



การประชุมวิชาการและนำเสนอผลงานวิจัยระดับชาติและนานาชาติ ครั้งที่ 10
"Global Goals, Local Actions: Looking Back and Moving Forward"

Philosophy of Good Governance as Found in the Egyptian Civilization ปรัชญาธรรมภิบาลที่พบได้ในอารยธรรมอียิปต์โบราณ

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Timeliness of the Topic

General Prayut Chan-ocha as the Prime-minister of Thailand and at the same time the Head of the Reformation Constituency, proposed as his justification for reformation that his Exemplary Good Governance would emphasize the 6 qualities, namely Legality, Morality, Transparency, Participation, Responsibility and Effectivity, thus fulfilling the King's Wisdom (Sastra Pra Raja)

The researcher as a member of the Royal Academy of Thailand for Philosophy and Religion, and at the same time, Head of the School of Philosophy and Ethics in Suan Sunandha Rajabhat University, always tries to show that His Majesty Bhumibol Rama IX, the late King of Thailand, during His long reign had promoted the prosperity of the country through His Philosophy of Good Governance, starting from the first Proclamation in the ceremony of Enthronement: " We will govern by Dharma for the authentic happiness of the Great People of Siam."

This research took the accomplishment of the Egyptian Civilization as a case study to find out how it is possible to imply King Rama IX' Philosophy to action for the effective outcome therewith.

This research tried hence to understand the effective outcome in the case of General Prayut's accomplishment according to the Royal Philosophy of His Majesty King Rama IX using the case study of Egypt as a model of explanation.

Purpose

To study in depth the meaning of Good Governance.

Objectives

1. To expand King Rama IX' s into the realm of practice.
2. To study how much the Egyptian Governance realized King Rama IX' Ideal



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Scope

The model of study is limited to the Egyptian Civilization.

Theory

To use the way of thinking of Moderate Postmodern Philosophy as the methodology of consideration.

Previous Literature:

1. Bunchua, Kirti. (2018). Research on the Good governance That Enhance King Rama IX's Enthronement Inauguration. Bangkok: Suan Sunandha Rajabhat University. (in Thai).
2. Frankfort, H. and H.A.(1967). Before Philosophy. Chicago: the University of California Press.

Utility:

1. In general:
 - 1.1 to appreciate in depth the Enthronement Inauguration of His Majesty King Rama IX: We will govern by Dharma.....
 - 1.2 to be used as documentary reference in educating the quality of life,
 - 1.3 to propose to the the World, the Philosophy of His Majesty King Rama IX.
2. The Aspects of Utility
 - 2.1 As knowledge to be learned,
 - 2.2 As a national policy to be supplemented,
 - 2.3 As a suggestion for the development of economy and industry,
 - 2.4 As topic of enhancing the society and community life.
3. The Sectors That Badly Need:
 - 3.1 The Office of the Prime-Minister,
 - 3.2 The Ministry of Education,
 - 3.3 The Ministry of Culture (and Thai Civilization).

Means of Communication

1. Through media as หนังสือพิมพ์ไทยโพสต์ฉบับวันเสาร์เว้นเสาร์, ต่วย-ตูน ฉบับสารคดีทุกเดือน, วารสารองค์การบริหารส่วนท้องถิ่น ทุกเดือน,
2. Through radio broadcasting as วิทยุศึกษาทุกเดือน,
3. Through lectures and conferences.



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Expectation

To open the occasion for the new government to see clearer the meaning of the Good Government as presented as Philosophy by His Majesty King Rama IX and as implemented roughly by the Government of Ancient Egypt through 4000 years of her civilization.

Philosophy of Good Governance as Proposed to the Thai People

1. The Enthronement Inauguration (5 May 1950)

“We will govern by Dharma, for the authentic happiness of the Great People of Siam”, which is the perfect philosophy of Good Governance, with the means(Dharma) to a clear end of authentic happiness (i.e. to satisfy the instinct of the intellect through philosophy according to the universal standard).

2. The Royal Consideration (29 November 1999) Given to the Council of the National Development)

“My Theory of Sufficient Economy is a philosophy that indicates the way of living and behaving of the Thai People at all levels, from the family to the state, for both developing and governing the country, properly through the Middle Way Policy and for developing the economy to cope with the World Globalization. Sufficiency means moderation, reason and necessity to have enough immunity against the impact from all changes both outside and inside the country. Hence we need general education, prudence, and utmost care in applying various branches of knowledge to planning and proceeding step by step. At the same time, it is a must to build a sound spiritual foundation of the nation, especially among the sectors of the state officials, of the intellectuals, of the traders at all levels, so that they be conscious of the virtue of trustworthiness, to have appropriate general knowledge, to conduct a life of fortitude, patience, consciousness, wisdom and prudence, to keep balance and promptness against the abrupt and wide-ranged changes whether the material, the social, the environmental, or the cultural from abroad.”

By this Consideration, the King showed His Intention to give the full program of His Philosophy of Good Governance which comprises:

1.Knowledge of Philosophy of Sufficiency as Philosophy for Living which requires Prudence or Circumspect Truth (9 repetitions), Fortitude to do according to the Circumspect Truth Known (2 repetitions), Temperance to control the decision within the scope of the Middle Way of Sufficiency (7 repetitions), Commitment to do with the spirit of dedication (2 repetitions). Altogether forms the Subjective Virtues which need to be realized into Objective Virtues through Good Examples and Education.



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2. Good examples.

3. Education to realize the Subjective Virtues into Objective Virtues of Good Character.

4. Following-up.

His Majesty King Bhumibol had paved the way for all these 4 factors of Good Governance. They are to be continued in the direction of His Intention.

3. The Royal Clarification (18 July 1974)

"The Country Development needs to be proceeded step by step. The initial step needs a solid foundation which is to provide the majority of the people with the sufficiency of nutrition and basic expense, using the economic method and appliances according to the up-to-date technology. When the basic need is sufficiently assured and well put into practice, then the higher level has to be gradually put into process for the progress and prosperity of the higher economy gradually. **If the economic progress is the only target without a good planning in parallel line with the advancement of the country and the quality of the people harmoniously, the imbalance would occur, resulting most probably in troubles and failure.**"

It is clear from this Clarification that during His long Reign, His Majesty had tried hard to realize the basic level. Now it is the role of the actual Good Governance to accomplish the Higher Level by developing together the 3 sectors: Economy, Country and People. We are going well with our Economy. The Country is prosperous as judged by the tourist attraction, but the quality of life of the People is in jeopardy! Is it the opportunity of the next Cabinet to win success and the good will of the people of Siam to the enjoyment of Authentic Happiness According to the Royal Philosophy.

Exemplary Model From Ancient Egypt

On the land called Ancient Egypt, traces are found of the Old Stone-Age Man inhabitation, who believed in the next life and lived a good life to gain happiness according to the good will of the On-Highs. That is the Good Governance of the Primitive Egyptians. During the New Stone-Age, the Egyptians reached the second paradigm and needed the rules of conduct to be sure of a good governance that brings happiness to this life and the next one also. During this long period of about 4000 years, the Egyptians relied on the good collaboration between the Pharaoh Institute and Priestly School of An at Heliopolis. The power of collaboration was inspired by the importance of the Nile River for the Civilization of a Nation.



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The Nile River of Egypt is 800 kilometers long and only the area of both banks where the annual inundation reaches is fertile and inhabitable with comfort. The inhabitants were divided into 42 nomes when they were united into the Kingdom of Egypt. John Wilson commented on the purpose of unification, thus: "Within Egypt the most divergent concepts were tolerantly accepted and woven together into what we moderns might regard as a clashing philosophical lack of system, but which to them was inclusive. The way of the Egyptian was to accept innovations and to incorporate them into his thought, without recarding the old and the outmoded." (John Wilson, Before Philosophy, p.41.)

The Egyptians never saw the rain falling on the soil that cover the 2 banks of the Nile. They saw only the annual inundations that brought fertility of their soil. So they believed that the Sun-God created the Nile underground that sprouted out as fountains along the Nile for the use of His Chosen People. It is the Holy River for the Holy People of 42 nomes. God created another Nile in the sky to give water to the clouds that falls as rains to the whole world except Egypt. "The Nile in the sky, thou appointed it for the foreign peoples and all the beasts of the highland which walk upon feet, whereas the real Nile, it comes from the lower world for the people of Egypt." (Ibid. P, 46)

Heliopolis the Unifying Mind of Egypt

Heliopolis (in Egyptian language An) was the most important center of Sun-worship for all time and hence the most important unifying force of Egypt along its long history. Initially it should had been the center of worship of the hunters. But because of the compromising spirit of the priests of this center that kept on the prestige of the Sun-God over the Mother Goddess of the cultivators. They were recognized as the top learners of the land for all time. Their theory of the Ennead(nine Gods) shows that they were Henotheists from the beginning with Re of Ra as the Supreme God, as observed by James Baikie:

"The Heliopolitan ennead(nine Gods) must have been formulated at a very early period of Egyptian history, for in the Pyramid texts the lists of the nine gods is given as above. The popularity of this scheme gave rise to various imitations of it, and other towns and districts formed enneads of their own, sometimes displacing one of the nine gods of Heliopolis to make room for their own local god, sometimes adding him to the nine, careless of the fact that thus their ennead contained ten divinities. Even as thus modified to suit local preferences, however, the Heliopolitan scheme did not meet with universal acceptance, and side by side with its doctrine of creation there existed other beliefs quite inconsistent with it. At Memphis the fabrication of the world was attributed to Ptah, who carved the earth like a statue; at elephantine to Khnum, who fashioned the world-egg like a potter working with his wheel; and at Sais to Neith, who wove the universe as a weaver



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weaves a piece of cloth. In the creation-story preserved in the famous legend of the destruction of mankind, the heavens are represented, not by a woman-goddess Nut, but by the celestial cow, across whose body the sun-god journeys in his barque. It is probable that this attempt at a scientific grouping of the gods and explanation of the creation was not so much a popular doctrine as a cherished possession of the various priestly colleges, who collaborated it and modified it to suit their local tastes and rivalries.”(Encyclopedia of Religion and Ethics, vol. 4, p. 243.)

Conclusion

This research can conclude that the Egyptian Good Governance remain effective as long as their basic virtues were, both subjectively and objectively, maintained alive. According to the Aryan mind, any Subjective Virtue needs 4 constituents which are:

1. Sacca(สัจจะ) called Phronesis by Aristotle and Prudence by Thomas Aquinas, means practical wisdom, that is to know enough circumstances of the case, as approved by some trustworthy Master.
2. Dama(ทมะ) called Tharros by Aristotle and Fortitude by Thomas Aquinas, means readiness to do according to one’ own practical wisdom.
3. Khanti(ขันติ) called Metripatheia by Aristotle and Temperance by Thomas Aquinas, means firmness in the Middle Way or Sufficiency to avoid both excess and deficiency.
4. Caga(จาคะ) called Dikaiosyne by Aristotle and Equity by Thomas Aquinas, means spirituality of dedication to care for happiness of all.

During their history of 4000 years the Egyptians were lucky to have the An Institute to teach them alert of the 4 subjective constituents of virtue and also to educate them how to realize into Objective Virtue. As long as the Good Governance functioned well, they were happy According to Reality. As soon as the Bad Governance prevails, they became unhappy and the An Institute succeeded to bring them back to both Subjective and Objective Virtue. They revived their happiness, until the An Institute was abolished and nothing replaced it then Egyptian Civilization came to an end.

For our country, we have the Royal Philosophy as the model of Subjective Virtue equipped with 4 constituents. We have His Examples. What we need badly further is the Education to realize the Objective Virtue according to His Ideal. It is up to the Great People of Siam to decide for the Good Governance of the country!



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