

Buddhist Administration for Modern Public Organization

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ABSTRACT

The objective of this research is to study the application of Buddhist administration for modern public organizations. The qualitative research by analysing documents and interviews with 10 key informants: academics from educational institutions in Buddhism and academics from public agencies in the field of Buddhism using content analysis methods. The results of the study found that there were 5 main approaches, consisting of (1) A basic understanding of the term "Buddhist administration" is the first guideline for applying Buddhist principles for administration. (2) Applying the Dharma principle directly to manage modern public organizations. (3) Make an accordance between concept, theory of western administration and Buddhist principles. (4) Creating a link between Buddhist principles and the goals of public organizations through issues of publicness/people's well-being. and (5) Specifying them into categories for easy understanding, consistent and practicable.

1. Introduction

Under the era of globalization, society is connected to a network and has led to a new economy that relies on modern technology. Society therefore has the characteristics of an information society in which knowledge and information are important resources for creating administrative efficiency, which must be adapted and applied from a variety of knowledge to respond to changes that are always occurring. Therefore, various management tools are brought in and applied to suit this situation. At present, modern administration mainly give a precedence to "quality" in every component, especially in organization by trying to search ways to use an administration technique that can apply with every situation under the theme of "standard quality system. [1]

However, for public organizations that perform a variety of public service duties and have a broad impact on everyone, it is therefore necessary not only to apply management concepts as within a standard framework or aiming to achieve maximum efficiency but modern public organizations also require management results through empirical knowledge consisting of administrators who can work under pressure with public consciousness to have morality and ethics, adhering to what is right to lead the organization to success according to the organization's intentions to the goal of creating equality for nation.[2] So, the good administration for public not only the application of management techniques for organizational success but also the need to have guidelines for developing the minds of all personnel in organization can be committed to serving public with public consciousness.

In Thailand, Buddhist principles have been applied to both problem solving and development. When management is applied, it is called Buddhist Administration. Because Buddhism is the national religion, so concepts of Buddhist Administration are widely accepted as being able to consider problems in management and having management guidelines that not only make the organization success according to its goals but also give importance to members of the organization have a good working atmosphere and everyone are ready to happily work together that can reduce work problems and conflicts within the organization. Buddhist Administration methods are therefore used in public organizations. (as appeared under the name "Virtues and Ethics for government employee") for the benefit of the organization and happiness of people. In addition, the administration of Thailand since the past has relied on Buddhist principles to administer, whether directly or indirectly using various principles came to be used until the present, such as governing by using the principles of the highest administrator or the King, the virtues of the king Dhamma, which are the 10 ethics that the King of Thailand practices as his personal principles in governing the country. However, due to the influence of Western culture combined with increased material prosperity. Therefore, the principles of Buddhism are being applied in Thai society less. [3] This is consistent with what various scholars have said in accordance with the above comments, considering that even though Buddhist principles, which are traditional principles, are important to administration in various areas. However, due to the variety of knowledge from the west being more popular and receiving more attention and the knowledge being continually expanded, so new management

concepts are created and see concrete results and be able to achieve goals in a short period of time. However, Buddhist principles, although it is still mentioned and has some applications, it can be considered that there is relatively little application. Most of it presented in terms of management principles regarding people such as administrators and the “virtues of the king Dhamma” and “four sublime states of mind” which are individual principles that do not have a holistic nature as they should be. [4] For these reasons, this research study the guidelines for applying Buddhist Administration for modern public organizations to be consistent with the current situation.

2. Research Objective

To study the application of Buddhist Administration for modern public organizations.

3. Research Method

For conducting research that is consistent with the research objectives, with documentary analysis from academic work that related to Buddhist administration for public organization knowledge from the 10 of keyword “Buddhist administration, public organization” and “management in Buddhist way, public organization” and interviewed key informant that is 10 monk/academician who have knowledge about Buddhist administration for public organization including 5 of academician from Buddhist educational institution in course of Buddhist management and 5 of academician from government that supporting in apply Buddhist administration with public organization administration from Office of Moral and Ethical Development and Moral Promotion Standards Development Division, Department of Religious Affairs. After that, analysed and synthesized the data for conclusion the purpose’s result of this research with content analysis method.

4. Research Result

The research results from the research 's analysis of both interviews and document analysis, it can be synthesized into guidelines for the application of Buddhist administration for modern public organizations. It is found that there are 5 main approaches, consisting of:

(1) A basic understanding of the term "Buddhist Administration" is the first guideline for applying Buddhist principles for administration. This is when considered together with document analysis. It was found that academics start by understanding the meaning of administration according to the principles of Buddhism. In this regard, the conclusions of academic have been brought up as an example. In applying Buddhist principles, one must understand the meaning of the words before. “Buddhist Administration” is a term that aims to apply knowledge in Buddhism to various sciences, or what is often called the study of Buddhism and modern science. In this sense, Buddhist method of management is a comparative study of concepts, theories, principles, and management styles that appear in Buddhist scriptures both education in terms of applying Dhamma principles to management work, as well as analysing contemporary management principles that are consistent and similar. [5] In addition to understanding the origin point of "Buddhist Administration" can be understood from the Lord Buddha's guidelines for managing the Sangha and as shown in the Tripitaka. The good example is from the first principle of the Lord Buddha, which is refraining from doing bad things, concentrating on doing only good deeds, and purifying one's mind to always be bright. (The principle teaching) It can be seen that the Buddhist method of management should begin with managing people well and when good people live together, administration runs smoothly.

(2) Applying the dharma principle directly to manage modern public organizations. From all the Dhamma principles that the Buddha preached, if studied in the dimension of their actual application today, it can be learned from the analysis that since the Lord Buddha has used Dhamma principles to solve problems that have arisen which are related to management work and how? Various scholars have specified the direct application of Dhamma principles, finding that they should include the qualities of those who succeed in living a worldly life such as being honest, could be patient, tolerant, and to be a sacrifice. (4 virtues for a good household life) along with the Dhamma that makes one a good person, a peaceful person, a person who knows the reasons or knows the goals, know moderation, know the right time and get to know the community. (7 dhamma of management) Passing the Dhamma is not a source of decline. It is for one-sided prosperity as if meeting regularly, meeting in unison, do not enact anything that is contrary to the original principles, respect those who have experience, caring for the underprivileged, preserve traditional cultural, and promote and maintain religion. (7 Dhamma that makes people human beings) Including four sublime states of mind which is the moral code of conduct of those who rule and living together with others by having love and good wishes for other to be happy,

compassion helps relieve suffering, joy when others are well, and neutrality. (4 sublime states of mind) Including the Dharma which is the basis for helping each other by giving and sharing, speaking with words that are useful and appropriate for the occasion, and behaving consistently. (4 base of sympathy) Morality that leads to success by loving to do that thing, working with effort, intending to do it, and considering and checking the results by planning, measuring, evaluating, and devising ways to improve. (4 foundations for accomplishment) and awareness of the noble truth of suffering, the causes of suffering, the cessation of suffering, and the practices leading to the cessation of suffering. (4 Noble Truths)

It can analyse that it was at 3 levels when compared with organizational management, the individual level or development at the individual of those in the organization first, as being honest, patient and tolerant. The relationship with other levels as 4 sublime states of mind and focus on public benefits levels as 7 Dhamma that makes people human beings.

(3) Make an accordance between concept, theory of western administration and Buddhist principles. Beside to directly apply the Buddhist principles, also have the way to apply with theory and concept of western administration as a model for consider that concept and theory of western administration in every progress or in every component. What does Buddhism say about that matter? In this sense, the study is in the form of setting up a theory of Western management concepts as a model and then taking Buddhist viewpoints to study and compare them to find consistency. This is for the benefit of application and to make it easier for practitioners to have a common understanding. By applying management theory concepts such as Henri Fayol's POCCC concept. For example, from the planning principal P (Planning), which applied to Buddhist principles is called the "Buddhist method of planning" which can be analyzed in two periods: Buddhist planning methods during the beginning of the preaching of Buddhism, such as planning to recruit people who can understand and achieve the Dhamma. and Buddhist methods for planning after death and nirvana, as well as specifying what future courses of action should be.

(4) Creating a link between Buddhist principles and the goals of public organizations through issues of publicness/people's well-being. Apart from various ways above this, to identification way to apply Buddhist administration for modern public organization with the goal of public organization especially in service people of government that should relate or according to good public administration. In other word is the way to serve equally, in time, sufficiently, continuously and be able to check the respond to the requirement of people along with thinking about the participation of people for apply Buddhist principles to respond the goal and especially the goal that make people feeling pleased that is "Four Foundations for Accomplishment", which is the public servant must start with the feeling pleased which affected their work or service with attempt, check and careful by using knowledge to consider the reason [6] The example of work by academicians about way to apply Buddhist principle for the goal of public organization, such as harmony of the state by analysis public administration and Buddhist principles to create the unity in Thai society found that the way to apply Buddhist principle in public administration including "Dhamma as strength", helping people live with confident, "Dharma is a reason to remember each other", making people remind to each other, be a lover of each other and helping people harmonize, "condition of welfare", is the principle that creating unity and helping to get rid of the conflict. [7]

(5) Specifying them into categories for easy understand, consistent and practicable. The application of dhamma principles for public organizations should have a central standard through identification and classification to make them easily understood, consistent, and practicable or in accordance with government ethical standards which has appeared in the constitution of the Kingdom of Thailand since the past. At present, the constitution of the Kingdom of Thailand, B.E. 2017, states in Section 76, paragraph three, that the state should provide ethical standards for government agencies to use as the basis for determining a code of ethics for government officials in that agency, which must not be lower than the ethical standards. The important matters have been specified in the Ethical Standards Act 2019, with the main points being: government officials must maintain ethics that are not lower than the ethical standards specified by law and establish a mechanism to drive ethics at 3 levels, both at the level of government officials, agencies, and central organizations or ethical standards committees that is a national mechanism. In addition, the application of principles for public organizations has been defined as 3 or 4 principles, which key informants and documents agree that they should continue to be implemented in such a manner. In this regard, morality and ethics are specified for civil servants consisting of 4 Dhamma principles: the principle of self-rule, principles of deal with the other, principles of deal with work and principles of good governance. Including the academics have specified 3 principles: self- management, man

management and job management. For the principles of self- management, consist of principles of being a good person, four sublime states of mind, and 4 beliefs. The principles of man management, consist of 4 bases of sympathy, 4 wrong courses of behavior. The principles of job management consist of 4 paths of accomplishment.

5. Discussion

From the research results, There is consistent with many concepts and research that the guidelines for applying Buddhist administration must begin with a basic understanding of the term "Buddhist administration" first, as shown in the research of Phra Tanit Srisombat, Jiraporn Phansawang, and Suthep Maythaisong [8] the research on "The application of Buddhist Principles on Self-Management, Man-Management, and Job-Management In schools under the Roi Et Primary Educational Service Area Office 1". The research results indicate that public staff must have the regular literacy in methods, rules, law, and policy genuinely. Furthermore, they must be able to convey the knowledge into work truly and vigorously. Then gradually apply Buddhist principles to management and should begin with the practitioners first before gradually expanding to others including organizational development according to the research of Chatchai Naeophaya [9] in the research on management of public sector organization which succeeded in accordance with west administration and Buddhism principles as the results of this research show that guidelines for managing public organizations according to Buddhist principles must begin with the executives having to maintain regulations and conduct themselves as a good example to their colleagues to promote consistent development of oneself and co-workers with patience in the face of difficulties and the application of good governance principles in governing co-workers for the highest benefit of the organization. The approach that government organizations often apply is to specify principles under the principles of governing oneself, governing people, and governing work. Including with the research "Administrators 'ethical behaviors in school administration" [10] This study found that it should be supported and encouraged with Dhamma principles; self-control, man-administration and work management. Administrators must behave themselves as role models for colleagues when administrators use these principles in managing work, co-workers will have a good understanding which will create love and unity among the group, leading to effective management and working together.

6. Conclusions

It was found that there were 5 main approaches guidelines for applying Buddhist administration for modern public organizations, consisting of (1) A basic understanding of the word "Buddhist administration" requires an understanding of its meaning through understanding the origins of Buddhist administration from the methods that the Lord Buddha used to manage the Sangha throughout his life as well as those appearing in the Tripitaka. Starting from the principle of "the principal teaching", which is refraining from doing bad things, concentrating on doing only good deeds, and purifying one's mind to always be bright. It is clearly seen from this principle is that Buddhist management methods begin by emphasizing good management within the individual. (2) Applying the principles directly to modern public organizations which can be analyzed at three levels starting from the individual level or development at the individual level of those in the organization first according to the principles of secularism. The second level is the level of relationships with others as four sublime states of mind and the level of focus on the common good as 7 things leading never to decline but only to prosperity. (3) To make an accordance between concept, theory of western administration and Buddhist principles. By setting the theory of western management concepts as a model to see which dhamma principles correspond to them, such as planning principles when applied with Buddhist principles, therefore it is called "Buddhist planning method". (4) creating a link between Buddhist principles and the goals of public organizations through issues of publicness/people's well-being. Especially the issue of goals and creating satisfaction of the people according to "4 foundations for accomplishment". Including creating harmony in society according to the "dhamma as strength", "dharma is a reason to remember each other", "condition of welfare". And (5) Specifying them into categories for easy understanding, consistent and practicable. It can specify 3 principles: self- management, man management and job management. For the principles of self- management, consist of principles of being a good person, four sublime states of mind, and 4 beliefs. The principles of man management, consist of 4 bases of sympathy, 4 wrong courses of behaviour. The principles of job management consist of 4 paths of accomplishment.

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