

Promoting Buddhist Ethics in Human Resources under the Context of Thai Society

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Abstract

Promoting Buddhist ethics in human resources under the context of Thai society. It is the development of both physical and mental potential under the changing trend of the world situation which is the era of boundless communication. There is a lot of material prosperity in terms of economy, society, politics and government and the environment. But mental progress has decreased Human resource development :therefore; requires knowledge together with ethics. It will result in other systems in the society that has changed for the good too. Promoting Buddhist ethics in human resources is one option for social and organizational development in various areas such as human management, budget, work and organization. Especially, human resources from teenagers to adults, even executives or leaders in every organization and every society should apply Buddhist ethics in relation to behavior as a guideline for living Applied together to develop people to have quality and potential in both physical and mental appropriately.

Keywords: Strengthening, Buddhist Ethics, Human Resources, Thai Society

Introduction

The rapid change in the world caused by the advancement of information technology. Many organizations must try to create human resources with added value such as skills, experience

and knowledge that understand the current environment and globalization. It is creating an advantage in the organization. (Watthanabut, 2017: 14). Thailand is awareness of the changes and therefore has laid out a policy to outline the national economic program. Which Luang Pradit Manutham has drafted an economic project in 1957 and received support from the World Bank to create the 1st National Economic Development Plan (1961-1966). At the initial stage, development is still accelerating the country's infrastructure development, not human resource-centered in development. Until the national economic crisis that began in late 1996, the first year that the 8th National Economic and Social Development Plan was focused on "people" as the center of development (Pulanram and others, 2017: 245). Because the whole Thai society and the global society has changed dramatically in many areas, such as economy, politics, governance and the environment. Especially, nowadays, Thai society receives more and more popular western culture in the way of life. Government agencies and the private sector must come together to solve problems. In particular, it is important to keep an eye on Thailand development until the 11th National Economic and Social Development Plan (2012-2016) is aware of the situation and risks arising from changes in World and domestic. Especially the fluctuation in energy economy and the rapid climate that clearly affects Thailand, both positively and negatively. Developing and enhancing competitiveness in a knowledge and learning society must have mechanisms for population development which is an important factor in a highly competitive world for better quality and efficiency. By using education as a tool to develop higher knowledge and skills. Therefore, the society will be able to move forward to the forefront in a sustainable manner. (Office of the National Economic and Social Development Board, 2011: 14) by paying attention to the study of the process of raising awareness to create good citizenship of society for the development of human resources with intelligence and morality (Niranthawee, 2005). It is an important time to apply basic ethics in management or develop organizational resources to be effective. Because the Thai society and the world society has changed dramatically in many areas such as economy, society, politics, governance and environment. Especially, nowadays, Thai society receives more and more popular western culture in the way of life. It Causes the original ethics to change. Therefore, the organization management in Thai society with its original foundations, the population is Buddhism most of the country. Applying Buddhist ethics to human resource development guidelines will increase the potential for human resource development. From teenagers to adults such guidelines will be able to help develop social organizations of the nation to advance both physically and mentally in the future.

Causes of Enhancing Buddhist Ethics in Human Resources under the Context of Thai Society

Thai society in the past to the present has long been a spiritual institution that is a Buddhist institution. It has a role and has a great influence on the study of society, psychology, economy and politics, which is reflected through the philosophical, ritual, beliefs, culture, traditions and practices of monks and Buddhists who practice them (Schecter, 1967). And Thailand. It is considered a country that respects Buddhism most, with an average rate of 94.6% of Thai people nationwide (National Research Council, 2012). Traditional laws of Thai society are therefore bound by religious beliefs as a way of life or culture of Thai society. In which Thai people have Buddhism as a mechanism to determine ethical values, such as honesty, patience, and honesty Knowing to honor others. Love peace, generosity and sharing, etc. (Thirathanachakul, 2014: 25). Considered a tradition that most people in Thailand carry on correctly, as appropriate for the reason is that Buddhism and the Thai people have a close relationship as one. That relationship can be divided into 2 main areas, namely in the history and cultural (Phra Prom Khunaporn (Por Payutto), 2006: 1-2) In

history, history of the Thai people due to the origin of Buddhism. Especially since the time of the Thai people, we have a clear history. The Thai people have always respected Buddhism as a spiritual reliance for a long time. It can be said that the history of Thailand is a history of people who respect Buddhism in culture the way of life of Thai people is harmonious with the doctrine. And Buddhist practices throughout the long time until causing to adjust to each other as well as mingling. Trust and other cable regulations That has come among Thai people To the point that it creates a system of beliefs and behaviors in Buddhism that is typical of Thai people, with their own characteristics and content which emphasize certain aspects, some areas specially separated from general Buddhism which can be said that Is a Thai Buddhism or Buddhism of the Thai people

Management in Strengthening Human Resources

The word Administration or Management is a word that has a similar meaning. But commonly used Administration. The term "management" is popularly used in the government, and the word "management" is popularly used in business which many scholars have given the definition of management and management (Kamonprathuang, 2015: 26) as follows:

Administration means setting policies and controlling the operations of the establishment. It is operations that are higher than management. The word management (Management) refers to the art of using money, buildings, materials and equipment of the establishment in order for the establishment to achieve its objectives. It is a policy transformation into a guideline because management and management have a similar meaning. In the government, popularly used the term administrative. In the private sector, both Administration and management (Bangmo, 2010: 41) corresponds to the Royal Institute Dictionary (2013: 310) that defines management. In the word "manage" means to order work to control the operation of the said term, it means Management means work orders, job control, and operations (Suyaphrom and the other, 2012: 1). In addition, scholars such as Jirapa Sukasem (2004: 111) have given Means Administration or management (Management) is the process of managing and using various resources. That is limited to maximize benefits or to achieve predetermined objectives to be successful However, Administration is to occur in the context of a group of people, with at least 2 or more members in the group must have a common goal or objective as for management, it is the work of the brain that uses thought, esprit, and decision to create conditions for achieving the goals of a group or organization by planning, implementing, organizing, and organizing. And the control of human resources, money, and other resources (Wongchaisuwan, 1997: 4). From the above definition, reflect that the administration or management considered to have similar or similar meanings Which has a systematic working process And can be clearly seen at least 3 things which are 1) a guideline or method of administration that organizations, various departments Both the public and private sectors or the staff of that organization to use in the operation to increase the efficiency of management. 2) There is a management process consisting of Planning or Thinking, Acting and Evaluating. Including improvement (Action) and 3) have a destination or purpose Is management to achieve the goals set by the organization.

Importance of Human Resource to the Development of Thai Society

National development gave importance to the growth of the economy, causing Thai society to lose balance and lead to various social problems such as inequality in income distribution, problems of accessing basic services. According to the 9th National Economic and Social Development Plan, the sufficiency economy speech is used as a guideline for national development and people are the center of development. Focus on "Sustainable development

and well-being of the Thai people" by focusing on the development of a holistic balance in economic, social, political and environmental, including determining directions and desirable Thai society. That is society recognizes, realizes, values and duties and preserves and preserves good things or society, morality and ethics by focusing on development to society and a strong and balanced community in 3 areas: society, quality of society, intelligence and learning. Society reconciliation and compassion towards each other. Therefore, social welfare provision is an important factor in preventing and solving social problems, which is a factor in creating opportunities by providing opportunities to underprivileged people. Which is a prerequisite for reducing social problems which is the fundamental right to compensate for the failure of the market system and create peace

Knowledge of Buddhist Ethics

Buddhist ethics emphasizes the practice to lead to the highest purpose of life (Apichai. (Thai) 34/1381/343), which is the aim of liberation from the material world in order to enjoy the ultimate happiness, namely Nirvana. (Api. Song. (Thai) 34/1381/343). But in the human society, there are activities to work with various things. That exists in nature and man-made. To produce goods and distribute, exchange, trade in response to human needs, regardless of human morality. In the Eastern world, if we study in depth, we find that Merchants or millionaires are business people who play a role in creating prosperity for society. Who are interested in Buddhist principles and benefit from the use of the principles in real life. As an example, Anathin Bunthiksethi, in addition to using Buddhist ethics in his career, is also supportive to society, such as setting up a canteen to help those in need in society, build temples dedicated to monks and donate many things to support Buddhism (Raysuton, 2001: 79). Buddhist ethics aims to be one of the activities of human life that wants to seek happiness and material satisfaction. Which is the primary purpose of human life that In order to achieve the fullness of the material in order to advance towards the Buddhist purpose, Nirvana (Ngamphak, 2000: 26). In accordance with Buddhist ethics, there are meanings and concepts that as follows:

Royal Institute Dictionary has defined that ethics is the dharma that is a moral practice or moral law (Royal Institute, 2013: 303). While Buddhism may divide that ethics into 3 levels (Kamdee, 1998: 25) consisting of;

The basic level is the 5 precepts (Ang Pinya Jao (Pali) 22/172/227., Ang Pinya Jaka. (Thai) 22/179/300) which are 1) refrain from killing animals 2) refrain from burglary of others, 3) refrain from sexual misconduct, 4) refrain from lying, and 5) refrain from drinking alcohol and drug addiction.

The middle level is charity 10 (T. Pa. (Thai) 11 / 437,360 / 362,431), namely 3 honest bodies: 1) refrain from killing animals 2) refrain from burglary of others 3) refrain from 4 types of sexual misconduct: 1) refrain from lying 2) refrain from sneaky 3) refrain from speaking profanity 4) refrain from raving and 3 ways of good faith: 1) Do not think of greed of others 2) Do not think maliciously others 3) Do not immorality

The highest level was Ariyamakkha, 8 (M.U. (Thai) 14/375 / 421-422), namely 1) Right View; Right Understanding 2) Right Thought 3) Right Speech 4) Right Action 5) Right Livelihood 6) Right Effort, 7) Right Mindfulness and 8) Right Concentration to shorten in 3 things: precepts, concentration, and wisdom. may also be called the Threefold Principle

Net Pananawiraraj (2008: 6) states that ethics has 3 components which are

- 1) In terms of knowledge, reasoning is an understanding of correctness. Can identify and decide what is right Wrong with thought
- 2) In terms of emotions, conscience, beliefs are satisfaction, faith, and admiration, which are accepted as guidelines.

3) Behavioral behavior is the expression in which a person has decided that it is an act of right or wrong in various circumstances.

In addition, there are scholars such as Warariya Chinwanno (2003: 7-10) who have compiled the definition of "ethics" from many experts who have given meaning in the following ways:

1) Raweewan Wilai spoke about life, that is to have people and the world together. Ethics is the principle that determines what he aims in the world. Therefore, ethics are divided into 3 points: (1) knowing the world, knowing oneself (2) knowing suffering, knowing life and (3) knowing suffering in life.

2) Wit Witwet has defined that ethics is behavior based on desirable values by using ethics. Study value behavior, can analyze the pair values, can distinguish that Good things should be done and anything evil should refrain

3) Phutthasathaphikhu gave the meaning according to Buddhism, that ethics means something to be behaved Must behave in the form of philosophy, namely things that must be thought and imagined And use the English word "Ethics". Moral means what is being done. Or have already acted Must do Because it is an immediate problem by using the English word "Morality"

From the words of all the scholars above Knowing that, ethics, as a whole, refers to guidelines or actions that should be performed according to morals. Which is included in the teachings of the Lord Buddha's Heart, which teaches people that to refrain from all bad behavior emphasize good behavior and brighten his heart It is considered a practice to develop oneself to live together happily in society. By instilling in the society to know their duties until becoming virtuous (Virtue) buried in the mind to become a character able to act in a natural way and without resentment or distress.

Promoting Buddhist Ethics in Human Resources under the Context of Thai Society

Buddhism has laid out guidelines for human resource development by using basic principles of good behavior. That is ethics which can be called It is the behavior that has been done after deciding the right and appropriate things. Inevitably creates a smooth relationship between individuals, society and various activities Inevitably goes smoothly shows the ethical values of our human lives .Which is a value that is beneficial to a normal life, both private and public (Jindawin, 2012: 8), in line with the Thai government to attach importance to ethical values With a policy aimed at instilling and instilling societies awareness of the importance and value of ethics And ready to adhere to basic values The National Cultural Commission has stipulated that there will be 5 principles: 1) to abide by the principles of morality and religion, 2) discipline and respect for law, 3) patriotism, religion, and the king. 4) saving, and savings and 5) Self-reliance and responsibility Diligent (Theerathanachaikul, 2014: 23) can see that the focus on human development or human resources First, there will be a policy focusing primarily on adherence to moral principles and religion. Once processed, there are many, many levels. But for the management to enhance and develop human resources in Thai society to have a good quality of life consisting of 2 levels which are

1) Strengthening Buddhist ethics for basic human resource development: The doctrine prescribed by Buddhism is the basic ethical principle for every human being at all levels. Should behave until becoming accustomed or to become virtue and raise awareness For peace for himself and the society Considered as a rough ethical principles. Or are the basic ethical principles of Buddhism, namely the 5 precepts or the Benjasil (Ang Piyakon (Pali) 22/172/227., Angkhonjai (Thai) 22/179/300. Physical and verbal conduct or guidelines for abstaining from evil, including

1) Panavata has been abstained from killing, abstaining from killing and mayhem.

- 2) Atintana Natana's act is to abstain from piracy. Destroy property
- 3) Gamasumi Chajara Veranee is abstaining from sexual misconduct, except abuses of things that others love and cherish.
- 4) Mischief and vengeful acts, namely abstaining from lies, lies, deceit
- 5) Mourneam liquor, Chompama Satthavaromee is abstaining from drinking water, namely liquor and meridians, which are the locations of negligence, abstaining from drugs. (Phra Prom Khunaporn (P.A. Payutto), 2005: 175)

The abstinence from these 5 physical and verbal evils is a matter of precepts, which is a behavior that abstains from these 5 prohibitions, but according to the basic ethics of this Buddhism. Not to refrain from evil alone in order for the conductors to have more basic access to basic ethics Must behave in accordance with the 5 other principles, which are the paired with the Benjasil Is a practice that supports the complete healing of the Benjamas. (Phra Thammakittiwong (Thongdee Suratech), 2001: 75) in accordance with Phra Phrom Kunakhaporn (Por Payutto), 2005: 175-176) explained This is to be kept in mind that Benjamatham or Benjalakan Dharma means the five principles, five virtuous virtues. It is a fair support for the treatment of the Five Bodies. Paired with the five images the guardian of the Benjamas should have a heart which is

- 1) Compassion and compassion are desire and desire for happiness and prosperity. And compassion helps to free you from suffering with the first precept number 1
- 2) Right Livelihood is a means of living in good faith. With the second precept
- 3) Kam Sangworn, namely, wasting in the flesh, composure, being careful and knowingly restraining oneself in the same way, not to be fascinated in the form of sound, smell, taste, and to touch with the third precept.
- 4) Truth is faithfulness and honesty together with the 4th precept.
- 5) Consciousness means being able to remember and be aware, including training oneself to be cautious. Always be aware of what to do and should not do, be careful not to be intoxicated.

Article 2. Some are generosity. Article 3. Some are solitary as well as (husband), wife, and some. 5. Some are an update of carelessness.

From the words mentioned above can be seen that .This principle of the Five Precepts and Five Principles is important and has basic moral values. When all humans, both in society or within various organizations Strictly abide by Will naturally create peace in life and society For that organization When people in the organization apply these principles together with the rules and concepts regarding human resource development and resource management of other organizations, it will have the potential to perform happily and resulting in maximum efficiency.

2) Strengthening Buddhist ethics for human resource development for adolescents and adults: Teaching ethics to teens to understand, it must be taken into account that would like to instill in him anything to conduct and become accustomed to until there is a moral consciousness automatically, however, the adult or guardian who teaches Must also act in a good role model for the youth When referring to ethics, they are often familiar with the use of the term "Morality and ethics" together Because it is a related term that King Dao Jindawin (2012: 7-8) concluded that Morality and ethics It is a good behavior that the group or society. Acknowledged that Those behaviors are good people. As the Ministry of Education has established educational reform policies in the fiscal year 2007-2008 and stipulated 8 basic morals for civil servants, students and the general public to practice, namely 1) diligent 2) economical 3) honest 4) discipline 5) health 6) clean 7) unity and 8) generous. Therefore, parents should not shirk responsibility to escape social conscience. Parents should not say to take good care of themselves as "Can only feed each other The mind cannot raise "because Thai society is a religion. Especially Buddhism which is the foundation of Thai culture

Buddhism ethics are therefore an important principle of Thai society. Should be instilled in the ethics to appreciate until being absorbed into the mind since being a child until becoming used to and when implemented it will not feel uncomfortable or like forced. However, although the educational organization has laid the foundation for learning ethics since childhood but now still finds There are problems in this matter, so must look at the Buddhist doctrine that What are some ethical principles in human resource development? In order to be used as a guide for advice and instruction And help solve problems As well as to strengthen and develop both the youth and adults on both sides to understand and then apply correctly Buddhism has ethics that can be used to help solve problems of society at many levels. Here, the author would like to present the "auspicious method" or "auspicious 38 things" to apply as the ethics in solving problems. As well as to strengthen and develop people from youth to adulthood in Thai society

In this regard, there are religious savant Both gave the same meaning and concluded that "Auspiciousness is a way of progress The path of prosperity, goodness, happiness, the cause of happiness Cause of prosperity The way of happiness The way of success ". Combining that auspiciousness is the root of success. A holistic foundation of goodness. Or to call The best of goodness Because Methichon believed that if anyone lived according to this auspicious principle Will undoubtedly make him that successful Is a way that the wise men since the Lord Buddha had already proven Is a resolution that can conclude that it is good, wonderful, true, and truly noble (Raksuthee, 2003: 7). Therefore, this auspicious call It is the ethics of human resource development for everyone, all ages and levels, which can be used as a basis for deciding whether In Buddhism, what is auspicious is a good thing Is something that should be practiced And anything inauspicious Is evil Should be avoided Should not behave There are 38 aspects, as shown in the Tipitaka, for example

...not to associate with fools; to dissociate from the wicked...

...to associate with the wise...

...to honor those who are worthy of honor...

...this is the highest blessing...

This is the highest auspicious... "(Khu Khu (Bali) 25/6 / 3-4., Khu Khu (Thai) 25 / 3-13 / 7-8) auspicious 38 is what brings good luck. Or the Dhamma that brings happiness and prosperity, full of prosperity, is the highest auspicious (Phra Prom Khunaporn (Por. Payutto), 2005: 274) from the attitudes of the wise men. Who gave opinions on the cultivation of ethics with 38 auspicious principles in enhancing and developing human resources for youth and adults Can be processed as follows. From the auspicious 38 mentioned Considered as the principle of human development from basic to highest level. Is the principle teaching that People who want to develop themselves to progress must perform in order. By beginning not to associate with the bully But having a relationship with a graduate And worship those who should worship Which is necessary for one's development At the same time, he was taught to choose things that were favorable to one's development by living in suitable settlements. Have made merit before And set oneself to like In order to prepare things that are beneficial to one's development, that is to be a scholar, a Renaissance person well-disciplined And spoke beautifully and then taught them that Should benefit the family members by taking care of their mothers and fathers Relief, attention, children, wife And work not to be left-behind When creating a happy and stable family Also benefit society as a whole Relatives And work without penalty (Phra Maha Udomsarnmethi, 2015: 259) Therefore, this first auspicious 18 is a matter of conduct. Or strengthen and develop oneself to live happily in society Regarded as concrete as for the remaining auspicious It's a matter of practicing the mind. Refining one's own soul to reduce desire and prejudice. Considered as the abstract side (Raksuthee, 2003: 3), in which the auspicious 20 following teaches that should be determined to develop oneself in the future Which begins with the cultivation of the Dhamma principles necessary for the

development of one's own mind, namely abstaining from evil. Abstaining from drinking water Is a non-negligent in all the dharma, respectful, polite, humble. With solitude, satisfaction in the factors of fortune that are sought by righteousness, gratitude, listening to the dharma according to time, patience, easy being governor, easy teaching. Visit him who is peaceful, lustful, or clergyman. After that, if there is an opportunity Then practiced to develop oneself seriously by asceticism. Conduct virgins. See clearly the Noble Truth Or understand the truth of life. And made nirvana to notify. Which will make the most of life the result is when the worldly wounding Will be a mentally unshaken person. Have a mind not sad. There is no mind without passion and Mental. Kasem (Phra Phrom Kunaporn (Por Payutto), 2005: 275-277) is the last. When everyone in the society and various organizations Behave in accordance with the aforementioned 38 sacred principles. Would inevitably not be conquered in all places. Would only experience happiness in all places. This is a sacred fortune for those who follow the auspicious principles. In particular, the important principles of Buddhism have given great importance to the Dharma, in which the author discusses the ethics which are the basis of every human being in society. From the ethics according to the Buddhist viewpoint mentioned. Enough to conclude that Religion has an important relationship or plays a role in every society. Society very much. The various religions which are recognized as that religion. Probably not free from these 5 important elements, which are 1) the Prophet 2) the teachings or principles of the teachings of the Master 3) the religious person 4) the religious place or the object and the 5) the ordinance or the ritual. To the principles of religion and individuality very much. Especially religious people. Because it is something that can preserve the essence of religion. In which each relationship relies on each other. Because if there is no religious person, who is the person who brings the teachings of the Prophet to spread to the masses and society, have studied, learned and behaved accordingly. The dharma would have dissolved. Unstable, widespread and lasting for a long time comparable to the word "The foundation of the house is brick. The foundation of life is education." (Mahachulalongkornrajavidyalaya University, 2012: 5) This reflects the idea that That house must have bricks. or the foundation for the pillars as the foundation below, to support the house. Therefore will make the house stable for a long time. Even if the stormy wind blows at all, it will not fall and that our lives must also have to learn the theory to create knowledge and wisdom as the foundation first. Life therefore has a good future, progress in living in society. Happily, can be described as a figure.

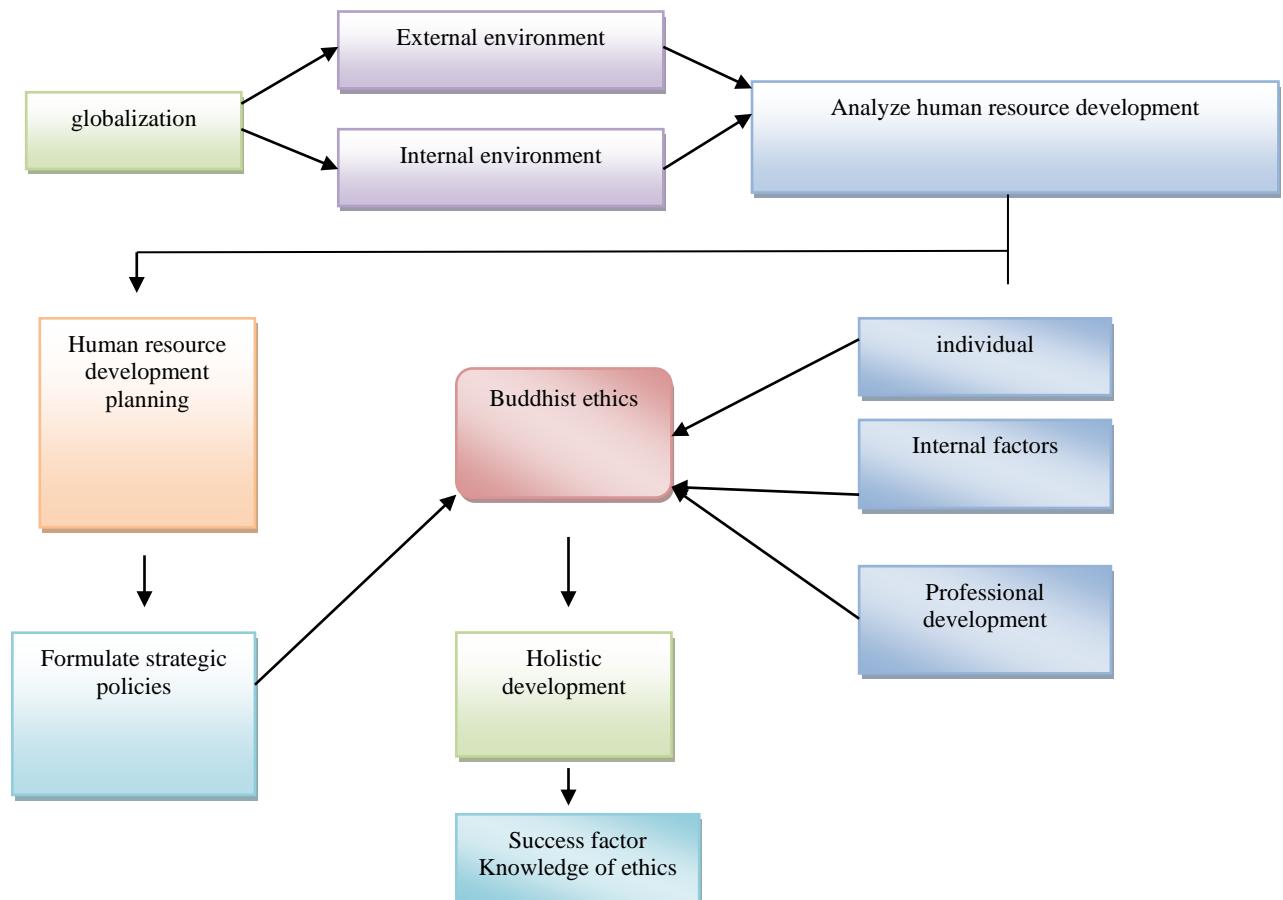


Figure 1: Strengthening Buddhist ethics in human resources under the context of Thai society

Conclusion

Promoting Buddhist ethics in human resources under the context of Thai society. It is the development of both physical and mental potential under the changing trend of the world situation which is the era of boundless communication. There is a great progress in the material. But mental progress has decreased. Human resource development therefore requires knowledge together with ethics. Will result in other systems the society has changed for the good too. Promoting Buddhist ethics in human resources Is an alternative to bringing social development and organizational resources in various fields

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