



Public Administration in Buddhist Views

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ABSTRACT- Public Administration, which is modern science, when we compare it with Buddhist principles, it can be seen that in the Buddhist era, the Buddha used the principles of public administration to manage the four Buddhist companies. However, the Buddha was not directly identified because he saw that it was the way of the worldly world, not the way of liberation. Therefore, it may not be as comprehensive as the current public administration. But global circumstances change, be it economic, social, and political, and therefore management services are evolving, focusing on human resource management under the changing world situation. Therefore, public administration views Buddhism as follows: (1) The development of human resources consists of behavioral strength, mental strength, intellectual strength. (2) Development management: The management of development under the paradigm of public administration in a Buddhist perspective, therefore, emphasizes the development of people along with it to strengthen the body, mind, and intelligence. (3). The leadership of the organization is: Çakkhu mā means foresight wisdom, Withū ro means managing business and having expertise in a particular area, Ni s̄syāṃ paṇ no means to be dependent on other people because they have good human relations. (4). Strategic management, through which vision allows administrators to clearly envision the destination and communicate it for members within the organization to accept and move towards that destination.

Keywords: Public Administration; Buddhism; Politics

I. INTRODUCTION

As humans become more coexistence, social problems arise, much of which is the cause of human welfare and life in coexistence, especially the need for human coexistence, having a relationship with each other, humans have to know what rights and duties they have to society. (Supab : 1992). Problems arising in community societies, as they become more and more important, have to be established rules for the management of human beings in a society consisting of people of beliefs, ideas, habits, attitudes, and cultures that Different Together within the same territory, it is imperative to find appropriate governance and administration in society for that society to work well, that is to say, to be peaceful, fair, unity, behave as a good citizen of a society where, if a society of diverse diversity has not adopted proper governance and management, it may cause that society to experience confusion and chaos, causing division and endless vying for benefits. As can be seen in many societies today, proper governance is preferred by every society because it is an important factor in achieving social stability and leading society towards prosperity, well-being. The administration and government of society in the past were closely related to religion, and they were interdependent. Religion was, therefore, the origin of a single ideology, an important tool for maintaining the legitimacy of government and Public acceptance of parents (Julee Saijunjam, 2015: 393)

“Public Administration” (Note that the letters “P” and “A” in front of both words are capitalized)Refers to science or disciplines or body of knowledge related to the administration of the public sector or bureaucracy, which focuses primarily on concepts and theories. Nicholas Henry (Nicholas Henry, 1980) sees “Public Administration as a unique subject, distinguished from political science in the sense that it is interested in studying the structure and behavior of the collective bureaucracy, both a science that has its method of study and methodology differs from administrative science in that it is a subject that studies non-profit government organizations like non-governmental organizations, and is a subject that supports public organizations to structure, decision-making mechanisms and behavior of government officials who deal with the provision of public services. Since the subject of public administration is the formulation and implementation of bureaucratic policy, the system itself is large and has a public nature (James W. Fesler, 1980).

First implication: Public Administration Refers to a field of administration and government that focuses on the bureaucracy or affairs practiced by the State for the public interest, or is the subject that studies the administration of public affairs. Science of Administration It is a newly born subject at the end

of the 19th century that is different from the Science of Politics, which is the subject of The state government has been in education for more than 2,000 years.

The second implication of public administration is considered in terms of activity, usually in English the word "public administration" is called the same as the term, but is written differently.

Hence, public administration as an activity, it is about operating or carrying out activities related to various public works, in the past the person responsible for the preparation was the central government agency, namely ministries, bureaus, departments, various divisions, however, the public service is now extended or transferred to local government and community organizations where certain entities have authorized the private sector to join the state or on behalf of the state. Besides, other types of agencies are also established, such as Independent public organizations, independent organizations, public charities, foundations, associations, NGOs, etc. And can be clearly seen for at least 3 reasons: 1) It is a guideline or method of management that organizations, agencies, both the public and private sectors, or the competent officials of that organization use in their performance to increase management efficiency. 2) There is a management process that includes Planning, or Thinking, Acting, and Evaluating, including improvement. and 3) There is a goal or goal in management to achieve the defined goals of the organization.

A paradigm of Thai public administration scholars have created interesting works of literature on the paradigm of public administration, dividing the Thai public administration paradigms from 1955 to the present into five paradigms: (1) The classic paradigm of management, 1955-1979.(2) Management paradigm 1979-1994.(3) the paradigm of good governance (1997 to present). (4) the paradigm of politics, administration (1955 to the present). And (5) Thai paradigm (1955 to the present) (Nisachon Prommarin,2011:8-9) Public administration is now popularly called "public management". However, Public administration has faced many problems. 1) The government organization lacks strength, 2) The civil servants lack morality and ethics, 3) The service lacked satisfaction from the public, and 4) Government officials lack a sense of democracy. Such problems can be solved by allowing civil servants to adopt a culture of wholesome work, and ten principles of administration of the King to be used in the work to solve the problem.

Among the above, the main weaknesses of management are the lack of ethics. However, the principles of administration, which appear in Buddhist teachings, have clearly laid the foundations for the development of the organization to have knowledge and competence with morality which will be discussed in the next issue(Ketsada Phathong and TeerapatSerirangsan, 2018: 106). Thailand is considered to be a country where Buddhism is predominantly Buddhism, with an average rate of 94.6% of the entire Thai population(National Research Council, 2012).The key aspect of Buddhism is the fusion of the mind, adherence to the principles of the Buddha's dharma, as a pattern that preserves the good and traditional Thai culture(Department of Religious Affairs, 2017). Therefore, public administration following Buddhism is an interesting issue to study and analyze the theory of public administration to apply in Buddhist management to the development of modern subjects. This is because Buddha dhamma can cover all science and social sciences, which will link with management theory that will generate knowledge and guidelines for practitioners in various processes.

Buddhism is very suitable for the development of Thai society because Buddhism is the creation of people with a quality of life, making people in society live based on truth, self-reliance, simple, peaceful pursuit, generosity, loving, and selflessness. Therefore, solving administrative problems requires the introduction of Buddhist principles to harmonize the development of material and psyche for complete relief from suffering. It must be emphasized that psychological development does not mean that the changing of the material and social development must be abandoned so that mental development does not conflict with material development; and the whole society is a catalyst for development in an appropriate way (Suphaphan Na Bangchang. 1983: 83-86).

In the time of Thailand's economic crisis, Buddhism plays an important role in resolving people's problems for peaceful living. This is because Thailand has a good social and cultural foundation, with "social capital" namely: It has a solid economic base, especially agriculture, a solid natural resource base with many national resources such as a substrate for the production of resources such as soil, water, suitable for cultivation. And a strong cultural base, namely Buddhism as a psychological culture, able to solve problems in times of crisis, Buddhist culture can support Thai society to be peaceful with two elements(Srisawatwittayakarn. 2020);(1) First, Buddhist organizations were a social refuge in times of crisis, so today many temples have become centers of helping villagers. Using the temple as a vocational training facility and activities for the unemployed, many rural temples have become a refuge for the unemployed as a youth sports arena. (In the temple project, heart area, sports area) which has the monks as the leader in promoting the career of the people. And (2) Second point,Buddhist principles that penetrate the minds of people that can be appropriately applied to the present situation, either consciously or unconsciously, but it influences the way of life of the Thai people, causing the chaos to occur *were (A) Kindness and compassion*,be generous to fellow human beings together, helping the unemployed in various ways, not insulting to aggravate such as helped to provide jobs, free dining cafes,

and encouragement in the struggle of life, both through the advice of close people and by the media. **(B) Forgive and Compounding;** when problems arise such as problems between employees and employers, or between private and government agencies that have to close the business, there is no serious incident that can occur with the use of wording and relief. **(C) Solitude:** willing to be left out of my job and willing to do another job, even having a lower income, will be willing to do so, used to be a company manager before, but can drive a taxi, used to be a bank clerk and could sell fried bananas, another is the estimation of consumption, spending, aiming to be economical, creating a self-sufficient economy. **(D) Harmony:** The unity of the people of the nation to unite to restore the economy to a well, even if the sacrifice of money to help the nation is willing to donate.

Therefore, public administration according to the Buddhist concept of development is the integration between the principles, concepts, and theories of public administration with the Buddhist approach to cover the issues of both the development of objects and the development of the mind by applying the aforementioned principles to see both abstract and concrete developments.

Research objectives

This research aimed to analyze the development management under the public administration paradigm from a Buddhist perspective.

II. LITERATURE REVIEW

1. Public Administration Theory

When it comes to the theory of public administration, one of the main things to consider in the direction of the theory of public administration is the question of how many types of theories of public administration are. The answer to this is how many types of theories will be based on the criteria used in the classification or the criteria used in the classification. For example, applying criteria on the direction of knowledge development to classify can be divided into deductive theory and inductive theory. If divided by the size of the concept, it can be divided into macro theories such as the theory of public choice. And micro-theory such as organizational theories. But, according to the theory's aim, Stephen K Bailey (1968: 128-139) classified the theory of public administration into four categories.

1.1. Descriptive - Explanatory Theory: It is the theory of descriptive and explained by descriptive theory. It is a descriptive theory with one variable, describing the characteristics of that variable in different dimensions. The Explanatory Theory is an explanation that has 2 variables: Can be identified as a factor that causes another factor such as Organizational commitment affects the performance of employees in the organization, etc.

1.2. Assumptive Theory: It refers to the preceding condition and is used to predict the events that will occur in the way of if X, then Y. For example, when the organization's advertising budget is increasing, what is likely to follow is to see an increase in organizational sales. Therefore, the theory that explains to the interested person has a greater understanding of Descriptive and Explanative theory.

1.3. Instrumental Theory: It is a theory about analytical tools that are used in public administration. Because public administration is an applied science, there must be analytical tools such as Motivation theory, leadership theory, or theories about various management techniques Such as the theory of QC, PMQA, or the theory of management by objective.

1.4. Normative Theory: It is a study of what should be done and therefore a matter of using decision-making values, but it is essential in public administration because public administration deals with executives who need to discriminate or not practice policies. Unlike other types of theories mentioned that focus on educating, normative theories provide decision-making options and therefore are essential.

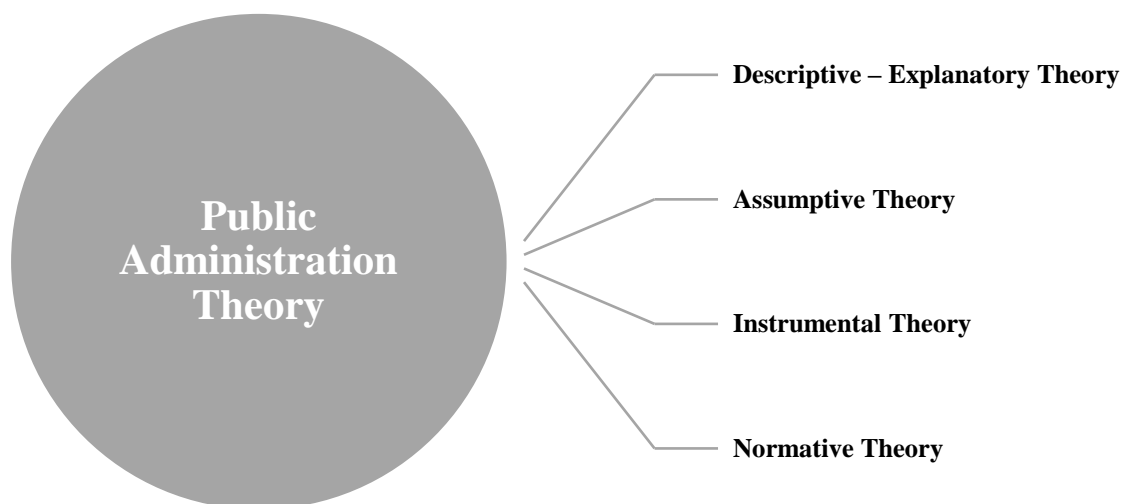


Figure 1 : Public Administration Theory

The emphasis of public administration in empirical theory is to build a strong body of knowledge in public administration since public administration is an emerging science. But would it be correct to focus on science alone, because public administration is a subject that administrators want to use, requiring practical knowledge. A single academic body of knowledge is insufficient; values, norms, and experience are required to assist decision-making, policy-making, and work. There may be an argument that the more practical, philosophical, value, and wisdom of public administration in their work, the more distant the science of public administration is, because of not following the scientific knowledge accumulation method. But public administration may question why public administration is a science, can it be used as a strong science?, because what the public administration needs is to apply it in the practice of administration rather than theory to lead to pure science. Therefore, emphasis should be placed on creating theories that lead to action, especially in the formulation of governmental and public organization policies to create equal, fair value and benefits to society. This is a necessity of every society because every prosperous society is a society with good management and efficiency. Therefore, promoting normative theory in public administration will strengthen public administration of values and philosophies that will help administrators make informed decisions, formulate policies and analyze problems systematically.

Moreover, the theory of public administration is characterized as an applied science rather than pure science, that it is applied science because the content of knowledge has to be adjusted following the changing state of society. In many cases, the theory of public administration has to be challenged and contested because it cannot be applied in the real world or in practice. The birth of the New Public Administration It is an example of a case where the theory of public administration of the time was unable to respond to phenomena in American society at the time. while American society was in trouble, anti-racism, anti-Vietnam War, and criminal activity. But public administration of the time still diffused the theory of the organization, the enhancement of work efficiency which was inconsistent with the social problems at that time. Therefore, a gathering of scholars in public administration proposes a new way of public administration that is more in line with the realities of society. Therefore, for public administration as applied science, there are cases where the theory of public administration is a normative principle, that is, it offers a way of what should be done, what should not be done.

It can be argued that empirical theory has advantages that can be described, explained, and predictable. Therefore clear (Precision) able to test or prove it, for example, Interpersonal theories or theories of managerial science give rise to predictive power as an essential property of theories, but anything that can be precise in detail can be costly to look at the big picture or the bigger frame. In addition to being unable to study the complex processes that continue to produce consequences, what empirical theory in public administration does well is what Frederickson and Smith say is a single slide projection at a time, It is detailed but lacks continuity, and the big picture is an advantage of the normative theory, which emphasizes its connection with qualitative research, along with quantitative research that is closely related to empirical research. This is so that administrators can understand the overall picture of the management system in a large framework. Including clearly seeing the development and process in the management or to formulate the ongoing policy that is complicated, which the management must have the ability to look at the whole system and analyze. In recent years the theory of public administration has

benefited this kind of public administration, whether it is Critical Theory, New Public Management, Refounding Public Administration, or Postmodernism Theory, etc. (George Frederickson and Kevin B. Smith. 2003)

2. Buddhist principles

Buddhists declare religion in two things: (1) *Khaṇhthura*, which means the study of Dharma or the study of Dharma, to understand the reason and to integrate various matters into oneself to perform properly. (2) *Wipaṣṣnā thura* means meditation, prayer, the practice of raising wisdom, knowing the real state of life, making the truly informed. Saying, common feature 3 is Impermanent, Suffering, and Soulless (Phra Sophonmahatheara (Mahasisayador), 2010: 2), To finally leave all lusts until finally entering Nirvana. In today's social conditions, which are full of suffering and confusion due to material prosperity, life is crushed by fervor, jealousy, hatred, fear, paranoia, boredom, or being stuck in any form all the time, it could never be clear, open, light, completely free and exhilarating. (Phra Promkhunaporn (P.O. Payutto), 2012: 897) This allows Buddhists to try to escape the evils that human beings more and more by turning to seek relief from suffering. The prophets of many creeds and religions have tried to invent and set the principles for man to act to bring peace to the world by allowing the man to do good and refrain from evil. The Buddha pointed out the way to end suffering, the end of the nation, the end of suffering, the benefit of benefiting all beings, and the ways to escape from suffering, it takes time to search for the sublime truth until you find your way of liberation, that is, following the middle path. (*Maḥcchimāptipthā*) with the development of precepts, concentration, and wisdom. That is mindfulness, base 4.

Public Administration in Buddhism Perspectives

1. Human resource development

For the development of Thai society, there must be a development of people first to create three strengths (Phra Dharmitaka (P.O. Payutto), 1998: 29-31); (1) Behavioral strength is diligence in the work. (2) Mental strength includes self-help, no outside help. and (3) Intellectual strength is the effort of doing it yourself, using wisdom as a problem-solving tool produces intellectual leadership, which is a true leader.

However, when building people to be strong, they will be able to solve problems that arise in society, as well as strengthen communities by adhering to the principles of development as follows: (1) Holding the principle of accomplishing with perseverance called "**Krr ma** (main action)". (2) Principles of learning and practice to develop a better and better life, both behavioral, mental, and intellectual "**Tīrśikkhā** (threefold training)". (3) Holding all the principles in a hurry, not waiting for time with the so-called recklessness "**Īlāk xap pmā tha** (Precaution)" (4) Holding the principle of making oneself a refuge to be self-reliant and independent is called "Freedom of self-reliance".

Therefore, a person who will be an executive must have two important qualifications as mentioned above: (1) *Xaṭ t hit śmḃaṭi* refers to being equipped with personal qualities suitable for leadership and (2) *Pr hit pṭiḃaṭi* refers to acts of kindness for one's public and organization. The Lord Buddha, fully equipped with *Xaṭ t hit śmḃaṭi* and *Pr hit śmḃaṭi*, was able to successfully implement the leadership of Buddhism. *Xaṭ t hit śmḃaṭi* An important aspect of the Buddha's administration is the ability to communicate with people.

The Buddha's ability to motivate people corresponds to that *Tīhākht* means people who say and do that (Mahachulalongkornrajavidyalaya University, 1996: 10/255) The Lord Buddha has a very high leadership position because he teaches people to learn (**Yīhā wāthī**), make it look like an example (**Tīhā kā rī**), and live for others to see (**Yīhā wāthī tīhā kā rī**). Moreover, each Buddha's command is easily accepted because he does not use a dictatorship, but uses a method of sovereignty. As the Lord Buddha classifies the three motives for doing good which is called sovereignty. (Mahachulalongkornrajavidyalaya University, 1996 : 20/146); (1) **Xaṭtāthiptiy** Doing good is based on one's interests or satisfaction. (2) **Lokāthiptiy** Doing good because you want the people of the world to be praised, that is, based on the views or popular ratings of others. (3) **Thrrmāthiptiy** Doing good for good, acting for duty, that is, sticking to the dharma is an important duty.

In this regard, public administration in line with the Buddha Sana began in concrete two months from the day the Buddha preached the first sermon to the five monks already. Phra *xay yā koṇ thayya* had an eye to see Dharma asking to be ordained as the first monk in Buddhism, thus creating a Sangkharatana, when there was a Sangkharatana were Buddhist nun, Churchgoer, Churchwoman resulting in 4 Buddhist companies being members of Buddhism. When the four Buddhist companies arose, the Buddha had to use public administration to administer the affairs of the Sangha for order and coexistence.

2. Development Administration:

Thai society from the past to the present has long been a spiritual institution which is a Buddhist institution that has a great role and influence on the study of society, psychology, economy, and politics. This is reflected through the philosophical aspects, rituals, beliefs, culture, traditions, and practices of monks and Buddhists who adhere to the principles of practice (Jerrold Schecter, 1967), and Thailand is considered a country that is mostly Buddhism, with an average rate of 94.6% of the Thai people in the whole country. (National Research Council, 2012). The traditional moral character of Thai

society is therefore bound by religious beliefs as a way of life or culture in Thai society, with Thai people having Buddhism as a mechanism to determine moral values such as patience, honesty, respect, peace-loving, generous, caring, and sharing, etc. (Kanyarat Teerathanachaiyakun, 2014: 25). This holding is considered a tradition that the majority of people in Thailand carry on, rightly and justly for a reason. As Buddhism and Thai people have a strong and unified relationship, the relationship can be divided into two areas, history and culture (Phra Promkhunaporn (P.O. Payutto), 2008: 1-2). In terms of history, the history of the Thai people together with the history of Buddhism, especially since the time our Thai people have a clear history.

Buddhism has universal theories and methods, and there is a central practice of Buddhist teachings as the basis of the inherent truths that he has discovered without creating himself. Instruction according to Buddhist principles will make people in the society unfriendly, not take advantage of each other, and live happily in society. There are many universal theories and methods of doctrine, such as Karma, the principle of reason, and dependent factors arise (Xi thap pay tã), The 4 principles of human development, the integration principles that Buddhists have taught very much are “Four Noble Truths” (Phra Dharmitaka (P.O. Payutto), 1995) It consists of 4 main points as follows (1) There are problems in life and this world (Thukkã), every life born into the world has a problem. (2) There is a problem with a cause (Smutthay), The human problems facing the above are not just happenings or coincidences without causality. Every problem arises for any reason. (3) Humans can solve problems on their own (Niroth), since every problem has a cause, a solution can be found and resolved at that cause. Buddhism teaches that humans have sufficient potential or ability to solve problems by themselves. And (4) Solving that problem requires wisdom and persistence (Mrrkha), Solving problems requires the use of wisdom (Knowledge) and perseverance (Perseverance) to support each other so that the problem can be solved. The Four Noble Truths are universal theories and methods that can be used to solve the problems or suffering of all people.

3. Organizational leadership

The Buddha, who defines the characteristics of the person who will perform 3 administrative duties in **Thu tiy pãp ñik sũtr** (Mahachulalongkornrajavidyalaya University, 1996 : 20/133/134). From the principle of Phra Dharmitaka (P.O. Payutto), in line with the words the Lord Buddha said in hu tiy pãp ñik sũtr, about the three characteristics of management that will help the executives to accomplish well.

1) Çakkhu mã Means wisdom, foresight, for example, If you are a merchant or a business executive, you need to know what kind of future economy or market trends will be, or be able to predict the direction or future of the business by using a thoughtful and rational thought process. They may use their past experiences in making decisions and planning as well, the first characteristic that coincides with Conceptual Skills is the skill of thinking or thinking skills.

2) Withũ ro means managing the business, having expertise in a particular field such as A financier must have financial knowledge and expertise, be able to calculate different rates of return or understand the financial statements used to make decisions. In the case of brain surgery doctors, they must have expertise in brain surgery, etc. The second characteristic is exactly what the term Technical Skill is, technical proficiency or operational skill.

3) Ni sšyšam pãn no means being dependent on other people because of good human relations, ability to coordinate and coordinate to accomplish the task within a specified time frame, Ability to communicate and coordinate with each department in the organization to implement the framework and direction the organization wishes to achieve, or have the ability to make people loved by people by being able to make each employee work on orders willingly, etc. The third characteristic is coincident with the term Human Relation Skill: interpersonal proficiency or interpersonal skill.

4. Strategic management

The Lord Buddha gave Xay yã koñ thayya an ordination with the Buddha saying: “You are a monk, Dharma that I said well, you shall act celibacy to do the best of the duel with a right.” It can be seen that in this Buddha speech the purpose of ordination is clearly stated “You shall act celibacy to do the best of the duel with the right” This means that personal objectives are established for new members to act in the same direction, the Buddha wishes that Buddhist monks adhere to the same goal. It is the practice for the liberation of suffering, as the Lord Buddha said on other occasions, the practice of celibacy. This (Ordination) is not for fortune, worship, and praise, it is not just for precepts, concentration, and wisdom, but for Ce to wimutti, or the liberation of the mind (Mahachulalongkornrajavidyalaya University, 1996: 12/733).

Management according to Buddhism, is very important for executives to have vision (Mahachulalongkornrajavidyalaya University, 1996: 20/146), The vision allows management to clearly envision the destination and communicate it to its members within the organization and carry it toward that destination. The entire organization is driven by this vision. The Lord Buddha set a destination in Buddhism that every dharma practice has one ultimate goal means liberation as the Buddha said, “Just as the ocean has one taste that is salty, so this discipline has one flavor, that is, liberation”

(Mahachulalongkornrajavidyalaya University, 1996: 7/291). Taking liberation of suffering as a personal divine object for all members of Buddhism applies to those who have not yet attained an Arhat, but when that member is an Arhat liberation, after suffering, his purpose was changed, that is, instead of living for personal relief, Arahant lived to help others from suffering. As it can be seen that after the first year, 60 Arhat monks, the Lord Buddha made a plan to proclaim the religion and send those disciples to disperse in different directions (Mahachulalongkornrajavidyalaya University, 1996: 1/39).

As mentioned above, it can be seen that in planning for the administration of the Buddha's organization, the vision, goals, objectives, and mission of the Sangha organization are used. Thus, the Buddhist organization thrives because of the vision of the Buddha.



Figure 2 :Public Administration in Buddhism Perspectives

III. CONCLUSIONS AND RECOMMENDATIONS

Public Administration, which is modern science, when we compare and integrate it with Buddhist principles, it can be seen that in the Buddhist era, the Lord Buddha himself used public administration to manage 4 Buddhist companies. However, in every process that Buddhism has adopted, it may not be as comprehensive as current public administration, but the need for Buddhist public administration because it recognizes the importance of management services that focus on the management of "people" or dependence on Human Capital is important. As for Buddhist principles, they are considered to play an important role in determining the roles and responsibilities of the administrators. The good executives must sacrifice their health benefits for the greater benefit, that is, the benefit of the public as a whole.

Buddhism is the foundation of development that implements the principles of physical and mental development as a model of practice, which is linked to public administration, modern science that emphasizes management principles but lacks ethics and morality. The time turning the world society into globalization, the change of the borderless world has arisen from internal components outside the organization, both at the individual and national level. Therefore, it is imperative to integrate Buddhist principles to direct and control the organization's development as an organization with knowledge and ethics.

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