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1st International Conference On Multidisciplinary and Current Educational Research

30TH - 31ST JULY 2020 AYUTTAYA, THAILAND

ICMCER – 2020



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Institute For Engineering Research and Publication (IFERP)



ICMCER – 2020

**1ST INTERNATIONAL CONFERENCE ON
MULTIDISCIPLINARY AND CURRENT EDUCATIONAL
RESEARCH**

Ayuttaya, Thailand

30th – 31st July, 2020

Organized by:
Mahachulalongkornrajavidyalaya University (MCU)
In Association with:
Institute For Engineering Research and Publication



RudraBhanuSatpathy.,

ChiefExecutive Officer,
Institute For Engineering Research and Publication.

On behalf of *Institute For Engineering Research and Publications (IFERP)* in association with *Mahachulalongkornrajavidyalaya University (MCU)*, Ayuttaya, Thailand, I am delighted to welcome all the delegates and participants around the globe for the “*1st International Conference on Multidisciplinary and Current Educational Research – (ICMCER – 2020)*” Which will take place from *30th–31st July 2020*

Transforming the importance of Engineering, the theme of this conference is “*1st International Conference on Multidisciplinary and Current Educational Research – (ICMCER – 2020)*”

It will be a great pleasure to join virtually with Engineers, Research Scholars, academicians and students all around the globe. You are invited to be stimulated and enriched by the latest in engineering research and development while delving into presentations surrounding transformative advances provided by a variety of disciplines.

I congratulate the reviewing committee, coordinator (**IFERP & MCU**) and all the people involved for their efforts in organizing the event and successfully conducting the International Conference virtually and wish all the delegates and participants a very pleasant stay at *Ayuttaya, Thailand*. I wish that the next conference will be held in person in the university campus.

Sincerely,



RudraBhanuSatpathy

Message from Dean



Associate Professor Dr. Phraratsutaporn

Faculty of Education, MCU

On behalf of ICMCER-2020 organizing team, I am honored and delighted to welcome you to The 1st International Conference on Multidisciplinary and Current Educational Research (ICMCER-2020) to be held on 30th - 31st July 2020 at Faculty of Education, Mahachulalongkornrajavidyalaya University with Institute For Engineering Research and Publication (IFERP), Chennai.

Any conference is intended for discussing lively and emerging issues of a particular educational domain and disseminating the awareness among other researchers and scholars. We have been witnessing the dramatic improvements in the field of Education and Multidisciplinary Technologies and applications. I hope ICMCER-2020 will become surely the most important International event and bring out latest trends in Multidisciplinary and Educational Innovation.

In order to provide an outstanding research level for the presentations at the conference, we have invited distinguished experts to participate in the program. We will have, plenary sessions by keynote speakers during 2 days of conference including the awards presentation during the closing session on the last day of the conference.

I hope ICMCER-2020 will make you to reflect yourself with state-of-the art and provide opportunity to discuss various educational issues and challenges including other sciences with multidisciplinary aspects.

With best regards,

Associate Professor Dr. Phraratsutaporn

Dean, Faculty of Education, MCU

Welcome message from Conference Coordinator



Dr.Lampong Klomkul

Faculty of Education, MCU

Dear Delegates and Colleagues,

It is a great pleasure and an honor to extend my warm invitation to all esteemed delegates to our upcoming the 1st International Conference on Multidisciplinary and Current Educational Research (ICMCER-2020) to be held on 30th - 31st July 2020 at Faculty of Education, Mahachulalongkornrajavidyalaya University with Institute For Engineering Research and Publication (IFERP), Chennai.

The theme of ICMCER-2020 'Conference on Multidisciplinary and Current Educational Research' will underpin the need for participation in forums for collaborative Research and cooperation among individuals from a wide range of educational and technical backgrounds.

The ICMCER-2020 Conference will surely provide a wonderful debating platform for you to refresh your knowledge base and explore the innovations in education and multidisciplinary. The Conference will strive to offer plenty of networking opportunities, providing you with the opportunity to meet and interact with the educators and researchers.

We also look forward to your participation in oral presentations to share your educational research and multidisciplinary knowledge. I strongly believe that this International meet will provide a fantastic opportunity for global networking and fostering research collaborations within the worldwide innovation and education fraternity.

I hope you will join us for a symphony of outstanding Conference, and take time to enjoy the spectacular and unique beauty of Ayutthaya city and its surroundings.

With best wishes,

Dr.Lampong Klomkul , Conference Coordinator

Acting Director for Research, Information and Academic Services Division,
ASEAN Studies Centre, MCU

ICMCER -20

*1st International Conference on
Multidisciplinary and Current
Educational Research*

Keynote Speakers

Ven. Prof. Dr. Phra Rajapariyatkavi

Rector, Mahachulalongkornrajavidyalaya University (MCU)



The topic for Keynote Speaker

“Trend of Buddhist and Educational Research for Life in the New Normal”

Biography:

Ven. Prof. Dr. PhraRajapariyatkavi (SomjinSammapanyo) was born in 1960 in the Thai province of Buriram. He obtained his B.A. in Pali Studies from Sukhothai Thammathirat Open University, his M.A. in Buddhist Studies from Mahachulalongkornrajavidyalaya University and his Ph.D. in Pali & Buddhist Studies from Baranas Hindu University in India. In 2018 he was appointed the Rector of Mahachulalongkornrajavidyalaya University after serving as Vice-Rector for Academic since 2006 and a professor and former Director at the International Buddhist studies college since 2013. His remarkable academic contributions are: Mahayana Buddhism: development and its essence (Thai edition, 2000), Buddhist Philosophy: essences and development (Thai edition, 2001), Buddhism and modern technology(Thai edition, 2002, Tibetan Buddhist Culture (Thai edition, 2004), Vajrayana's analysis (1994), Nargajuna with contractory of time, existence, and ill-existence (1995), Introduction to Vinayapitaka (1995), Philosophy of Madhyamika, (1997), Search of Logics in Tripitaka and Buddhist Literature (1997),Critics of Aristotle's middle path and Buddhist Majjhimapada of Theravada (1998). Apart from his scholarly contributions, he also engaged in translation works, namely, Development of Buddhist Ethics (1993), Karma and Rebirth (1992), Development of thoughts in the pattern of ancient Indian (1993), Basic Buddhist Views (1993), Philosophy of Nargajuna, (1993), Mahayana Buddhism (1993). He awarded the Inventor Advantage Award (Semadhammacakkara), a kind of encouraging Buddhist Education, in the field of Buddhist book writing.



Prof. Madya Dr. Aweng A/I Eh Rak

Deputy Dean for the Faculty of Earth Science,
Universiti Malaysia Kelantan

Associate Professor Ts. Dr. Aweng a/l Eh Rak is a lecturer at the faculty of Earth Science, Universiti Malaysia Kelantan (UMK), Jeli Campus, Malaysia. He holds Bachelor Degree in Civil Engineering, Master of Engineering in Civil - Environmental Management and the Ph.D of Civil Engineering in River Management. He also holds Certificate of Proficiency in Integrated Land-use Management from Technische Universität Dresden, Germany (TUD). As of to date he has published 4 books, 9 chapters in Book, 74 papers in national and international journal. Not only that, he was also invited as a reviewer for more than 50 journal publishers nationally and internationally. During his academic journey, he has secured a number of research grants to undertake research in his field, he has also invited as a chairperson in several national and international conferences. At the same time he has also actively participating in national and international innovation exhibitions and won a number of medals ranging from "Best Award", Gold, Silver and Bronze medal. Associate Professor Ts. Dr. Aweng a/l Eh Rak is not only active in academic and research, but also administrations. Due to his leadership skills he was appointed as head of the Department, Deputy Dean for Academic, Students affairs and Internationalization and Dean for the Faculty of Earth Science, Universiti Malaysia Kelantan and currently as Director of Universiti Malaysia Kelantan Jeli Campus.

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Analytical Study of Buddhism-Based Good Governance Application in Public and Private Sectors Management

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governance is also applied in all organizations in Thailand,

Abstract— Objectives of this research were to study concepts, principles and Buddhist methods related to good governance, to analyze the Buddhism-based good governance application at public and private organizations and to propose the Buddhist principles and methods related to good governance for capability development by using the qualitative research, collected data from documents and 35 key informants who were religious and political leaders from 5 organizations by in-depth interviewing and focus group discussion. Findings were as follows: 1. The Buddhist concept and principles related to good governance as appeared in Buddhist scriptures are the principles of self-management, human management, and administration consisting of principles of service and welfare, prosperity and Royal virtues, etc and the management by wisdom, non-violence, honesty, sharing, responsibility, self-reliance, sufficient livelihood and happiness. 2. The Buddhist good governance application for public and private organizations management were found that the good governance could be applied by: 1) the rule of law; laws and power were used for integrity 2) the ethics; peaceful society by knowledge and virtues. 3) Transparency; clarified and verified work process, 4) participation; important decisions being made collectively. 5) accountability; daring to accept the operational results and 6) money for Value; worthy values for sustainable learning. 3) The Model of Buddhist principle and method-based good governance for organizational development were found that, the 2CP-go model consisted of 2 concepts; Buddhist principles and good governance being implemented in 7 steps, resulting 3 outcomes; stability, sustainability, and happiness of all. The model was consistent with modern organization management that aims for the benefits and happiness for all in accordance with Buddhism.

Index Terms— *Buddhism, Good Governance Application, Public and Private Sectors*

I. INTRODUCTION

“Good Governance” is the administrative principle in accordance with Dhamma supremacy. It is the just and good way to administer the country and society with overall development including organizing and systemizing all organizations in public sector, government, local administrative organizations, independent organizations, private sectors, associations, legal entities and civil society.

Government legalized the good governance into rules and regulations of the Office of Prime Minister on the good governance of public and society B.E. 2542 for the state organizations to practice and use as the core course for development and promoting the good governance in Thai society. The B.E. 2542 Regulations of the Office of the Prime Minister emphasized all government sectors to run all affairs aiming to meet 6 basic targets as: the rule of laws, virtue ethics principles, transparency, participation, responsibility and money for values. The principle of good

both public and private sectors.

However, most academician see the importance of the good governance without questions. They see the good governance as the main key to unlock the door to the good administration of the state affairs that are likely to cover up the economic data for the political benefits of their own and that of the kin. The principle of the good governance is the opposite sides of the same coin of democratic government as Anant Panyarachoon confirmed that there are some countries that do not practice democratic administration as done in the west, but they give collective benefits to the whole rather than individual freedom. [1] Because the states

have the good governance and majority of people are satisfied to let the present government to run the country without requesting more than the limits. Those countries are not

democratic countries and they cannot maintain the sustainable power. The countries must have both good governance and democracy. They cannot have just one side. The democratic system must remain side by side with the good governance. [2]

The concept of good governance is still the topic of dialogue about the neutrality of its origin and meaning, as Borvonsak Uwanno[3] noticed that Good Governance is the Western concept in the context of marketing economy and democratic political system that make one group of Academician suspect that this concept is pushed forward by the Western economic big power for their own economical interest. Is the application of the good governance the practice along with the new freedom or not? Is it only beneficial for some groups of the elites, the rich and the capitalist or the big power countries including the developed countries? Because the good governance leads to economic data disclosure and is the equipment for serving the economic benefits.

Administration or organizations management cannot avoid the need to use administrative arts, because the present world is under the capitalism or consumerism seeking profits with high competition to be at higher level than the competitors in the administration and organizational development to meet the organizational targets. New administrative principles are used as the strategies for new administrative management. Meanwhile, the Western academician are interested in integrating Buddhist principles with the Western management principles that had been developed less than 100 years and they were the management principles that attach to the materially benefits with winning and losing games by ways of the management for profits and competition. When the Western academician came to study Buddhism and then realized that the management science that will remain and maintain humanity to live together with peace and harmony, is the Buddhist management science. The good governance emphasizes knowing the present to achieve the work performance effectively, efficiently for the highest benefits of the whole people and for the people's participation in the public administration. In order to make the good governance successful, the administrators or leaders must play the important roles in setting the good examples, must lead and educate people to understand the principle of good governance and practice the principle of the transparency in the public administration in line with the good governance that is still practiced at the low level.

Transparency International Organization studied the transparency of all countries in the world with the Corruption Perception Index=CPI to set the level of

transparency revealed that Thailand and other countries in Asia had different scores. Singapore was at the high level while Thailand was at the 85th order with the score of 38 from 100 scores that was regarded as the middle level. When compared with the Asian group, it was found that Thailand was at the lower rank than Singapore, Japan, Brunei, Malaysia, Taiwan, Hong Kong and South Korea, etc. This indicated that Thailand as well as other countries in Asia still have corruption at the high level.

Thailand is the land of Buddhism that the majority of Thai people are Buddhists and worship Buddhism. Thai ways of life is under the influence of Buddhism teachings that have been taught for more than 2500 years and still are modern and up-to date and can be very well applied in the public and private organizations administration. The fact is that the principle of good governance prevailed in Thailand for a long time. Good governance existed since the Buddha's time that the Buddha had taught all principles of administration by Dhamma, by virtues for the King in the past that was called Dasapitarajadhamma, the Ten Virtues for the King with other principles as the additional components. This indicated that the good governance had the root from the governing body for the governed. In the absolute monarchical system, the King had absolute power in governing the country. The good governance of the country for Thailand is called Dasapirajadhamma that existed for a long time since Sukhothai period. At that time the governing system was the father and son relationship. The governor had absolute power by virtues in accordance with good governance based on Dasapitarajadhamma and Jakkavaddivatra 12. This can be seen that the belief system of Buddhism reflected the principle of good governance at a certain level. Even though it reflected the concept of heroism, but there was a slight indication of effort to integrate the good governance of the leaders. Concerning the good governance in other areas, local culture may be the answer to the in-depth study to create the appropriate good governance that is appropriate to the local cultures of each areas.[4]

II. RESEARCH OBJECTIVES

The objectives of this research article were 1) To study concept, Buddhism, doctrine principles and Buddhist methods relating to the principle of good governance., 2) To analyze the application of the principle of good governance in accordance with Buddhist methods for the public and private organizations management., and 3) To propose a model of Buddhist teachings and Buddhist methods for

potentials development of public and private organizations based on the principle of good governance.

III. RESEARCH METHODS

Research Process

The process of this research was conducted in 5 steps: step 1. Data related to Good Governance were collected from the primary and secondary sources such as Tipitaka, Buddhist Pali Canon and research works and academic texts 2. 20 key informants from 2 groups were purposefully selected; 15 key informants from the group of Buddhist academicians, Political Science, Laws, Public Administration and Social Development and 5 from the case organizations that applied the principles of Buddhist Good Governance for in-depth-interviewing 3. 15 participants in focus group discussion to confirm the findings and 4. Academic meeting and workshop with 35 representatives from related organizations to discuss, analyze and synthesize the research findings to propose a model of Buddhism-Based Good Governance for Public and Private Sectors Management. The steps were shown in Fig. 1.

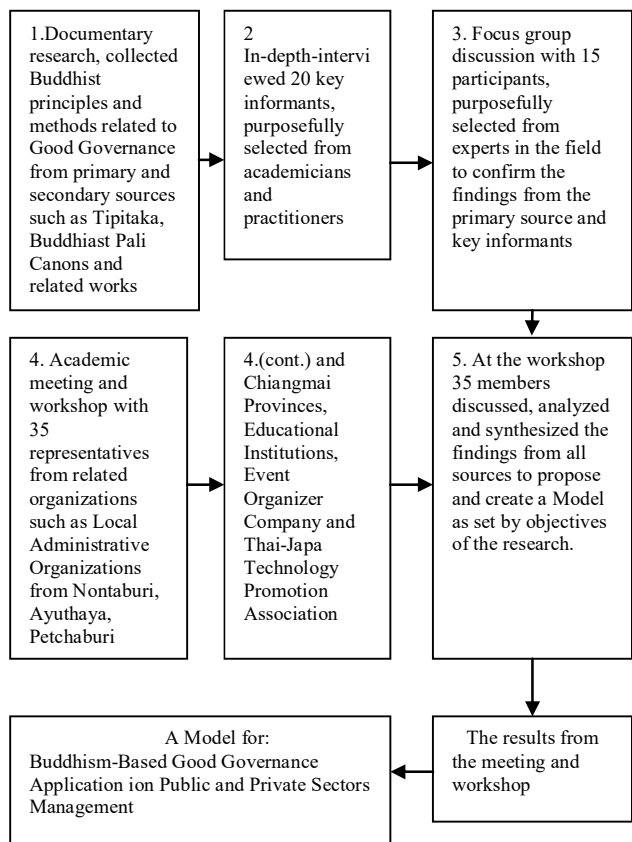


Fig.1 Research process for Buddhism-Based Good Governance Application in Public and Private Sectors Management

IV. RESULTS

Results indicated that Concept, Buddhadhamma principle and Buddhist methods related to the good governance revealed that Buddhism emphasized the administration for human resource and organizational development towards the goals. That is to say being real human is human beings perfected with virtuous ethics, morality and happy life with mindfulness, wisdom that promoted living together in peace and harmony and promoted the creative, helpful and benefit oriented organizations to protect the good life in the same directions of the good governance as follow:

Administration in accordance with wisdom; Buddhism considers the wisdom the most important asset inducing self and social understanding and liberation from the cycle of rebirth. Wisdom induces the right attitude, belief, value and right thought. Wisdom is the control mechanism to let things into life. One with wisdom can protect oneself, see things as they are. In the aspect of administration, Buddhism emphasizes individual's intellectual development for consumption and utilization literacy. Administration in accordance with Ahimsadhamma, non-oppression; not to oppress oneself, others and all things to suffer. This principle appeared in the five precepts principle that promote non-oppression of each others, promoting living together in peace and harmony. Dasapitarājadhamma, ten royal virtues for the King to practice regularly. It is the Dhamma for the country administrators or the good governance of the administrators as mentioned above

Administration in accordance with Appamāda, heedfulness. Being heedful in living with mindfulness, the effort with mindfulness as the accelerator and controller. Living one's life using mindfulness as the governing body of behavior and all actions, being careful, resisting the way to ruins. It is the readiness preparation, being careful, improving the faults, enhancing the wisdom to be ready for any circumstances in the changing world. There was an appropriate risk management of any activities about the existence and risk distribution by not to be too indulging, but to live a life with heedfulness.

Administration in accordance with Right Livelihood; to conduct livelihood with Right, good and virtuous conducts along with the Noble Eightfold Path, the most important

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Dhamma in Buddhism, consisting of 8 paths. They are right view, right thought, right speech, right, right action, right livelihood, right effort, right mindfulness and right concentration, The administration along with these paths concentrates on the promotion of the righteous, clean just and honest occupations, avoiding the occupations that are cheating, oppressing others or destroying life and environments, especially avoiding engagement in five occupations: such as selling weapons; selling human beings; selling animals; selling liquor and intoxicants and drugs; selling poisons like insecticide or other chemicals that have adverse effects in destroying human beings and environments. Not to produce, to consume or to conduct business using resources to destroy environment and eco-system.

Administration in accordance with Self Reliance; The important Buddhist principle to train people and organizations to be able to help themselves with self help virtues. Long term self-help or sustainable development for self refuge with goodness. Buddhism has one Dhamma called Nathakaranadhamma, Self-Refuge, consisted of 10 refuges with important principles to develop people to have happiness, security and sustainability that all induce self help capability such as diligence, association with good persons, knowledge, mindfulness, heedfulness, etc. Development based on self help is geared to create self refuge so that one can run business by oneself reducing the risk caused by external resources dependence that cannot be controlled. Self help also reduce unequal bargaining power in society. Self help reduces environment destruction, because self help consists of diligence, learning, knowledge, association with good persons, knowledge, mindfulness, heedfulness, and wisdom to run small and big business for self and society.

Administration in accordance with principle of Sufficiency; This principle appeared in the Noble Eightfold Path, called Majjimâpatapadâ, moderation practice, referring to practicing in the middle way, avoiding two extremes, Attakilamathanuyoka, self torturing and Kamasukhallikanuyoka, self indulging in sensual happiness. The Buddha set this principle in the Noble Eightfold Path and can be concluded in 3 principles: Sila, morality, Samadhi, concentration and Panna, wisdom. Majjimâpatapadâ, moderation practice is considered the balance, appropriateness, equality and preciseness that are the harmony among all minor details. People working together know the moderation such as budget management, not to go over the line or budget management for values for money. This style of administration emphasizes moderation, appropriateness, not too much or too little, that leads to self

or others oppression, but adhering to the middle way with no greed.

Administration in accordance with the principle of Sharing and Responsibility. This principle is important in creating the equality in consuming and living together with wisdom as appeared in Sangkahavattu 4: 1) Dana, giving and sharing, 2) Piyavaja, sweet words, pleasing speech, 3) attajariya, useful conduct, rendering private and public services including moral problem solving and moral standard setting up, 4) Samanattata, even and equal treatment, equality consisting in impartiality, behaving oneself properly in all circumstances, behaving properly to status, position and person. This principle emphasizes giving and sharing with others with materials, knowledge and instruction. Social development by this way means creation of helpful, sharing, appropriate allocation and responsibility for the actions one has conducted. There is appropriate giving and sharing to create the society one lives in the evenly grown-up society.

Administration in accordance with the principle of Honesty. This principle appeared in Succarita 3, good conduct in 3 ways; 1) bodily good conduct in act, doing the right things with body, 2) Vacisujjarita, good conduct in words, speaking only the right and good words, good conduct with words, 3) Manosucarita, good conduct in thoughts, thinking only good and right things, good conduct with thoughts. This principle of honesty is very important to human and social development. If persons and business system operate in the honest, transparent and fair ways, all business operations will only be good and beneficial to all mankind, society and nation. In the opposite, business operation in the crooked, dishonest, corruptive ways bring disasters to persons and society. Existence with righteous and honest ways, bodily, verbally and mentally in living and livelihood with moral dread and moral shame is the only way to the sustainable development.

Administration in accordance with the principle of Happiness. Buddhism looks at Life with 4 sides for development: body, morality, mind and wisdom development. If persons are developed in these 4 sides, persons will have happiness with the developed life in 4 sides; bodily happiness, mental happiness, wisdom happiness and social happiness.

Administration in accordance with Buddhism looks at the end result of existence with happiness, the happy organizations that creates benefits for society, the organizations that understand working system, satisfy with the appropriate ways of life that does not seek for the high profit, moderately spending, sufficiently, not so luxuriously. Persons and organizations that live life in accordance with

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this principle will reach the core essence of life and good administration.

The application of the principle of Good Governance in accordance with Buddhism in the public and private organizations administration. Findings were that public and private organizations can apply the good governance in administration.

Application of the rule of laws in administration. Organization can operate the business by honesty, equality and fairness of society and organizations to create equality in administration with the criteria for legal check and managerial system. When organizations stipulate the fair legal standard, fair protective system and equality before laws and enhancing honest values for all department concerned, the administration by rules of law will arise.

Application of the virtues in administration. Organizations can operate aiming at developing virtuous ethics and morality to make people the virtuous people along side with virtuous system in the organizations by creating virtuous conscience, virtuous network, sufficient values and ethics and happiness for society.

Application of the principle of Transparency in administration. Organizations can Operate business with honesty, transparency and justice. Every body can have opportunities to participate in administration, people-centered. News and information of administration can be dispatched to the public continuously and regularly. There are checking and assessment system, quantitatively and qualitatively.

Application of the principle of participatory administration. Organization can operate business emphasizing data and information dispatch for decision making. Advisory board is appointed from various divisions. There are internal system development, public hearing arena, participation from every step, cooperative network, people's power empowerment including esprit de corps.

Application of the principle of Responsibility in administration. Organizations can operate aiming at creating public mind, self duty responsibility awareness, administrative and legal responsibilities including bewareing the effects that may arise from the operation by sharing the responsibility.

Application of the principle of Money for Values. Organizations can operate the business aiming at saving, sufficiency, resources fully uses, personnel's potentials development, mental and wisdom value creation, appropriate business value creation, violence and destruction reduction, in order to lead to the target sustainably.

Model of teachings and Buddhist methods in line with the principle of Good Governance for potentials development

and public and private organizations administration. Findings were that the Model of integration of Buddhism and good governance for potentials development and public and private organizations consists of 2 concepts; principle of Buddhism and good governance consists of 7 steps leading to 1 goal and 3 outcomes inducing security, sustainability and happiness, collectively called 2CP-Go, as demonstrated in the following table.

Table I 2CP-Go Model

2 Concepts	Buddhist Management -Administration in accordance with wisdom -Administration in accordance with non-oppression -Administration in accordance with heedfulness -Administration in accordance with right livelihood -Administration in accordance with self-reliance -Administration in accordance with sufficiency -Administration in accordance with sharing -Administration in accordance with responsibility -Administration in accordance with Honesty -Administration in accordance with Happiness	Principle of Good Governance -Administration in accordance with the Rules of Laws -Administration in accordance with the virtuous ethics -Administration in accordance with transparency -Administration in accordance with participation -Administration in accordance with the responsibility -Administration in accordance with money for value -Administration in accordance with effectiveness -Administration in accordance with efficiency -Administration in accordance with responsiveness -Administration in accordance with empowerment
7 Process	1. Administration with big data for right decision making 2. Administration with money for value and social responsibility 3. Administration with participatory system and networking 4. Administration with honesty,	

	transparency and checkable for money and values 5. Administration with heedfulness, risk reduction, adaptation to changes 6. Administration with virtues that aims to create good man with equality and justice 7. Administration with mind and wisdom to create happiness and sustainability
1 Goal	Management and protection of good life and good society together
3 Outcomes	Security Sustainability and happiness

From this model (1CP-go), it can be explained that the integration of Buddhist management and good governance for potentials and new management can be applied by the important steps as follows: 1) administration with real data base and knowledge, 2) administration with money for value and responsibility, 3) administration with participation, 4) administration with honesty and transparency, 5) administration with heedfulness, 6) administration with virtues, 7) administration with mind and wisdom.

Two concepts: the concept of good governance and the concept of Buddhist management lead to 7 steps for effective organization administration and to Buddhist development goals that is the management and protection of good life. Therefore, organizations applying good governance in accordance with Buddhist method can lead the organizations to sustainability and happiness resulted from good administration.

V. DISCUSSIONS

Findings from *Buddhadhamma* and good governance that were the constituent with the principle of sufficiency, called *Majjimatipada*, middle practice, practicing along with the middle way concept that is considered the balance, appropriateness, equality and preciseness that are the harmony among all minor details. People working together know the moderation, saving and responsibility which were in line with *Sanghahavattu* 4 and related to the study of KingdaoJinddevin who studied “study and development of good governance for Suib-District level local administrative organization in Uttaradit Province” that was found that good governance of local administrative organization consisted of 7 components in line with the Regulations of the Office of Prime Minister which consisted of 6 components and one additional component from the study that was the principle of the Good Friends indicating that leaders or administrators must have leadership dedicating for the benefits and welfares of others instead of benefit for oneself and the associates. This type of

leadership induced the faith and confidence from others yielding good cooperation from all parties concerned. Also the findings were related to the study of Vorapat Totankasem [5] stating that good governance meant using the right of ownership power to protect one own interest through managerial mechanism, the good governance: transparency, justice and the responsibility for the results of decision making. Good governance is necessary for both public and private sectors. The case of public sector, it is called Good Political Governance. People own this right by using their right voting for representatives to work in the parliament. The main function is to control, check and scrutinize administrators, the government to administer the country conforming to the people’s need.

Study findings of application of good governance in accordance with Buddhism in public and private organizations administration were found that the application of Buddhist principles and Buddhism supporting good governance to develop the potentials of public and private organizations in line with the rules of laws, the virtues, transparency, responsibility, money for values were related to the study of Pittaya Suntornvipak [6] mentioned the application of the good governance in the administration of sub-district local administrative organizations that 1) administration by the rules of law was the operation concerning the issuing of modern laws and law enforcement that the sub-district administrative organizations have authority to issue and enforce the laws in accordance with their powers that aided to create social justice and maintain people’s interests.

Study findings of the Model of the integration of Buddhist principle and good governance to develop the potentials and administration of public and private organizations that consisted of 2 concepts: Dhamma in Buddhism and good governance in 7 steps towards 1 goal with 3 outcomes that induced security, sustainability and happiness, together is called 2Cp-go were related to the study of OrapinSobchokchai that indicated that good governance must consist of 6 components: 1) public participation, 2) honesty and transparency, 3) accountability, 4) political mechanism of legitimate government or governing body, 5) just and clear regulations, 6) effective and efficient mechanism of work process, organizing, staffing, worth valued and appropriate public resources using, satisfactory public service and outcomes that aroused social development in all aspects (politics, socio- culture and economy)

VI. RECOMMENDATIONS

Administration in accordance with the good governance is the necessary function of public and private organizations. Organizations with good governance received trust and confidence. Therefore the policy making level organizations such as Office of the Prime Minister and Ministries should declare the good governance as one part of public administration as required by laws.

Organizations at the policy making level such as PhrapokKlao Institute should set up the indexes for the good governance and the concrete ways to correctly implement the good governance as required by rules, laws as well as supporting the administrator.

Organizations at the policy level should act as the good examples for opening opportunities for the public to check misconducts and to prevent corruptions.

Organizations at the policy making level should create administrative networks of the public organizations, local administrative organizations and private organization that received the good governance awards as the modeled organizations with good governance to magnify the outcomes of these models to all organizations

There should be central organizations to check, assess and evaluate the application of good governance in each organization to present awards to those organizations that that criteria regularly and continuously.

Local organizations such as local administrative and private organizations at each area should open opportunities for local people to participate in administrative activities especially misconduct and corruption check and prevention. This would be the network of working together.

There should be training curriculum for administrators and personnel to apply the good governance in work places systematically and each curriculum should be conducted regularly and continuously.

Local administrative and private organizations should work cooperatively in the areas to save money and resources and for the local development together.

There should be central committee from each network to follow up and evaluate the application of good governance in duty performance, administrators' authority uses and to give awards to those that meet criteria regularly and continuously.

CONCLUSION

Good Governance is the administrative principle in accordance with Dhamma Supremacy or Dhammadhipateyya.. It is the just and good principle for administering the country and society. Thai government realized this truth and legalized the good governance

into rules and regulations of the Office of Prime Minister on the good governance of public and society B.E. 2542 for the state organizations to practice and use as the core course for development and promoting the good governance in Thai society. . The Buddhist concept and principles related to good governance as appeared in Tipitaka, Buddhist scriptures are the principles of self-management, human management, and administration consisting of principles of service and welfare, prosperity, Royal virtues, sufficient livelihood and happiness, etc. The Buddhism-Based Good Governance for public and private sectors management is appropriate and can be applied by the rule of law for integrity, the ethics for peaceful society, transparency for clarified and verified work process, participation for important decisions making collectively, accountability for accepting the operational results and money for Value. The Model of Buddhism-Based Good Governance was found that, the 2CP-go model, consisted of 2 concepts; Buddhist principles and good governance being implemented in 7 steps, resulting 3 outcomes; stability, sustainability, and happiness of all. The Model was consistent with modern organization management that aims for the benefits and happiness of all.

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