



11<sup>th</sup> International Academic Conference

"Global Goals, Local Actions: Looking Back and Moving Forward 2020"

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## Buddhist Good Governance: An Analytic, Appreciative and Applicative Study

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### Abstract

Good governance is a set of virtues for administration and caring the group and people. However it had been usually misunderstood this virtues to be action according to the law and universal criterion, domain on rule conservation that leads to force to practice according to the authorities in shite of no benefit to mind and spirit aspects. The researcher thus would like to find the answer of the question whether Buddhist Good governance is for the development of mind. This research had objectives to analyze, appreciate and apply the Buddhist good governance according to moderate postmodern philosophy as the means of the development of quality of life. This research employed the method of philosophical research, namely a dialectical method and a discursive procedure between opposing groups consisting of those who followed the modern philosophy and the researcher with his support group. The findings of this research indicated that the opposing groups had the view that good governance is just the universal principle for the administration of the crowd in public order. The researcher had a contrasting view and proposed that good governance in the universal domain and in Buddhism is the virtuous principles which achieve with the intellectual instinct that lead to the development of the quality of life which affected the mind and spirit aspect. These findings can serve as a rationale for and guidelines to the development and application on good governance for the caring of the people in any class to have happiness according to reality in the present life and benefit to the next world.

**Keywords:** Administration, Buddhist good governance, Postmodern Philosophy



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## Introduction

The good governance society purposed to everyone complied with the laws, rules and regulations that preserved peace. Yet policy usually only purposed against the corruption and intend to be a corruption-free society in the aim to sustainable develop of the nation. The ruler asks everyone the duty like Kant's category imperative. This will forwards to the new world order ideology. Whereas the civil society needs to impact the society with good culture by cultivating a new value system and correct the unfit traditions. The good governance values have to cultivate as a new value system. This approach complies with the philosophical principle that "virtue is unteachable" because of teaching knowledge is not enough. Virtue education is necessary to educate the people along the long life. Education emphasizes on phronesis and eudaimonia as the end. In Thailand, Buddhist temple already is the unit serving the virtue teaching. But we have to interpret the good governance principle by Buddhist philosophy to easy the monk to teach people. But, it is difficult to link the meaning to the end as the eudaimonia or high up to nibbāna. The researcher proposes to interpret and reason the Buddhist good governance to support the development of mind to provide a straightforward, clear and distinct idea with faith in Buddhism and to be one tool to continue the long era of Buddhism.

## Objective

To analysis, appreciate and apply the Buddhist good governance according to moderate postmodern philosophy for the development of quality of life.

## Scope of research

1. The researcher sets up a framework for research the Buddhist philosophy, good governance and the hermeneutics with philosophical paradigm.

2. Research duration

Duration of 12 months from January 2019-December 2019

## Research Methodology

1. Research method

This research is a qualitative research (documentary research) to study the philosophical paradigm on Buddhist good governance.



## 2. Research process

This research was held on two philosophical processes: dialectical and discursive. Dialectical method is to ask question that may answer pluralistically. Discursive process is to exchange ideas by demonstrating the reasons that support each answer to find the best answer from compromising all parties as possible with reasons.

### Literature Review

1. Buddhist philosophy aims mainly at spiritual liberation and soteriological goals. A theme in Buddhist philosophy has been the reification of concepts, and the Buddhist Middle Way.

2. The philosophy of paradigm is the fundamental belief in every human mind, varying by gender, age, environmental, education and decision. The paradigm is not the decision abilities, but it is the understanding abilities and persuades the will to decide. Philosophical paradigm can be categorized into 5 paradigms as follows (Bunchua, 2561, pp. 15-22):

2.1 The primitive paradigm believes that everything comes from the supernatural.

2.2 The ancient paradigm believes that the world has the law of nature and the man will be happy in the world if following that laws.

2.3 The medieval paradigm believes that we are doing as the means to the next world. To get heaven as the highest goal of each religious we must be temperan and do good, purify sin and avoid evil.

2.4 The modern paradigm believes that the scientific knowledge network is all around us and could overcome any problem and make paradise on this world.

2.5 The postmodern paradigm asks for detachment the knowledge network, principle and rule. Critical thinking is a tool to comprehension and processes as analysis appreciation and application those for the quality of life according to reality.

3. The United Nations is playing an increasing role in good governance as follows.

3.1 Rule of Law - Legal framework should be enforced impartially, especially on human right laws.

3.2 Equity and Inclusiveness - People should have opportunities to improve or maintain their well-being.



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3.3 Transparency - Information should be accessible to the public and should be understandable and monitored.

3.4 Participation - People should be able to voice their own opinions through legitimate immediate organizations or representatives.

3.5 Responsiveness - Institutions and processes should serve all stakeholders.

3.6 Effectiveness and Efficiency - Processes and institutions should be able to produce results that meet the needs of their community while making the best of their resources.

### Research Question

Is the Buddhist governance effective for the development of mind?

### Research Finding

Researcher had a reason that "Buddhist good governance should develop the mind according to moderate postmodern philosophy"; while the opponent's reasoning was that good governance is the rule by law for the tranquility of the group, society and to prevent corruption by complying with the law, rule and regulations. The principles are universal and concrete to administrative field not aiming at the development of mind which is too abstract. But the researcher had the critical opinions about the opponent who lies on modern paradigm, and thus, raising up the moral responsibility and ask individuals obey and agree to the rules and guidelines of the conduct that expert or authorized person prescribes to live together in the society, The fragmentation has been made by experts to facilitate human life easily, but it also causes expert reliance even for ethical purposes. Set of virtues are enframed for all mankind. These make human beings lose their personal freedom. Bauman indicated that each other as a person who has the ability to decide to act through a critical thinking to behave good and responsible for their own actions.

The researcher had the new view that the principle of administration of the group also appeared in Buddhism, such as the virtues of a ruler, which can integrate together for teaching good governance to cultivate the mind and persuade each person to develop themselves with knowledge and practical reasons and raising up the ability to decisions what good conduct should be (Bauman, 1996). From this concept, The Buddhist virtue education focuses in continuity to energize the consciousness to do what aim at purifying the mind. So



the education of Buddhist good governance is the means to develop the spirit according to the Dharma.

## Results and Discussion

1. The interpretation of the Buddhist good governance by postmodern paradigm shows a gap from promoting of no doing bad by non-action that leads to miss understanding of essence of good governance especially in the meaning of Buddhism. It also results in an incorrect practice by using virtue of upekkha as the reasoning when there are no capacities to correct the problems or limits. Someone does not care his duty to do good governance in any way as the means to purify the mind and let it to the monks or the priests for that state of acting. But, as Buddhists, we have mission to imply virtue in ordinary life as the means to promoting our intellect to understand and act for a reduction of the desires and develop the mind and soul to the higher till the highest goal of religious “nibbāna”

2. The interpretation of the Buddhist good governance still made clear and distinct ideas to the Dhamma, no doubt, and showed the role of Buddhist good governance, which is said luy the Buddha and the disciples as regularly done as part of the practice and in the section of the implementation of the solution or development of any issue. So the good governance will continue with wisdom, which according to the power of the postmodern paradigm, to creative act for a benefit to themselves and others. The adjustment power to solve the problem by critical thinking with the process of analyzing and evaluating an integral part. When practice effectively, it will pose a responsibility to do so. After that, the power to collaborate with the nature according to reality. By this means it is also maintained that the Buddhism is due to it according the Buddha teaching about doing good, benefit and glorify iction. The lasts power is to seek more comprehension to the religious teachings. Mind ordain and concentrate to the Makka and reaches “nibbāna”

3. Ethical principles are adding to the good governance education as follow (Bunchua, 2016) :

3.1 The law has to educate the legislator to be aware of the duties that must be sufficiency, which is not indispensable to protect the good people from the people who take advantage of the opportunity. The penalty is necessary for the major offence and imprisonment for re-educating. The investigation system must be reliable with justice and a fair till the people love and cherish the law required to live together in a peaceful and creative society.



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3.2 Ethics be taught through will philosophical paradigm to reason doing good to get authentic happiness.

3.3 Morality will be taught according to the religious doctrine which follows the teaching of the founder and not to disturb the public law.

3.4 Civilization will be taught to promote the multicultural climate in the society as root of the people to live together and love to deliver the heritage to the next generation.

3.5 The code of conduct will be only the prominent point of each organization, by choosing from the laws, ethics, morality and national civilization. Less is better, but all the terms must be a mark of pride of all members of the organization to claim to the third partys. Everyone is willing to practice and maintain it.

## Suggestions

### 1. Suggestions for application to the Buddhist temple

The principles of Buddhist good governance should be a guideline to the temple management and the model to the community and society. For example:

1) The rule of law should be used to issue rules in order to control and manage the rules in accordance with the frame provided, in order to comply with the framework and regulations to ensure equality and reliability of measurement.

2) Equity and Inclusiveness Principles, particularly in the duties of the administration are to be based on the regulation of the temple and are mercy ful, kind and fair to everyone to be administered by creating unity and using virtue principles in management.

3) Transparency is due to the transparent in order to establish the reliability and trust of the monk resident. It requires the clear and distinct rules and management process.

4) Participation is combination of the temple, the people and the temple committee which cooperate for the development according to the plan as listening to any party opinions.

5) Responsiveness is the authority according to the administrative standard (quick response and account in action) and the model to the community.

6) Effectiveness and Efficiency are the principles of utilizing all resource economically with the least step of action possible.



## 2. Suggestions for future research

This research answered the question that the Buddhist good governance should develop the mind according to the moderate postmodern philosophy. It demonstrated the reasons for all parties, however, the future study will be benefit to the Buddhist academics. The researchers suggest the following research topics:

- 1) The Buddhist good governance and happiness according to reality.
- 2) The Buddhist good governance according to moderate postmodern philosophy.

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