. But having understood anger with developed wisdom, those with insight abandon it. By abandoning it, they never return to this world.

The best antidote to overcome feelings of anger, aversion, hatred etc. Though loving kindness meditation can be practiced as itself, often meditators practicing other forms of meditations find it helpful to practice loving kindness meditation *Mettabhavana* at the end of a session of concentration or mindfulness meditation. Loving kindness is one of forty meditation objects used for developing concentration. It is said that the loving kindness meditation helps the meditator to develop concentration fairly rapidly. Metta often is paired with *Karuna*, compassion. They are not exactly the same, although the difference is subtle. The classic explanation is that *Metta* is a wish for all beings to be happy, and *Karuna* is a wish for all beings to be free from suffering.

Body of knowledge model structure



Conclusion

Buddhist doctrine is based on the working of the mind. In the *Dhammapada*, the Buddha proclaims, 'Mind is the forerunner of all evil or good states'. The conflict of *Dosa* (anger) is to manage one's own peace or other to be ceases it and cessation suffer from the

mind. *Mettabhavana* is to practice loving kindness meditation. *Metta* is a wish for all beings to be happy, and *Karuna* is a wish for all beings to be free from suffering. Moreover, in terms to illustrate the root of the conflict, John Galtunag, a Norwegian peace-maker, mentioned that anger related with ‘Conflict that is mankind’s behavior. Conflict arises because people are concerned or understand that there are some groups who are working against their advantage’. The issue of defensive violence, however, it needs to be addressed even then whatever matters, most is the protection of human lives, property and the environment, and employing relatively less harmful, peaceful means to arrive at a solution in human society. Future researches are

1. The way of anger solution in peace to deal with conflict of people
2. The management of anger solution to deal with internal conflict of people

References

- A. M., Lyons, (2008), “Negative affect and anger rumination as mediators between forgiveness and sleep quality”, *Journal of Behavioral Medicine*, Vol. 31, No. 6 (2008).
- B. Norlander, & C., Eckhardt, C., (2005), “Anger, hostility, and male perpetrators of intimate partner violence: A meta-analytic review”, *Clinical Psychology Review*, Vol. 25, No. 2 (2005).
- C. B., Edmondson, & J. C., Conger, (1996), “A review of treatment efficacy for individuals with anger problems: Conceptual, assessment, and methodological issues”, *Clinical Psychology Review*, Vol. 16, No. 3 (1996).
- C. D., Spielberger, G. Jacobs, S. Russel, & R. S., Crane, (1983), *Assessment of Anger: The State-Trait Anger Scale*, In J. N. Butcher & C. D. Spielberger (ed.), in *Personality Assessment*. (Hillsdale, N.J: Erlbaum).
- D. A., Haaga, (1999), “Major depression with anger attacks: The case of Mary”, *Cognitive and Behavioral Practice*, Vol. 6, No. 3 (1999).
- E. M, Hare, (tr.), (2006), *Anguttara Nikāya*, Vol. IV, (Oxford: Pali Text Society).
- Ekman, P., “Basic Emotions”, (1999), in *Handbook of Cognition and Emotion*, (ed.), K. R. Scherer & P. Ekman, (New York: Lawrence Erlbaum).
- Francis, T., M.A., and Nell, R., A., M.A., (1897), *The Jātaka*, Vol. III, (Cambridge: The University Press).

- G. Felsten, (1996), "Cardiovascular reactivity during a cognitive task with anger provocation: Partial support for a cynical hostility-anger-reactivity link", *Journal of Psychophysiology*, Vol. 10, No. 2 (1996).
- J. R., Averill, (1982), *Anger and Aggression: An Essay on Emotion*, (New York: Springer-Verlag).
- J. C., Beckham, & S. D., Moore, (2002), "Magnitude and duration of cardiovascular response to anger in Vietnam veterans with and without posttraumatic stress disorder", *Journal of Consulting and Clinical Psychology*, Vol. 70, No. 1 (2002).
- L. Jarry, Deffenbacher., (2008), "Anger, aggression, and risky behavior on the road: A preliminary study of urban and rural differences", *Journal of Applied Social Psychology*, Vol. 38, No. 1 (2008).
- M., Potegal, & G. Stemmler, (2010), *Cross-disciplinary views of anger: Consensus and controversy*, In M. Potegal, G. Stemmler & C. D. Spielberger (ed.), *International Handbook of Anger*, (New York: Springer).
- Ö. Sülün, (2013), "Comparison of Anger and Anger Levels in Soccer Referees with their Levels of Empathic Tendency", (M.A. Thesis, Karamanoğlu Mehmetbey University College of Social Sciences, Karaman).
- S. M., Nesbit, J. C., Conger, & A. J., Conger, (2007), "A quantitative review of the relationship between anger and aggressive driving", *Aggression and Violent Behavior*, Vol. 12, No. 2 (2007).
- T. W. Rhys. Davids, & Stade. William, (1998), *Pali-English Dictionary*. (London: Pali Text Society).
- T. Francis, M.A., and R. A. Nell, M.A., (1897), *The Jātaka*, Vol. III, (Cambridge: The University Press).
- V., Fausboll, (tr.), (1883), *The Jātaka: Together with Its Commentary Being Tales of the Anterior Births of Gotama Buddha*, Vol. III, (London: Trübner & Co.).
- V. Fausboll., (tr.), (1883), *The Jātaka: Together with Its Commentary Being Tales of the Anterior Births of Gotama Buddha*, Vol. III, (London: Trübner & Co.).
- D. A., Haaga, (1999), "Major depression with anger attacks: The case of Mary", *Cognitive and Behavioral Practice*, Vol. 6, No. 3 (1999).
- Bodhi Bhikkhu, (1986), *A Comprehensive Manual of Abhidhamma*, (Sri Lanka: Buddhist Yangon: Burma Pitaka Association).
- Peacock Judith, (2000), *Anger Management*, (Minnesota: Life Matters).