

**TRAINING AND DEVELOPMENT USING BUDDHIST
TEACHINGS AND PRACTISES IN THAI ORGANISATIONS**

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ABSTRACT

Since 1997, when Thailand faced a severe financial crisis as a result of IMF debt, many Thai organisations have seen fit to use Buddhist Training and Development (T&D) programmes to change the way in which their employees work and think. Buddhist principles suggested that the crisis occurred due to the nation's mistaken focus on certain objectives, without paying attention to the wellbeing of humans. In other words, the country was absorbed with consumerism. It has been advised that focussing on Buddhism would aid in the mental recovery of the people affected by the crisis and improve the human resource development (HRD).

This research takes a social constructionist epistemology, trying to understand and interpret data under the interpretive paradigm. The study explores the practise and provision of T&D based on Buddhist philosophies in a sample of Thai organisations by interviewing organisational practitioners; including trainers and trainees and observing the T&D courses. The work examines Buddhist T&D in the context of social responsibility and organisational ethics, whilst also considering the implications of its findings on the design of T&D courses for modern Thai business organisations using the content analysis method. Finally, it considers the impact of the research on the researcher as a trainer, lecturer and T&D practitioner.

The findings of this thesis offer a clearer picture of Thai organisations in three areas: organisational development including T&D, social responsibility and morals, and Buddhist teaching and practises. The study is achieved by focussing on the overlapping areas of mind development, morality and modern perspectives such as corporate social responsibility (CSR) and management competency of business. In

addition, the thesis explores how T&D of staff in Thai organisations can be utilised for the long-term benefit and success of staff themselves, organisations and society. It also identifies the strengths and opportunities the Buddhist approach offers. The characteristics of employees within Thai organisations are analysed along with their impact and effect on organisations. Particularly in relation to jobs, this thesis explores the ways to release anger, conflict or stress in the organisation and display good leadership characteristics.

Finally, this DBA (Doctor of Business administration) thesis proposes a new T&D processes combining the Western style of business knowledge and Thai Buddhist T&D. Three new theoretical frameworks are contributed: Transformation of Learning Organisational Development and Buddhist T&D, Employee T&D Model and Buddhist T&D Policy. The roles of contributions to professional practise in an organisation as a leader and as a member of the organisation are also presented.

Keywords: HRD, T&D, Buddhist, ethic and social responsibility, Thailand.

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DEDICATION

To Buddha for all his enlightenment, teaching and all the success he has bequeathed to the world.

To His Majesty the King Bhumiphol Adulayadej, under 60 years of his patronage, for ensuring that the Thai population remains happy. The country can cope with any crisis and suffering under his talent.

To my great parents Mr. Suthin and Mrs. Mayuree Theerakittikul. Without your true love, I am not here where I am.

DECLARATION

I hereby declare that this thesis is entirely my own work and has not been submitted in support of an application of another degree or qualification of this or any other university, institute of learning or industrial organisation

Signature: SUMANA THEERAKITTIKUL

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Date: 06/04/09

GLOSSARY OF TERMS & ACCRONYMS

Abhidhamma or abhidhamma-pitaka:

1. In the discourses of the Pāli canon this term simply means ‘higher Dharma’, a systematic attempt to define the Buddha's teachings and understand their interrelationships. Buddha considered the Abhidhamma immediately after his enlightenment, but only taught it to the gods some years later.
2. A later collection of analytical treatises based on lists of categories drawn from the teachings in the discourses, and added to the Canon several centuries after the Buddha's life in higher philosophy

Aggregate

The Five Aggregates of Existence:

1. **Corporeality** refers to the whole body, behaviour that arises from matter and its energy conditioned from the properties of the four elements.
2. **Feeling** is a sense of pleasure, suffering or neutrality, arising from neutral contact between the sense organs and sense objects.
3. **Perception** is recognition and mental labelling resulting from interaction between the sense organs and sense objects.
4. **Mental formations** are volitional activities of the mind to commit wholesome or unwholesome deeds or neutral acts under the influence of good or bad will. These include faith, mindfulness, conscience and compunction, the four noble sentiments and wisdom, or defilement and obsession.
5. **Consciousness** is awareness arising from the reactions of the six senses to sense objects, such as: seeing, hearing, smelling and tasting. These include tangible and emotional responses.

Ajaan, ajahn, achaan: (Thai) Teacher; mentor.

akusala: Unwholesome, unskillful, and demeritorious.

anattā: Not-self; ownerless, non-substantiality

anicca: Inconstant; unsteady; impermanent

ārammana: Preoccupation; mental object.

Ariya: Noble, ideal. Also, a ‘Noble One’

Ariyasacca 4, the Four Ariyasaccas or Four Noble Truths:

1. **Dukkha:** Stress; suffering; pain; distress; discontent; dissatisfaction.
2. **Samudaya** The origin (of Dukkha).
3. **Nirodha:** Cessation; disbanding; stopping. Prognosis of its antidote; envisioning the solution
4. **Magga, Thai Marga:** Path. Specifically the path to the cessation of suffering and stress. The four transcendent paths - or rather, one path with four levels of refinement - are the path entering the stream to nibbāna, which ensures that one will be reborn at most only seven more times, the path to once-returning, the path to non-returning and the path to arahantship. Ariyamagga (in Pali): (Eightfold) Noble Path, Prescription of the remedy; program of treatment.

avijjā: Unawareness; ignorance; obscured awareness; delusion about the nature of the mind, also known as moha. Delusion or ignorance, which not clearly knowing the meaning of things as they really are, leading to the perception of something as if it were a permanent self.

Bhāvanā: Mental cultivation or development; meditation. It is the third of the three grounds for meritorious action.

Bhāvatanhā: craving for existence; craving for rebirth; craving for sensual pleasures connected with the view of eternality.

bhikkhu: A Buddhist monk; a man who has given up the householder's life to live a life of heightened virtue.

Brahmavihāra: The Four 'Sublime' or 'Divine' States of Mind, abodes that are attained through the development of boundlessness:

1. Mettā (goodwill, loving kindness),
2. Karunā (compassion)
3. Muditā (appreciative joy, sympathetic joy)
4. Upekkhā (equanimity)

Buddha: The title given to one who rediscovers for himself the liberating path of Dharma. The most recent Buddha was born Siddhattha Gotama in India in the sixth century BCE. A well-educated and wealthy young man, he relinquished his family and princely inheritance in the prime of his life to search for true freedom and an end to suffering (Dukkha). After seven years of austerities in the forest, he rediscovered the 'Middle Way' and achieved his goal, becoming a Buddha.

Dāna: Giving, liberality; offering, alms. Specifically, giving four requisites to the monastic order and, more generally, the inclination to give without expecting any

form of repayment from the recipient. Dāna is the first theme in the Buddha's system of gradual training, the first of the ten pāramīs, one of the seven treasures, and the first of the three grounds for meritorious action (see Sīla and Bhāvanā).

Dharma, Skt. Dharma:

1. Event; a phenomenon in and of itself;
2. Mental quality;
3. Doctrine, teaching;
4. Nibbāna.

Also, principles of behaviour that human beings ought to follow so as to fit in with the right, natural order of things; qualities of mind they should develop so as to realize the inherent quality of the mind in and of itself. 'Dharma' is used also to denote any doctrine that teaches such things. Thus, the Dharma of the Buddha denotes both his teachings and the direct experience of *Nibbāna*, the quality at which those teachings are aimed.

Diṭṭhadhammikattha Samavattanika Dharma: The Virtues Conducive to temporal welfare or, which lead to material and economic welfare, are:

1. Being endowed with energy (Uṭṭhāna - Sampadā)
2. Being endowed with vigilance (Ārakkha - Sampadā)
3. Association with good people (Kalyāṇamittatā)
4. Leading a balanced life (Samajīvitā)

Dosa: Aversion; hatred; anger. This is one of three unwholesome roots (mūla) in the mind.

Dukkha: Stress; suffering; pain; distress; discontent; dissatisfaction.

Hiri-ottappā: 'Conscience and concern'; 'moral shame and moral dread.' These twin emotions - the 'guardians of the world' - are associated with all skilful actions.

Hiri is an inner conscience that restrains us from doing deeds that would jeopardize our own self-respect;

Ottappā is a healthy fear of committing unskilful deeds that might bring about harm to others or us.

Iddhipāda: The Four Paths of Accomplishment or Four Bases of Success

1. Chanda: Enthusiasm, will or aspiration.
2. Viriya: Persistence; the effort or the energy which one exerts in a suitable way to accomplish the right view.

3. Citta: Mind, heart, state of consciousness, thoughtfulness in making a conscious effort to think analytically in order to achieve the right view.
4. Vimamsā: the analysis of all information collected through listening to other and reasoning by means of wise attention.

jāti, (Thai) **juti**: birth

Karavasa Dharma: The Virtues of the Householder

1. Honesty
2. Self-discipline
3. Forbearance
4. Generosity

Kalyāṇamittatā: Admirable friend; a mentor or teacher of Dharma.

Karma, Skt. Karma: Intentional acts that result in states of being and birth.

Kāmatanhā: Sensual craving; craving for sensual pleasures.

kāya: Body. Usually refers to the physical body, but sometimes refers to the mental body.

khandha: Heap; group; physical and mental components of the personality and of sensory practice in general. The five bases of clinging (upadāna), physical form (rūpa), feeling (vedāna), perception (saññā), mental fashionings (saṅkhāra), and consciousness (viññāṇa). This is also called 'Five Aggregates of Decay and Death'.

khanti: Patience; forbearance. This is one of the ten perfections (pāramīs).

kilesa: Defilement - Lobha (greed, passion), Dosa (hatred, aversion), and Moha (delusion) in their various forms, which include such things as greed, malevolence, anger, rancour, hypocrisy, arrogance, envy, miserliness, dishonesty, boastfulness, obstinacy, violence, pride, conceit, intoxication and complacency. A Kilesa is a cause of suffering.

Kusala: Wholesome, skilful, good, meritorious. An action characterized by this moral quality (Kusala-Karma) is bound to result (eventually) in happiness and a favourable outcome. Actions characterized by its opposite path (Akusala-Karma) lead to sorrow.

Kusala Dharma Path (Ten wholesome actions):

1. Abstaining from the destruction of life, one cultivates love, kindness and compassion, working for the welfare of all beings.
2. Abstaining from taking what is not given; one cultivates respect for others' property rights and earns a livelihood through fair means.

3. Abstaining from sexual misconduct, one practices self-restraint and observes good morals.
4. Abstaining from false speech, one adheres to truth and is honest and trustworthy.
5. Abstaining from malicious speech, one endeavours to reconcile people and to promote harmony among community members.
6. Abstaining from harsh language, one practices pleasant and courteous speech.
7. Abstaining from frivolous speech, one speaks only when it is useful, reasonable, and appropriate to the listener, time and purpose.
8. Abstaining from covetous thoughts, one practices generosity and altruism
9. Abstaining from ill will, one cultivates goodwill and kind thoughts toward all beings, wishing them freedom from fear and suffering.
10. Abstaining from false views, one develops right understanding and right conviction in the law of Karma, believing in the fruits of wholesome and unwholesome actions.

Lokiya: mundane, worldly.

Lokiya Pañña: can be developed via learning the different Arts and Sciences, listening to the Dharma, associating with the wise, engaging in profitable conversation, discussion and debates, reading widely and travelling everywhere.

Lobha: Greed; passion; unskilful desire. This is one of three unwholesome roots (mūla) in the mind.

Loka-Dharma: Affairs or phenomena of the world. The standard list gives eight: gain and lose, fame and disrepute, misery and happiness, praise and blame, as called 'Loka-Dharma 8' or 'Eight worldly vicissitudes'.

Lokuttara: Transcendent; supramundane.

Lokuttara Paññā develops at the four stages of sainthood. This paññā cannot develop via reading Tipitaka. It only develops via Bhāvanāmayā paññā (wisdom based on mental development) or Dharma paññā (wisdom based on Dharma practice).

majjhima: Middle; appropriate; just right.

moha: Delusion; ignorance (avijjā). It is one of three unwholesome roots (mūla) in the mind.

nibbāna, Skt. nirvāṇa: Liberation; literally the ‘unbinding’ of the mind from the mental effluents, defilements, and the round of rebirth, and from all that can be described or defined. As this term also denotes the extinguishing of a fire, it carries the connotations of stilling, cooling, and peace. Hindrances to concentration are sensual desire, ill will, sloth & drowsiness, restlessness & anxiety and uncertainty.

Pāli: The canon of texts preserved by the Theravāda school and, by extension, the language in which those texts are composed.

paññā: Discernment; insight; wisdom; intelligence; common sense; ingenuity. This is one of the ten perfections (pāramīs).

pāramī, Skt. pāramīta: Perfection of the character. A group of ten qualities developed over many lifetimes, which appear as a group in the Pāli canon only in the Jātaka (Birth Stories) and (ariyapitaka): generosity (Dāna), virtue (Sīla), renunciation (nekkhamma), discernment (paññā), energy/persistence (viriya), patience/forbearance (khanti), truthfulness (sacca), determination (adhitthana), good will (Mettā) and equanimity (Upekkhā).

Paṭiccasamuppāda: Dependent co-arising; dependent origination. A series of states showing the way the aggregates (khandha) and sense media (āyatana) interact with ignorance (avijjā) and craving (taṇhā) to bring about stress and suffering (Dukkha). As the interactions are complex, there are several different versions of Paṭiccasamuppāda given in the suttas. In the most common one, the map starts with ignorance. In another common one, the map starts with the interrelation between name (Nāma) and form (rūpa) on the one hand, and sensory consciousness (viññāṇa) on the other.

Rājadhamma, the 10: the Ten Virtues of the king, the ruler or the high authority. This Dharma can enduringly bring benefits with peace and order and immensity of delight to all the subjects:

1. Dāna (charity) means to be prepared to sacrifice one's own pleasure for the well-being of the public, such as giving away your own belongings or other things to support or help other persons, included a giving of education and performance of public benefits.
2. Sīla (morality) means to maintain a high moral order. For example, to control oneself on body and mind to be calm and to hold good behaviour as the example of the people.

3. Pariccā (altruism) means to be generous and avoid selfishness. For example, to sacrifice one's pleasure for the public pleasure and peace and order with altruism.
4. Ājjava (honesty) means to be honest and maintain absolute integrity. For example, to perform one's duties with loyalty and sincerity to the people.
5. Maddava (mildness) means to be kind and gentle. For example, to have gentle temperament, without arrogance, and never defaming others.
6. Tapa (self control) means to destroy self passion. For example, to perform duties without indolence.
7. Akkoda (non anger) means to be free from hatred of any kind.
8. Avihimsā (non violence) means to exercise non-violence, and not to persecute the people.
9. Khanti (forbearance) means to practice patience, and tremble for performing public benefits.
10. Avirodhana (uprightness) means to respect public opinion and to promote peace and harmony.

Saddhā: Conviction or faith. Confidence in Buddha gives one the willingness to put the teachings into practice. Conviction becomes unshakeable upon the attainment of stream-entry.

Samādhi: Concentration; the practice of centering the mind in a single sensation or preoccupation.

Samatha: Tranquillity Meditation.

saṅgha: the communities of Buddhist monks and nuns; on the ideal (ariya) level, it also denotes those followers of the Buddha, lay or ordained, who have attained at least stream-entry. Recently, particularly in the West, the term 'sangha' has been popularly adapted to mean the wider sense of 'community of followers on the Buddhist path'.

Satipaṭṭhāna: Foundation of mindfulness; frame of reference - body, feelings, mind, and mental events, viewed in and of themselves as they occur.

Sīla: Virtue, morality. Sīla is the second theme in the gradual training.

sukha: Pleasure; ease; satisfaction. In meditation, it is a mental quality that reaches full maturity upon development.

Sutta, Skt. Sūtra, or Sutta-pitaka: collection of the teachings of the Buddha and his disciples. After the Buddha's death the Sutta were passed down in the Pāli language according to a well-established oral tradition, and were finally committed to written form in Sri Lanka around 100 BCE. More than 10,000 Suttas are collected in the Sutta- Piṭaka, one of the principal bodies of scriptural literature in Theravāda Buddhism. The Pāli Sutta is widely regarded as the earliest record of the Buddha's teachings.

taṇhā: Craving - for sensuality, for becoming, or for not-becoming

Theravāda: The 'Doctrine of the Elders' — the only one of the early schools of Buddhism to have survived into the present; currently the dominant form of Buddhism in Thailand, Sri Lanka, and Burma.

Vedāna: Feeling — pleasure (ease), pain (stress), or neither pleasure nor pain.

Vibhāvataṇhā: Craving for self-annihilation; craving for (or attachment to) sensual pleasures connected with the view of nihilism; craving for non-existence.

Vipassanā: Insight meditation, clear intuitive insight into physical and mental phenomena as they arise and disappear, seeing them for what they actually are — in and of themselves — in terms of the three characteristics and in terms of stress, its origin, its disbanding, and the way leading to its disbanding

Vuddhi-dharma, the 4: the virtues conducive for the development in wisdom.

ABBREVIATION

CSR	: Corporate Social Responsibility
DBA	: Doctor of Business Administration
HR	: Human Resources
HRD	: Human Resources development
HRM	: Human Resources Management
OD	: Organisation Development
T&D	: Training and Development

CHAPTER 1

INTRODUCTION

*“Cease to do evil,
Cultivate that which is good;
Purify the heart.
This is the way of the Awakened Ones”*

Dhammapada: verse 183

1.1 Background of the Study

The topic for this body of research is **“Training and development using Buddhist teachings in Thai organisations”**. The research begins by detailing the background and rationale for the topic of study and the aims and objectives of the research are set out. The conceptual framework used to contextualise the scope of the work is defined. Discussion is also given to the possible benefits to Thai, and other, organisations resulting from the study.

This study originated in July 1997 when the researcher’s native land, Thailand, was severely hit by a financial crisis which swept through the South East Asian region. This financial crash burdened Thailand with substantial national debt owed to the IMF (International Monetary Fund) (Horstmann, 1997; Lauridson, 1998). In the country, many companies had to restructure and downsize to deal with these rapid changes (Siengthai & Bechter 2004).

Many commentaries and explanations have been offered since the catastrophe hit. Some prominent Thais argued that their country should step back from globalisation and materialism and return to its roots as a rural Buddhist society with strong spiritual

and community values (Sheridan, 1998). Some Buddhist guidance suggests that the crisis occurred due to the nation's mistaken focus on objectives such as accumulating possessions and money, while neglecting the well-being of human beings. In other words, the country was absorbed in consumerism (Rowley, 2003). Also Daly (1990), Smith *et al.* (1999), Hamilton (2003), and Saul (2005) as quoted in Abeysuriya, *et al.* (2007), state that capitalism, industrialisation, globalisation and market economics may have been carried too far, with too much emphasis on economic development based on growth in material consumption and not enough attention to social constraints that have resulted in increased poverty. The explanation offered was that wrong thinking and a lack of morality leads to the negative traits (referred to as three poisons) of society: greed (Lobha), hatred (Dosa), and delusion (Moha). These unwholesome developments (morally harmful or injurious conduct) are seen as the main causes of individual and social problems (Dhammavaro, 2001) in Buddhist thought.

Thailand's 8th National Economic and Social Development Plan (1997-2001) came out in the same period and emphasised the Thai HRD (Human Resource Development) ideas of 'Pattana Khon' or personal development (Yamnil, *et al.*, 2008). Phra Bhrama Khunabarana (Payutto, a Thai monk praised as a Buddhist philosopher who is also known as Phra Rajavaramuni or Phra Dhebveti), (1998) illuminated that 'Pattana Khon' in Buddhist terminology required individuals who are able to bring peace and well-being to their community and society. The philosophy called '**Buddhist Development**', for example as His Majesty the King Bhumiphol Adulayadej's Buddhist Economic Style of Living '**Sufficiency Economic Theory**', also emerged at the same time as the main focus in Thailand's 9th National Economic

and Social Development Plan (2002-2006). Many Thai organisations apply Buddhist practises in the hope that they might overcome the financial disaster of 1997 and solve the country's problems since then, (Daniels, 1998) under the rationale that Buddhism is the Thai national religion and recognised as encouraging people in their daily lives. In particular, modern Theravāda, which has stressed the need for flexibility within the context of changing worldwide conditions and some Buddhist teachings, have attempted to modernise society and introduce social reform (Browell, 2000). Additionally the work by Payutto in (1993a and 1993b) has had a profound influence on this research investigation, in that Thai people are born into a Buddhist culture where 'the laws of Karma' teach that people should be pure of mind, be good and show kindness to others.

There are also some declarations by Venerable Buddhādāsa Bhikkhu, Venerable Phra Panyanandha Bhikkhu, Sathianphong Wannapok, a Thai philosopher, and Dr. Prawese Wasi, senior citizen of Thailand, that without ethics in society it would be impossible to generate a healthy economy. Also, Payutto (2005) pointed out that good ethical practises, such as encouraging people to be hard working, generous, practical and to use possessions in the right way for society, are able to help to reduce economic problems.

Thailand's 10th National Economic and Social Development Plan (2007-2011) is built on the 8th and 9th plans, under the belief that the country is using the right policy focusing on the '**human as the centre of development**' since the economy of the country now grows at 5.7% per year continuously (<http://www.nesdb.go.th>, 2008). However, the researcher still wants to investigate how following a Buddhist T&D

approach can facilitate the development of Thai organisations. Questions also arise as to how it can be sustained and made to be worthwhile for individuals, organisations and society. It is the researcher's belief that **'Thai traditions need to be adapted to a modern and more global way of life'** just as Juangtrakul, (2004) who expressed in his DBA thesis that the western theories and Thai culture need to be integrated to create the consistency for Thai modern HRD. The country needs both to modernise and remain guided by Buddhist ethics.

1.2 Rationale of Study

The research is therefore focused on identifying how T&D practises are able to be adapted in order for Thai organisations to achieve their goals. Figure 1.1 offers an illustration of the transformation processes an organisation would be expected to make resulting from Buddhist principles as it will appear in the thesis. The training inputs listed below are essential in order to achieve the consideration of Buddhist teachings and practises, and impact on the processes of Buddhist development programmes by way of Buddhist practise. Resulting in organisations attaining the desirable outputs as shown, and which results in further enhancements of ethics and social responsibility of staff. This sense of transformation is illustrated below:

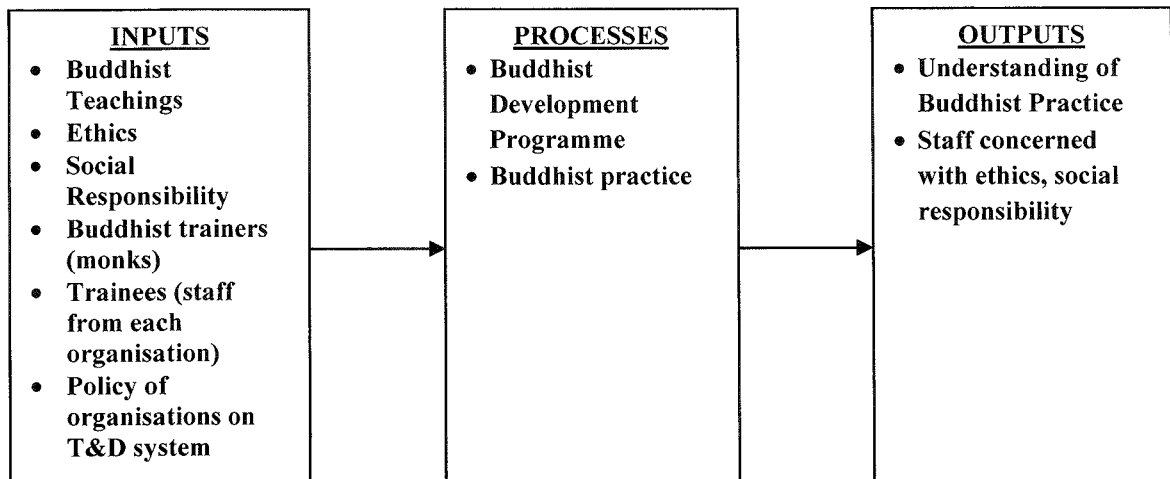


Figure 1.1 Transformation of Organisational Development Resulting From Buddhist Teaching

1.3 Research Conceptual Framework

As indicated in some countries, including the USA as shown in the Gallup Report (1987), religion and spirituality strongly influence behaviour at work. The report gives the idea that most Americans (57%) believe that religion can answer all or most of today's problems. Significantly, the majority (94%) of managers who believe in God or a Universal Spirit accepted that their relationship with God influences their working lives more than any other factor and believe that this is the reason why organisations are successful in business.

For Thai organisations, the researcher considers that the situation is particularly similar to the American case, for the reason that Buddhism is the Thai national religion and is recognised as encouraging people in their daily lives to apply good ethical practises such as working hard, being generous and practical and to use their possessions for the benefit of society. These procedures and practises need to be applied, adapted and combined with other Buddhist ideals and better integrated into

Thai organisations in order for these organisations to be successful. The researcher proposes to combine and adapt Thai traditions to a modern and more global way of life by way of the learning gained in conducting this research as indicated in Figure 1.1.

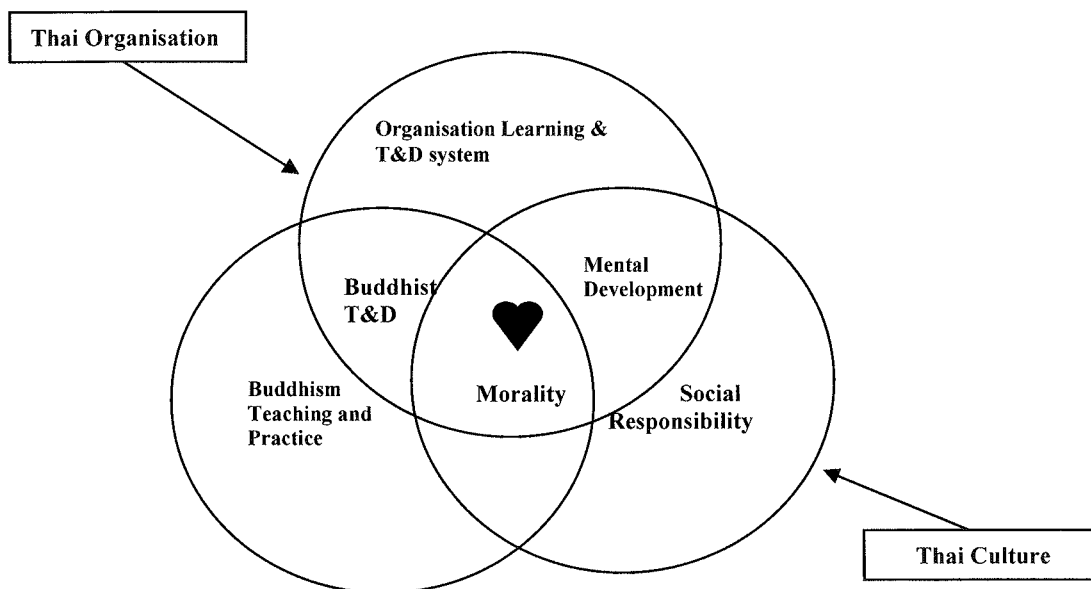


Figure 1.2 Conceptual Framework of the Study

Source: The Author, 2006

Figure 1.2 shows that the thesis studies Thai organisations by focusing on three main areas: the organisation’s learning and T&D system, social responsibility and Buddhist teachings and practises. The thesis is focussed on these three areas since the researcher agrees with the authors referenced in section 1.1, that in Thai HRD they are important and need to be monitored for the development of organisations. The focus of the investigation is located at the centre of the figure, represented by the question mark but also a heart because it is the author’s view, through her experience of T&D based on Buddhism and religious beliefs, that it is the main centre of attention of this thesis study. The three main areas are seen overlapping and are interlinked by areas of mental development, morality and principles of Buddhist T&D. External influences

on these are Thai organisational behaviour, Thai culture and Thai organisational characteristics. These three external factors are also considered as being effective in the decision making of T&D systems. The research considers Buddhist teachings and beliefs as ‘Buddhist T&D’ and social responsibility as ‘Mental Development’ when combined with organisation learning, or the T&D system. Buddhist teaching and belief in the context of social responsibility and organisational ethics are examined as ‘Morality’, whilst the implications of its findings on the design of T&D courses for modern Thai business organisations are also considered. The findings and evaluation of these studies will be presented in chapter 4 following the main body of literature review and research methodology.

The individual or self, organisation, society and others are all relevant in general training and development as shown by the researcher’s learning experiences. Therefore for Buddhist T&D to be successful it has to impinge on four different but interlinked areas, as shown in Figure 1.3.

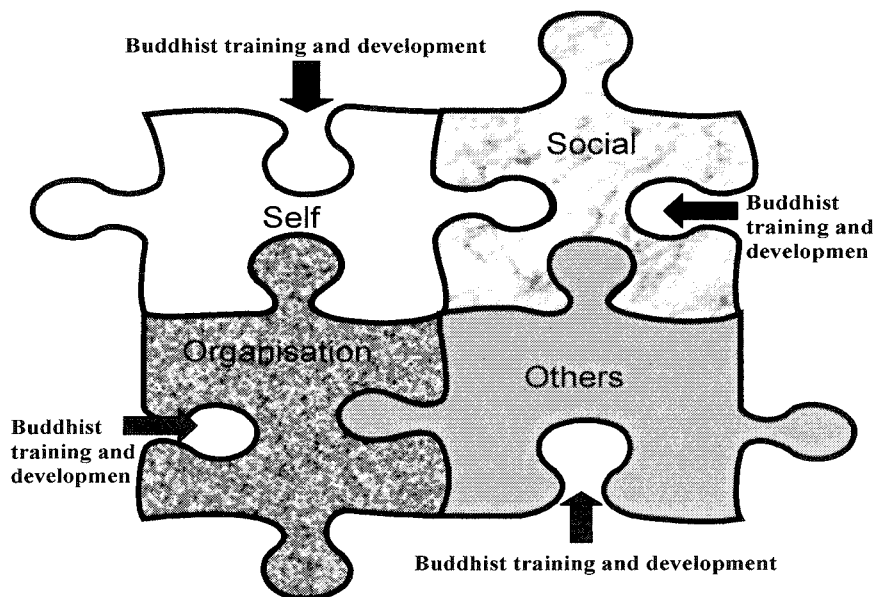


Figure 1.2 Area of Research Study

As a result of this, the areas in which investigation is required are the trainees themselves (self), their organisations (organisation) and their societies (social). The final segment encompasses all other levels of social structure, such as the national level. The outcome of this investigation will be discussed in chapter 4 under the main findings of the research whilst linking them together where discussions and evaluations of the research can be found.

1.4 Research Objectives

This research is conducted with the aim of studying the connection between T&D in Thai organisations and Buddhist teaching by considering ethical and social responsibility. The viewpoint of the study is taken from the modern perspective of Business Administration, in that this brings about the anticipation that this investigation will give rise to a positive impact on people's lives. Also research into these areas of organisational development and T&D may similarly hold significance for all Thai organisations.

The aim will be accomplished through the achievement of **five main objectives**, which provide a structured approach to the research:

1. To study Buddhist Teachings and Practices in a sample of Thai organisations from the point of view of practitioners such as trainers and trainees.
2. To consider Buddhist programme goals and aims in the view of trainers and trainees.
3. To explore that how trainees see Buddhist Training and Development (T&D) as having changed them.

4. To study Buddhist teachings and practices as an empirical piece of research and determine if they are able to create an increased level of moral awareness in terms of
 - Ethics and corporate social responsibility (CSR)
 - Moral development
 - Mind development
 - Job management competency
5. To consider the implication of the findings of this study for the design of T&D in Thai business organisations and to contribute to professional Buddhist T&D practises for any organisation.
6. To evaluate the impact of this study on the present researcher as a trainer, lecturer, and practitioner of T&D.

1.5 Research Questions

Singhapakdi, *et al* (2000) discussed that the ethical intentions of Thai organisations can be enhanced by increasing the perception of the ethical problem and corporate ethical values, as well as promoting moral philosophies regarding religion when dealing with problematic situations. This then provides the overriding question of the research: **How to take Buddhism, Thailand's national religion, and apply it successfully to the HRD and T&D of Thai organisations?** The 11 research questions (RQ) are designed based on the above research objectives (RO).

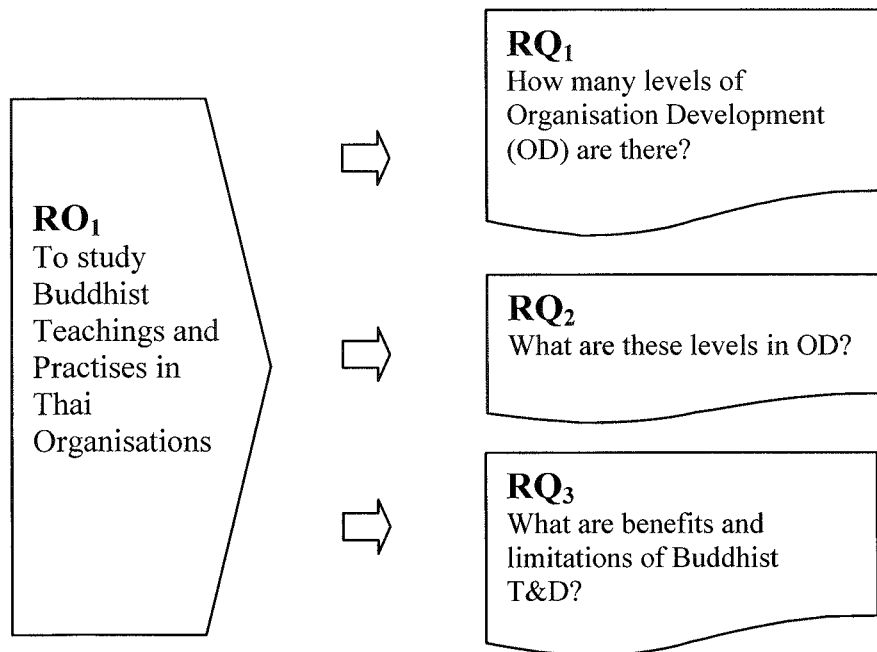


Figure 1.3 Research Questions based on Research Main Objective 1 (RO1)

There are three research questions which investigate support for the research objective (RO1) and study Buddhist teachings and practises in Thai organisations, these are: How many levels of organisation development (OD) are there in Thai organisations? What are those levels in OD? And what are the benefits and limitations of Buddhist T&D in Thai organisation? Next we will move on to the research questions behind RO2.

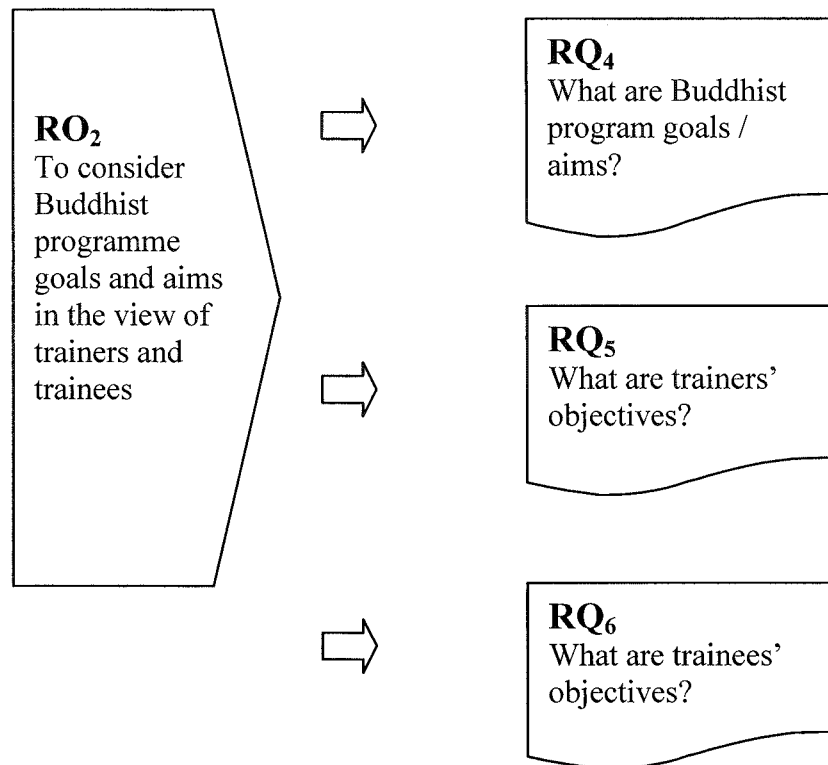


Figure 1.4 Research Questions based on Research Main Objective 2 (RO2)

There are another three research questions which support the examination of research objective (RO2) and desire to consider Buddhist programme goals and aims in the view of trainers and trainees.

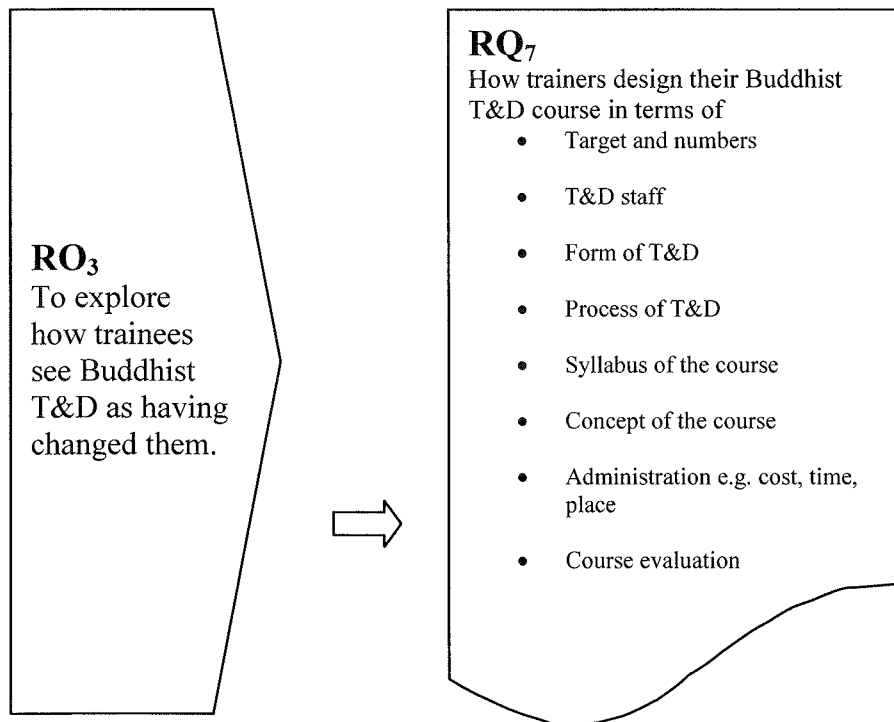


Figure 1.5 Research Questions based on Research Main Objective 3 (RO 3)

To study research objective (RO3), this research used RQ7 to investigate the transformations of T&D in 8 areas, such as the form and process of the T&D.

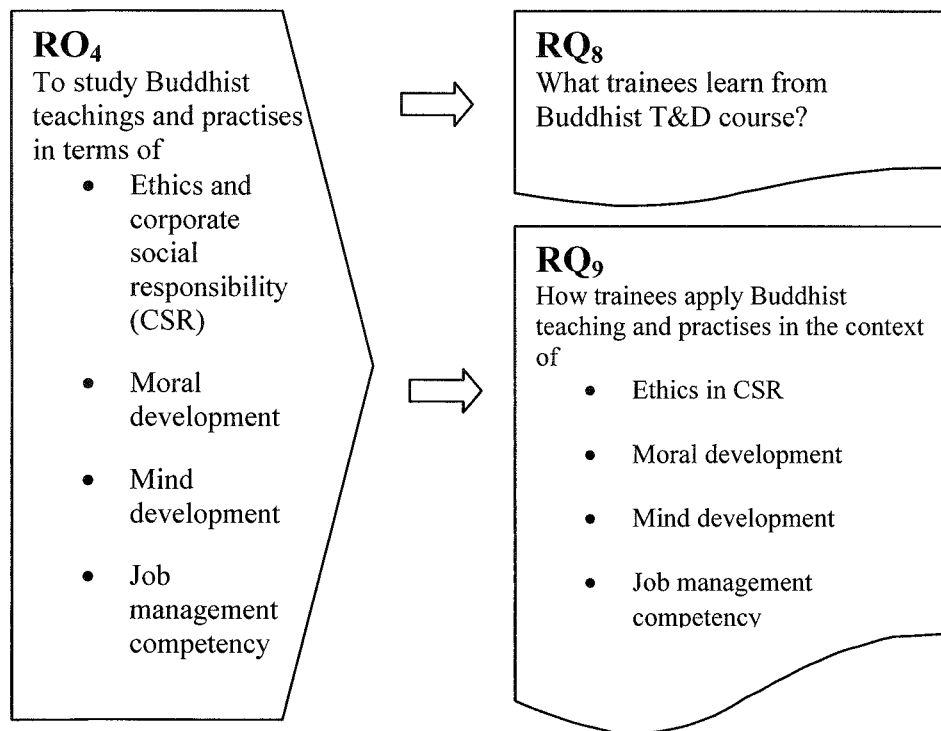


Figure 1.6 Research Questions based on Research Main Objective 4 (RO 4)

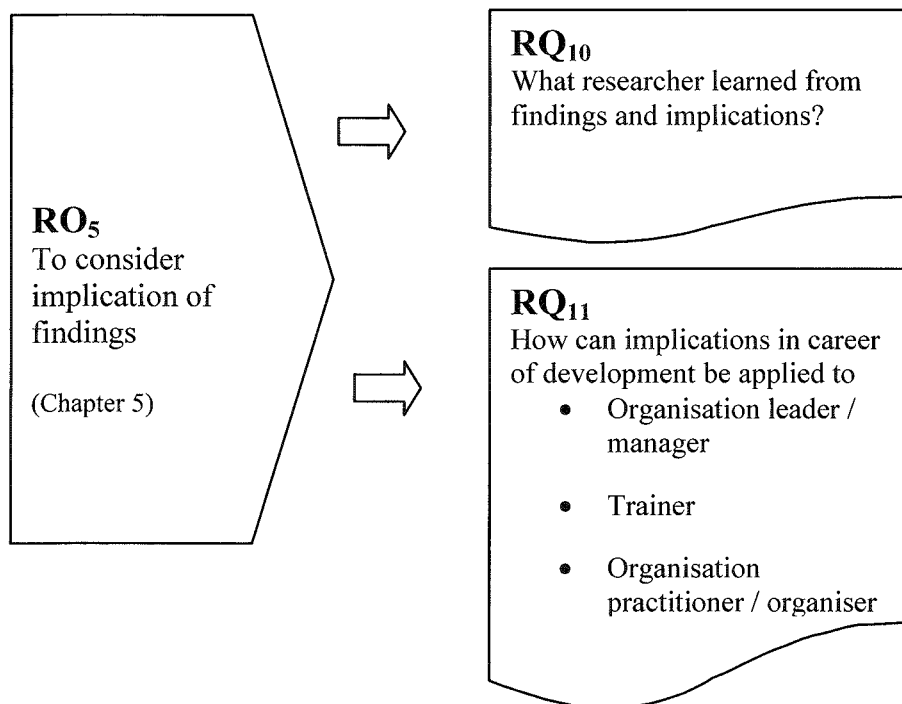


Figure 1.7 Research Questions based on Research Main Objective 5 (RO5)

The study considers all types of participants in the training who have a role in the design of T&D in organisations such as trainers, trainees and organisers or

organisations themselves. For a clearer picture of the areas which the research questions investigate, they are listed again in chapter 5.

1.6 The Value of Research

In Thailand there exists limited research regarding T&D in Thai organisations; by contrast there is some research about Buddhism. However, there are few pieces of work linking the two fields. Furthermore, while there has been considerable interest in spirituality in the western workplace, the author agrees with Yamnill, *et al* (2008), that there is still little literature that focuses on HRD within religion.

1.6.1 Where is the Gap of Knowledge that is addressed by this Thesis

Books on Buddhism in Thailand are mainly written by the monks, for example, Buddhist ethic and moral practises books by Venerable Phra Bhrama Khunabarana (Payutto), a Thai Buddhist philosopher. '*Handbook for Mankind*' by Venerable Buddhadāsa Bhikkhu and some meditation books collected from Dharma talk of Venerable Ajaan Chah. Other books on Buddha core teaching and Buddhist ethical texts are by laypersons such as Chanchamnong, Harvey, Kusalasaya, Plamintr, Sivaraksa and Wasi. For the case of ethics and morality, there is only Singhapakdi (1994) & (1995) that discuss ethical decision making in Thailand. About human resource development, Browell (2000), Rowley (2003), Lawler & Atminyanandana (2003) and Siengthai & Betcher (2004) wrote about HRM in Thailand in general. There are only a few pieces of research in the last 20 years which combine Buddhism, ethics and HRD together. The researcher found only Siengthai & Vadhanasindhu (1991), Kwanpreuk (1996), Singhapakdi (2000) and recently, Yamnill *et al* (2008). Siengthai & Vadhanasindhu (1991) talked about management in Buddhist society,

while Kwanpreuk (1996) studied about some principles of Buddhism that can be applied in HRM for business organisations. These two pieces of work are closely related to this research; however, Kwanpreuk was published before the financial crisis 1997. In recent times only Yamnill *et al* (2008) have researched about the role of a religious organisation (Wat or temple Panyanantaram, Thailand), but it is just one case study of a temple and from the standpoint of the organiser. The researcher found no piece of work which can fill in the gap that is a study conducted from the point of view of trainers and trainees who use Buddhist teaching and practises.

So this study aims to observe the effect of the application of Buddhist beliefs and practises within Thai HRD and T&D and the impacts it can have on organisations as a whole. In order to identify local professional practise, the researcher examined the staff of Thai organisations in relation to their attitude and beliefs towards Buddhism within their organisations. The researcher has also looked at the ideas of the professional Buddhist trainers and what methods and topics, if any, they are concerned with in relation to organisational training, ethics and social responsibility, especially within business OD.

1.6.2 How the Study Informs Professional Practise in Thai Organisations

The outcomes obtained in this research have possible implications in three areas of Thai organisations: the trainers' professional practise, organisational development and leadership in organisations. These are shown in Table 1.1.

Table 1.1 Possible Outcomes of the Research Results

Trainer professional practise	OD	Leadership
In order to create good quality HRD and T&D systems and process	Thai organisation can apply Buddhist development in to their organisation	Management practitioners can decide whether this kind of use is suitable for themselves and their organisation practise

1.6.3 Latitude of Research

According to Chanchamnong (2003) and Bodhinantha (2004), the adoption of Buddhist teachings into organisational development takes place at three levels: lower, middle and high. It is not expected that the majority of people are able to achieve the highest level of development (Abhidhamma), since this level pertains to those who are free from dependency. However, this research is aimed at observing those understanding at the middle and lower levels. In the middle level people are envisaged to attain an understanding of the true nature and practise of Buddhism, which will gradually reduce their attachment. At the lower level practitioners understand moral cause and effect: that wholesome action brings about good results whilst unwholesome actions lead to unpleasant results.

1.7 Overview of Thesis

The thesis is presented in five chapters, through which the study covers three main areas: learning, HRD and T&D, CSR and ethics, and Buddhist teachings. The first three chapters (chapter 1, 2, 3) try to address the question ‘*what is this thesis about?*’ The second part (chapter 4) tries to answer ‘*what has this research found?*’ and ‘*what do these findings mean?*’ The third part (chapter 5) deals with ‘*how to apply the findings?*’ and the last chapter concludes the overall thesis’ idea.

1.7.1 What is this Thesis about?

Chapter Two offers a review of literature related to theories of Buddhist teaching and development. The chapter provides a background to Buddhist T&D along with Buddhist teachings. Examination is made of how Buddhism is related to Thai culture and the development of Buddhism in Thai organisations, for example the role of the Buddhist trainer and Buddhist principles that can be applied to HRD. Moreover, HRD and OD theory, providing the background knowledge of organisational development with respect to: goals, underlying principles and ethics. Then an overview of the area of employee learning is provided including definitions, theories of learning and learning styles in practise. In addition to learning, this chapter presents a scheme of understanding of T&D. The main focus of this study is placed on the potential benefits from T&D for organisations and individuals, the roles of trainers, training plans, and the transformation of training and training evaluation. Following the T&D scheme as given, CSR, ethical and moral paradigms of development are addressed. It opens with an examination of ethics in business including ethical behaviour, ethical dilemmas, codes of conduct, management and control, ethical climate and corporate culture. Consideration is then given to issues of the awareness of CSR concepts, development, responsiveness, performance and social responsibility in practise. The ethical competency in business and HRM themes and issues are also introduced. In the last part of the chapter, transformations of T&D process are made the central concern.

Chapter Three discusses the approach in terms of research strategy and methodology. It also examines how the research can be applied within this area of study. Then, the research philosophy, paradigm, approach and method of the research

are identified. This chapter also focuses on issues in the management of the research process such as the data collection plan, research design and data analysis.

1.7.2 What has this Research found and what do These Findings Mean?

Chapter Four clarifies the main findings of this research study for individuals and organisations in terms of general ideas for HRD and OD, learning and T&D plans using the Buddhist training principles and how they impact on individual moral, ethical and social responsibilities. An explanation and evaluation of Buddhist T&D is provided in its three stages: input, process and output.

1.7.3 How to apply the Findings

Chapter Five presents proposals as to how the research can contribute to the role of the professional practitioner. This chapter also explains what the researcher has gained from undertaking the research and what they aspire to do in light of it.

Finally, **Chapter Six** summarises the conclusions of the research and discusses possible implications arising from the findings. In addition, limitations of this research and suggestions for further research are also proposed.

CHAPTER 2

BUDDHIST AND HUMAN RESOURCE DEVELOPMENT

LITERATURE REVIEW

Thomas Jefferson: No nation has ever existed or been governed without religion

George Washington: Religion and morality are as essential as prosperity.

2.1 Introduction

To follow the line of exploration of this research provided in 1.3 and 1.4, this thesis was conducted based on: organisation learning and development, Buddhist teaching and practises and CSR. However, this thesis also places the organisational T&D concept within the context of Buddhism and the line of the investigation is to consider how Buddhism goes beyond what traditional T&D can achieve.

This chapter reviews literature on the Theravāda Buddhist ("the Teaching of the Elders", or "the Ancient Teaching", and the oldest surviving Buddhist school) teaching and development theory. The chapter presents the background of Buddhist T&D along with Buddhist teachings. Information of how Theravāda Buddhism is related to Thai culture and the development of Buddhism in Thai organisations, for example the role of Buddhist trainers and some Buddhist principles that can be applied to HRD, is provided. The main teaching of Buddhism focuses on the morality of people and how this will help prepare them to better face moral dilemmas that arise in the business world, in view of the fact that they have already put some thought into how they would handle these challenging situations in the future. The concept of Buddhist teaching and development and how to apply it will be introduced in this

chapter. This Buddhist notion is connected to another two main concepts by way of looking at the theme of ethics and CSR and combining it with the subject matter of HRD and T&D in organisations. Therefore, the research provides some initial background knowledge surrounding the topic of Organisational Development (OD) of staff under the organisational approach context idea. This discussion is broken down to cover the main thinking behind OD, including its goals, underlying principles and ethics. A discussion of employee learning based around definitions of theories of learning and learning styles in practise are provided. It is also necessary to attain an understanding of T&D schemes. This is achieved by focussing on potential benefits obtained through T&D for individuals and organisations, the roles of trainers, training plans, and the transformation of training and training evaluation. As previously stated, this thesis is also concerned with ethics and morals. Accordingly this chapter provides an insight into corporation ethics, morals and social responsibility by looking at awareness of ethics in business, such as ethical behaviour management and control, ethical climate and corporate culture, ethical competency in professionals and business ethics. HRM themes and issues are defined. Then the section moves to CSR concepts, development, responsiveness, performance and social responsibility. Corporation ethics, morals and social responsibility are at the heart of this thesis since the Buddhist teaching style of T&D focuses on that concern.

2.2 What are the Problems of Human Resource Development (HRD) and Buddhism in Thailand?

The causes of the 1997 **Thai financial crisis** were attributed to two areas: lack of transparency and accountability (Campbell 2000; Erickson and Kuruvilla, 2000; Lee, 2002). The report made by the World Bank suggested that such failings in Thailand's public and private sectors were a major cause for the nation's political, economic and social crises, arguing that a system based on the principles of good governance and greater social responsibility would have averted the crisis and succeeded in creating more sustainable and equitable development (Lee,2002:281). Accordingly, Thailand's 8th National Economic and Social Development Plan focussed on HRD to help reform the country and so avert a future crisis. As a result, HRD programmes as moral or spiritual training through meditation for civil servants around Thailand have been set up and still continue to this day (Yamhill, *et al*, 2008). On the one hand, after the economic crisis, companies had to restructure and downsize often resulting in a reduction in the budget for training and development. On the other hand, at the present time, some business organisations in Thailand such as the Oriental Hotel, Charoen Pokaphan (CP) and Jaksu Ratanin Hospital have established their own Buddhist T&D program within their organisations for their employees (www.manageronline.com, 2008). However, in a practical way, Buddhism needs to be practised and not everyone is ready for that. Some organisations still try to avoid this because stakeholders do not fully understand the benefits it can bring. Lawler & Atminyanandana, (2003) commented that within Thai HRD the assessment of the effects of T&D are difficult for three reasons:

1. Each organisation usually has a different human development philosophy.
2. Organisations have different jobs and careers.
3. Different T&D processes, techniques, and languages are used by each organisation.

Nowadays, the development and technology of the modern world has changed the traditional lifestyle of Thai people. Monks are still often seen walking around and children still have to chant or pray every day at school, but, unlike Christians, there is no requirement to go to church every Sunday. Thai people have less concern with Buddhism in life and there is not strict adherence to religion (Yamnil, *et al*, 2008). As Payutto (1990) specified, the problem in Thai Buddhism regarding society and HRD is that people have only superficial knowledge of Buddhism, such as that it involves going to temples or praying for supernatural-like miracles to happen. Also people ignore the application of Buddhist instructions in their daily lives and prefer materialism. As a result, Buddhism has not had a significant impact on Thai society and its human development.

Similarly Piemsomboon (2003) suggests that Buddhists and Thais in general do go to the temple on important days such as birthdays, Buddhist holidays, or when some acquaintances die. They are still Buddhist but do not take many opportunities to go to the temple to learn about Buddhism. Moreover, while being Buddhist, Thais still do not necessarily understand Buddhism well. This may be why the country has considerable problems in consumerism, corruption and crime, as well-known monks as Venerable Buddhādāsa Bhikkhu, Payannanta Bhikkhu and Venerable Phra Bhrama Khunabarana (Payutto) have suggested.

2.3 How Buddhism can serve Thai HRD

Buddhism is expressed in every aspect of Thai daily life. From birth to death, Buddhism is represented in religious ceremonies, as it is believed to bring happiness to life. For instance, it is included at birthdays, marriages, funerals, moving house, opening of business offices and also the buying of new vehicles (Chadchaidee, 1994). In reality, Theravāda Buddhism plays a very important role in the daily life of Thai people (Harvey, 2000: 194). Indeed, to the Thai nation as a whole, Buddhism has been the mainspring from which its culture and philosophy, its art and literature, its ethics and morality and many of its folkways and festivals have flowed.

2.3.1 Attribute of Buddhist T&D

The Prince Siddhartha Gotama Buddha, who lived and taught in India 2500 years ago, is respected as one of the great philosophers of the world. He left a remarkable teaching called 'Dharma' (teaching and doctrines of Buddha), which was orally transmitted by the religious order, 'Sangha' (the community of the Buddha's disciples), that he founded and personally guided for 45 years by giving many sermons, discussions and talks (Kusalasaya,1983; Kusalasaya,2005). He searched for a way of life leading to freedom from dissatisfaction (Dukkha), and practised Bhāvanā (mental development). The Buddha also experimented with various spiritual practises and forms of meditation before finally attaining enlightenment (Buddha Dharma Education Association, 2005). After the Buddha's time, the teaching was carried from India throughout Asia, and even further (Chadchaidee, 1994). As it spread, it was affected by its encounters with local cultures and several schools of Buddhism eventually emerged. Broadly speaking there are two primary schools: **Mahāyana** (which sees the Buddha himself as the ideal towards which one should

aim one's spiritual aspirations) and **Theravāda** (the oldest surviving Buddhist school, focussed on "the Ancient Teaching"). The former is more prevalent in China, Japan, Korea, Vietnam, Taiwan and Tibet while the latter is practised in Sri Lanka, Thailand, Myanmar, Laos, and Cambodia (Association, 2005). This thesis was conducted under the Theravāda school of teaching as the research was based in Thailand and this is the school most generally followed there.

2.3.1.1 Nature and Purpose of Human Resource Development in Buddhism

The term '**development**' commonly represents any learning which is aimed at future requirements rather than present needs. In a business context, it is concerned more with career development than task performance. The focus of development can be on an organisation's future human requirements and on the growth needs of individuals in the place of work (Bramley, 1996b), thus preparing employees to accept change (Armstrong, 2001). Human development is no longer just a luxury but a necessity in the twenty-first century (Ridha, 1998). For American organisations, 'human development' is one feature among four basic factors that affect economic growth and improvement in productivity (American Society for Training and Development, 1996). Similarly, in the study of Western European nations, this development was found to be the most important personnel concern in all the countries covered, even more essential than compensation, industrial relations or productivity management (Hilb, 1992). In Thailand, the concept of 'development' normally focuses on economic and material growth; however, religions usually transform human problems by way of spiritual development (Suwanbubbha, 2003).

In addition, the organisations can move to a more wide-ranging system of management by expressly accepting certain religious-based principles. This Gallup poll on 'faith' and attitudes to religion was conducted in America in co-operation with the Centre for Research on Religion & Urban Civil Society. The reference is used here as a means of developing the notion of 'faith' as underpinned in Thai Buddhist attitudes. The research found that for 72% of people 'faith' gives meaning and purpose to their lives, while for 60% 'faith' is involved in every aspect of their lives. This idea supports the above suggestions as to why Buddhism possibly has a great effect on Thai organisations; especially on an individual level of the trainees' role since Thai Buddhist concern about 'faith'.

There are a number of definitions that identify the meaning of Buddhism in this world but it can summarised as the teaching that proposes to develop humankind through purity (by means of **morality**), calmness (by means of **concentration**) and clarity (by means of **wisdom**). It is a religion for the welfare and happiness of many that helps the world, which people can apply through their ability and free will. Also, it is a religion of reason and practise for self-help and self-reliance for loving kindness and compassion (Kusalasaya, 1983; Chadchaidee, 1994; Kusalasaya, 2005; Association, 2005). Suwanbubbha, (2003:68) also asserted that Buddhism is both a philosophy and practise, so it is one of the world religions that proposes a path free of humanity conflict, violence, social unfairness and environmental disaster through Buddhist beliefs, attitudes and practises. Instead it teaches its followers to have qualities such as moral shame and moral fear, to be endowed with the right faith, morality, learning, generosity and wisdom. Hence, Piemsomboon (2003) suggested that the country crisis

can be solved if Thai people learn more about Buddhism and use it to develop the mind. Similarly to, Payutto (1999:13) stated that

“Human beings can be trained and developed in Buddhism in all walks of life only if they have the intention (cetana) to learn and develop themselves”

2.3.1.2 Buddhist Attitude

Broadly speaking, any religion helps people to live together in harmony and helps the individual to be at peace but that is still an unclear picture of the role of religion. The picture becomes clearer only when we look more deeply to see what outlook religion has on human suffering and how it plans to relieve or remove that suffering (Chamarik, 2000 as quoted in Chanchamnong (2003)). The Buddhist is concerned with the elimination of human suffering. As the explanations of the statements put forward by the Buddha suggest, as described by Payutto (2000), if there was no birth, decay, and death the Buddha would not have arisen in the world and his teaching would not have spread abroad to deal with these things. From this, it was proclaimed that the Buddha arose in the world for the good and happiness of the many, out of compassion for the world and for the benefit, advantage and happiness of humanity. However, the Buddhist teaching will not work if laypersons blindly believe without exercising their own reasoning faculties and without taking on a direct experience of Buddhist practise. This research will investigate how the Buddhist attitude sits within HRD and OD and determine whether or not they complement one another.

Chanchamnong (2003) explains further that Buddhist ideas do not consider material welfare as an end in itself, but recognise the need for certain minimum material conditions favourable to spiritual success. Moreover, he observed that the Buddha did

not take life out of the context of its social, economic and political components. Teachings on ethical, spiritual and philosophical problems are also given. Additionally, there are many references in Buddhist literature to people living normal family lives who successfully practised what the Buddha taught, and thus realised some taste of 'Nibbāna' (the state of being free from both suffering and the cycle of rebirth) (Rahula, 1993; Bodhinyana, 2000; Thitavanno, 2000; Dhammavaro, 2001; Barua, 2003). Nevertheless, it can also be seen that only a small number of Thai people among the new generations know about Buddhist teaching on social and economical matters, as they are living in a world of rapid technological change. Also, some of them think that Buddhism is quite boring and have an image of Buddhist doctrine being interested only in lofty ideas, high morals and philosophical thought, thus ignoring the social and economic welfare of the people. The misconception remains that to follow the Buddha's teachings, one has to retire from life.

Generally, Buddhism teaches all lay people what is conducive to their own **happiness in four ways** (Office, 1996): first, they should be skilled, efficient, earnest and energetic in whatever profession they engage in and know it well. Second, they should protect their income, which they have rightfully earned through hard work. Third, they should have good friends who are faithful, learned, virtuous, liberal and intelligent who will help them along the right path away from evil. Fourth, they should spend reasonably, in proportion to their income, neither too much nor too little. They should not hoard wealth greedily, nor should they be extravagant – in other words, they should live within their means. Similarly, the Buddha taught that a person who leads an ordinary family life has **four kinds of happiness** (Payutto, 1993a). The first is to enjoy economic stability, achieved through righteous means (Atthi-sukha).

The second is by spending that wealth liberally on himself, his family and his friends and relatives, as well as on meritorious deeds (Bhoga-sukha). The third is to be free from debt (Anana-sukha). The fourth happiness is to live a faultless and pure life, without committing evil in thought, word or deed (Anavajja sukha).

In addition, the Buddha expounds the **four virtues conducive to a layperson's happiness in the future**: Saddhā, Sīla, Cāga or Dāna and Paññā. These terms mean that one should have faith and confidence in moral, spiritual and intellectual values. One should abstain from destroying and harming life, from stealing and cheating, from disloyalty, from lying, and from intoxicating drinks and drugs. One should practise charity and generosity, without attachment to, or craving for, wealth. Also, wisdom will lead to the complete cessation of suffering and, finally, to realising Nibbāna.

2.3.1.3 Types of Buddhist development

In theory there are four kinds of development in Buddhism, starting from **physical development (Kāya Bhāvanā)** or development of the body. This enables man to obtain the basic needs of life and benefit the natural environment which can bring about quality both in work and the well-being of an organisation. Secondly, the **behaviour or moral development (Sīla Bhāvanā)** is the development of good, friendly relationships with others, organisations, communities, societies and social environments. Buddhist trainees believe that this development reduces conflict between colleagues. This development is taught through Buddhist teaching and principles as 'moral development'

Thirdly, **mental or emotional development (Citta Bhāvanā)** involves internal qualities such as love, compassion, sympathetic joy, equanimity, mindfulness, concentration, and mental health. The practise of meditation enables one to possess mental qualities and purify the mind of all defilement, as well as combating emotional and mental illness. It is assumed that this development can help an organisation to reduce the stress and anger of employees as described in 4.9 Buddhist T&D for Job Competenc. Mental development in the Thai Buddhist training course research study is concerned with the calming of the mind and the freeing from stress. To aid this, sessions of meditation are carried out, meaning that the location of the course must lend itself to a relaxed state by being clean and natural (free from distraction). Counselling groups headed by monks and nuns, as well as religious advisors and university professors, are also used to help relieve participants from mental suffering.

Finally, **wisdom or intellectual development (Paññā Bhāvanā)** involves the development of the intellect through knowledge and wisdom. It includes high capacity perception and learning, free thinking and judgment. For Buddhism, the highest form of this can be achieved by practicing insight meditation. At a lower level and as seen in the research interviews, this kind of development is taught through the use of books, magazines, and training documents, PowerPoint and over-head projectors, tapes and videos. The educational material concerns the life development of Thai lay people and supports the intellectual development of learners and observers. More explanation on how to develop this kind of intellectual development will be included in 4.9.2

Generally, Buddhist ethics focus on human actions by motivating a person to be good in mental, physical and verbal actions. Human beings have to control their own thoughts, behaviour and speech in order to not harm themselves and any other living beings. In the meantime, correct behaviour should be realised within different social situations, for example with family, friends and work colleagues. The observance of such virtue plays a great role in improving individuals and human society as a whole.

2.3.2 Buddhism related to Thai Culture

Thailand is a country where the King is constitutionally set to be a Buddhist and the upholder of the Faith. Ever since the Sukhothai, the period of the first kingdom of Thailand (1238-1438), Buddhism has been recognised as the state's religion and a fundamental influence on Thai society and culture (Chadchaidee, 1994). Buddhism has established itself in Thailand over the centuries, and has enriched the lives of the Thai people in all aspects of life as Thailand is called 'The Land of Yellow Robes' by foreigners (Kusalasaya, 1983). The two reasons for this name are the many Buddhist temples with their characteristic architecture, and the sight of yellow-clad Buddhist monks and novices seen in great numbers everywhere, especially during early morning when they go out for alms (Kusalasaya, 1983).

Obviously, there are some Thai cultural styles that derive from Buddhist teaching in the HRM practises and general attitudes of Thai people. Komin (1990) stated that Thai cultural and spiritual dimensions are more or less derived from Buddhism. Those Thai values are being nice, kind, caring, considerate and polite. Additionally, Thai cultural norms that are now well recognised and include; 'kreng jai' (respect or consideration of other's feelings); 'bunkum' (reciprocity of goodness; exchange of

favours); ‘jai yen yen’ (take it easy); ‘mai pen rai’ (never mind); and ‘nam-jai’ (being thoughtful, generous and kind) (Siengthai & Vadhanasindhu, 1991).

Buddhism clearly states that poverty is a root cause of the immorality and crime such as, theft, lying, violence, hatred and cruelty, that occur in present society (Wasi, 2003 and Payutto, 2005). Due to this, the Buddha advised lay people on how important it is to improve their own economic conditions though in a moral way. King Bhumibhol Adulayadej (King Rama IX) of Thailand tries to convince Thai people to concern themselves more about this and has advocated for the past three decades that the ‘sufficiency economic system’ based on the Buddhist theory ‘The Middle Way’ should be adopted in the country. He believes that it is a key to fighting poverty, coping with economic risk and promoting corporate social responsibility (<http://www.thaiembdc.org/AboutTh/econ/default.aspx>, 2008). As mentioned earlier in the introduction chapter this theory is the main focus in Thailand’s 9th National Economic and Social Development Plan (2002-2006), aimed at bringing back the 5.7% growth of the country. The philosophy of sufficiency economy includes three elements: moderation, reasonableness, and self-awareness and requires two conditions for the philosophy to work: knowledge and virtues.

The Four **Brahmavihāra**: The Four ‘Sublime’ or ‘Divine’ States of Mind is another principle taught in Buddhism, which influences Thai culture (Payutto, 2000, and Siengthai & Becter, 2004). This principle states that people, including those who are the leaders of others, either in the household or in the workplace, should practise the following: Mettā (kindness), Karunā (compassion), Muditā (sharing the joy of success of others), and Upekkhā (letting equanimity go and accepting that it is up to the

other's Karma - when one cannot be of any further help to others, even if one has already tried very hard to do so). Siengthai and Vadhanasindhu (1991) observed that Buddhism is embedded in family values and therefore this must manifest itself in the nature of how people go about their jobs. Positively, these norms are social values emphasising harmonious social relations and consideration for others (Kamoche, 2000:455). However, these influences possibly indirectly contribute to some negative norms to society, such as 'bunkum' which means an exchange of favours which can lead to corruption in the organisation. Also the 'mai pen rai' or never mind, can lead to laziness, like leaving tasks that have to be done till later.

2.3.3 The Role of Thai Monks in Buddhist T&D

When the Buddha convened his first group of sixty disciples, before sending them on missionary work, he instructed them to go separately on a journey for the gain of the many, for the happiness of the many, and to help the world. Also the Buddha advised his disciples to serve society in an appropriate way, which is not contradictory to monastic rules or the status of the monk. To put the teaching into practise, to make oneself an exemplar, and to teach people are the main functions of Buddhist monks (Kesaradhammo 2003). In the event of disasters, monks will extend helping hands to people as much as possible. To serve society in charity or other social work is also allowed, providing it does as Kesaradhammo (2003) described. Venerable Luangta Mahā Boowa Yanasampanno is an example of Thai monk who served society after the financial crash burdened Thailand by travelling around the country to give Dharma talks (public speeches or discussions about Buddhism) and gather donations from Thai Buddhists to help the Thai government to assist the payment of the debt owed to the IMF back. This project gathered around £170,000 (Sheridan, 1998)

Also, Buddhist monks have another two important aspects. First, the Buddhist monk helps laymen to overcome greed, hatred and a lack of awareness or, more succinctly, all forms of craving that cause the endless suffering in the cycle of births and deaths known as 'Samsāra'. Second, while providing the above spiritual service the Buddhist monk is also expected to help human beings with some aspects of their material problems. In the economic, social, educational, cultural and political areas, this help and direction is preferred and valued (Ariyaratne, 1980). The Santi Asoke is movement of monks and laymen living in communities in a simple way of life and following a moderate Theravāda forest-dwelling tradition - a movement which is critical of what it sees as the lack of discipline of the Thai sangha, immorality in Thai society, and corruption in government. Its founder the monk, Bodhiraksa's explained in Heikkila-Horn (1996) that he wishes to teach people to work hard, to be honest and not to be wasteful. He maintains that people should learn to work to their full capacity, so that they will have enough for themselves, and then there will be no need to steal, and that they can share their surplus with others and even generate funds for the temples. Phra Raj Dharma Nitetch (Phra Phayom Kalayano) is another example of a well-known Thai development abbot who created about 14 projects in his Suankaew, Nonthaburi temple to give assistance to all Thai people affected by the 1997 disaster. The projects included: an orphan nursery, an elderly people's home, poor people's supermarket and energy saving project (<http://www.dhammathai.org/watthai/central/watsuankaew.php>, 2008).

At present, various T&D systems in Thailand follow the teachings of the Buddha, and in doing so ask monks to be their keynote speakers or at least have some involvement in lecturing (<http://www.src.ac.th>, 2008 and <http://www.lanna.mbu.ac.th>, 2008). Thus,

the thesis investigates the monk trainer opinion within T&D. To assure the validity of the answer, the research is not limited only to monks in Thailand. Some conduct their development courses abroad and their trainees are foreigners who are not Buddhist. Also, out of concern about the reliability of research, this research is also conducted among Thai trainees from other religions as well among Buddhist trainees.

Thai government officials allowed male Buddhists over 20 years old to be ordained as Buddhist monks temporarily and go on leave with full pay for a period of four months in order to serve in the monkhood. The idea is to facilitate young men in gaining knowledge of Buddhism and, by doing so, become good citizens. Life as a monk gives them practical experience of what an ideal Buddhist life should be (Kusalasaya, 1983). To organise monks and temples, the Thai Government has a Department of Religious Affairs, which is responsible for the welfare of monks and the upholding of Buddhism, and grants an annual subsidy to the Sangha. Monks who excel are offered a title by the king according to their ability and they are also given some financial support by the government (Bodhinnantha, 2004). Thai Buddhist monks are highly venerated for their chaste life, self-restraint, social benevolence and knowledge of spiritual practise (Chadchaidee, 1994). However, Payutto (1990) observed that some monks are not following Buddhism teaching closely, and this is an additional problem within Thai HRD.

2.3.4 The Role of Thai Monasteries in Buddhism T&D

The 30,000 Buddhist monasteries (traditional Wat, temple) across Thailand have played a key role in Thai society as centres for communities and of social welfare since ancient times. Meanwhile, temples also serve as places of knowledge, where teaching about culture, morals and traditional practises takes place. They are both spiritual and educational centres (Wasi, 2003). In addition to carrying out the obvious religious activities, temples serve the community as recreation centres, dispensaries, schools where men can enjoy the benefits of education, homes for the elderly and penniless, village clocks, rest-houses, news agencies and information centres (Harvey, 2000:194)

Accordingly, many Thai organisations, such as companies and universities, send their executives for Buddhist orientated T&D at temples. This is because they believe that Buddhist philosophy is a simple and moderate route to tolerance and peace. Moreover, as Payutto (1998) cited in Yamnill, *et al* (2008: 229) states, morality is still inextricably connected with religion. Therefore, the T&D of good human beings ‘Pattana Khon’ (*Pattana = develop and Khon = human as person*) is a part of the responsibility of religious institutions. For example, the Virtue Adult Worker Camp of Wat Panyanantaram trains in ‘honesty’ and development of the quality of work life. However, Payutto (1990) observed that most Buddhist Thai temples still do not effectively attract people, especially the young generation, to practise Buddhism or to have faith in it. This is another part of the problem in Buddhist approaches to Thai HRD. The Committee of the Thai Office of National Education Commission (ONEC), which is a part of the Office of Thai Prime Minister, also realised these problems

regarding attendance, and tried to put emphasis on the religious institutions' contribution to education (Yamhill, *et al*, 2008).

Apart from the mainstream religious institutions, the temples in Thailand, there are also another two controversial Buddhist movements: Dhammakaya and Santi Asoke. Both developed from Theravāda Buddhism and were established around 1970 in Bangkok and Central Thailand respectively and gained a large following since 1980 (Heikkila-Horn, 1996).

The Dhammakaya group (founded by a Thai meditation master Phra Mongkol Thepmuni, and primarily represented as a non-profit foundation which aims to create world peace through meditation and inner peace) is well known for its own meditation techniques, clean temple premises and spectacular religious ceremonies. Dhammakaya now has Kalyānamittatā (good friends) centres in 58 provinces in Thailand and abroad and also has a huge meditation hall which can accommodate 100,000 people. The centres were created for people to come and meditate together and receive some lectures to guide them on the meditation. The Santi Asoke group is known for its strict lifestyle, morals and vegetarian diet. The concepts of this group are to work harder, consume less and share the rest of what one has with society. The Santi Asoke group see the materialistic progress in the modern world as a dead end. They believe it is only temporary, and also will not change anything in the world. Their beliefs hold that the structure of society can be changed by causing changes in individuals, and that without changing the individual, problems are addressed at the wrong points when trying to change society. They also accept that personal change

can result in a reduction in the human vices of desire, greed, anger and selfishness (Heikkila-Horn, 1996).

Having looked at how Buddhism can contribute to society, the study will now move on to the organisation standpoint and how training and development can develop the organisations in Thailand.

2.4 Organisation Development (OD), Employee Learning and Training and Development (T&D)

Today's challenge is to undertake non-stop self-assessment and planned change to keep up with problems and opportunities in a complex and demanding environment (Schermerhorn, *et al*, 1994; Schermerhorn, *et al*, 2000). In the constantly changing business world everyone needs to keep up to date themselves, and organisations need to be very quick to confront day to day situations. This non-stop self-assessment can help staff to know where weaknesses are and where improvements can be made. Many managers have realised the importance of organisational development (OD), which is a comprehensive approach to planned change, designed to improve the general effectiveness of an organisation. Thus, organisations and their managers must work hard to adapt to the times and to achieve the innovation needed to show a profit (Schermerhorn, *et al*, 1994; Schermerhorn, *et al*, 2000). This section will discuss the relationship between OD and employee learning and relate it to the T&D system of the organisation.

2.4.1 Organisational Development (OD)

Formally defined, **OD** is the use of knowledge from behavioural sciences in a long-term effort to improve an organisation's ability to cope with change in its external environment and to increase its internal problem solving capacities. For that reason, OD is used to improve performance in organisations of all types, sizes and settings (Kilcourse, 1994). OD is not a solution or a definitive treatment for all of the troubles of an organisation's members (Schermerhorn, *et al*, 1994; Schermerhorn, *et al*, 2000). However, OD is relatively well defined and circumscribed in terms of its technologies, theory, and research (Porras & Silvers, 1991 and Cummings & Worley, 2005). OD does offer a systematic approach to planned change in organisations, addressing **two main goals**: process goals and outcome goals. This kind of development focuses on the change process as bottom-up (adviser takes the needs and wishes of the would-be entrepreneur as the starting point, rather than a market opportunity), individual-level phenomenon, e.g. change attitudes as a means to alter behaviour. This research considers three main roles within OD: the trainer who provides the skills and knowledge of T&D, the trainee who attends the course and the organiser who arranges the process. Discussing OD there are three points of concern: goals, levels and ethics of OD.

2.4.1.1 Goals of OD

In support of the above interpretation, the two main goals (process goals and outcome goals) are each used to achieve a different objective; these are shown in Table 2.1

Table 2.1 Goals of OD

Goals	Objectives
Process Goals	Improvements in the way people work together in organisations in such areas as communication and decision making among members.
Outcome Goals	Improvements in how people succeed in organisations through individual and group efforts.

Adapted from: (Schermerhorn, *et al*, 1994; Schermerhorn, *et al*, 2000)

This thesis places the organisation T&D concept within the context of Buddhism in order to investigate how Buddhism moves beyond what traditional approaches set out to achieve and, therefore, the goals of organisational development defined above will be a further part of the research conducted to show how the goals of Buddhism can support the goals of organisational development.

In pursuit of its **goals**, OD intends to help organisations and their members in a variety of ways. Firstly, OD aims to create an open problem-solving environment throughout the organisation and increase formal authority with knowledge and competency. Secondly, OD is designed to shift decision making to ensure that trust and enhanced teamwork amongst individuals and groups are achieved. Moreover, OD is about intensifying the logic of organisation ownership among members and allowing people to enhance their self-direction and self-control over their job (Wilson, 1999). Moreover, Webb (1996) agreed with Schermerhorn, *et al* (1994) that OD is a powerful agent for change in the organisation because it is a design for improving the contributions of individual members in achieving organisational goals. However, it seeks to do so in ways that respect the organisation's members as mature adults who need and deserve high-quality experiences in their working lives

2.4.1.2 Level of Organisational Development

Taking the idea that OD practitioners, as consultants or managers, try to help their group and organisation achieve positive change (Martin, 2005), in discussing the principles underlying organisational development, three levels of organisational behaviour can be distinguished: the individual level, group level, and organisational level. Additional support for these guideline explanations is provided in each of these three factors will be further discussed as part of this research.

Table 2.2 Level of OD

Development Level	OD principles and guidelines
Individual Level	OD is conducted using principles that are a sign of an underlying admiration for people and their abilities. It assumes that individual needs for growth and development are most likely to be satisfied in an encouraging and challenging work atmosphere and that most people are competent in taking responsibility for their own actions and in making helpful contributions to organisation performance.
Group level	OD is guided by principles that are a sign of a confidence that groups can be good for both the community and the organisation. It presumes that groups help their members satisfy their main individual needs and can also be helpful in supporting organisational objectives. As well as this, it assumes that people working in cooperation to meet individual and organisational needs can create successful groups.
Organisation level	OD is directed by principles that show respect for the difficulties of an organisation as an assemblage of co-dependent parts. It supposes that changes in one part of the organisation will have an effect on other parts as well. It also takes for granted that the culture of the organisation will affect the nature and expression of individual feeling and attitudes. At the same time, OD believes that organisations and jobs can be designed to meet the needs of individuals and groups as well as the organisation.

(Adapted from Schermerhorn, *et al* , 2000)

2.4.1.3 Ethics of Organisational Development

The ethical difficulties faced in OD are of high importance, as mentioned by (Schermerhorn, *et al*, 2000), with four matching principles of ethical decision making addressed as guidelines of those ethical dilemmas; as shown in Table 2.3.

Table 2.3 Ethics of OD

Ethical Decision	Guideline on Ethical Difficulties
Actions taken	It is not considered ethical to try to bring about change by engaging in methods in which the OD practitioner is not skilled and/or which the learner does not want to use.
Use of information	It is not considered ethical to use information to influence the learner or to give one individual or group within the whole special advantage over another.
Client dependency	It is not considered ethical to build extended dependence of the learner on the OD practitioner; rather OD should help to encourage clients' self-determination in managing their own self-regeneration and permanent improvement.
Freedom of choice	It is not considered ethical to conduct OD in which the practitioners are not fully trained and do not have a free alternative about original participation and continued taking part in the OD.

(Adapted from Schermerhorn, *et al* , 2000)

As mentioned previously, the ethics of organisational development are very important, and will be used as a line of investigation in this thesis later. However, the study is only conducted under the statement that Buddhism might be able to facilitate the trainees' levels of self-determination and subsequent improvement for both themselves and their organisation. It is also recognised that Buddhist T&D trainees have the right to decide whether or not to apply Buddhist teachings and practises in their working lives.

2.4.2 Employee Learning Model

In the T&D process, employee learning also plays a significant role. Prior to discussing T&D, it is necessary to talk about how the effects of Buddhist training can occur in any country although this research is specific to Thailand, given its Buddhist beliefs and principles

2.4.2.1 Definition of Learning

Learning is a composite of gaining knowledge, understanding, skills and values and to be able to adapt to the environments in which we live. Such adaptation usually, but by no means always, involves some recognisable change in our behaviour. As Gould (2000) considered, the self-consciously learning organisation is a relatively recent phenomenon that builds on a longer sociological tradition of theorisation of the relationship between organisational structure and behaviour. Occurring at the same time as the development of human relations thinking, this was an identification of learning as a specific issue within management development. It is particularly associated with the action learning theories of Revans (1980), which view learning for management experientially and as being achieved through shared problem-solving (Margerison, 1994; Hmelo-Silver, 2004; Tjosvold, 2004). Indeed, within the human service sectors, such as social work and teaching, an interest in reflective learning has become known generally at the same time as the development of the concept of the learning organisation in industry (Gould, 1996). Learning organisation theorists concentrate on the soft rather than the hard measures when looking at organisational development (Jones & Hendry 1992, quoted in Tosey, 1998; 129). However, it is not easy to find a model of learning that satisfies everyone (Cole, 2002).

2.4.2.2 Theories of Learning

The study of how people learn and develop has fascinated humankind from the early Greeks to the present day. Leading thinkers such as Plato, Aristotle, Rousseau, Thorndike and Skinner have all left their mark on the way **learning** is managed in modern organisations. Learning is a compound process of getting knowledge, understanding, skills and values to be applied in the environment (Cole, 2002). Also

the ability to do this depends on four factors. First of all is the innate or inherited characteristic, such as intelligence and personality of the trainee. Second, is the motivation or the promptness to respond to learning opportunities. Third, is the teaching skill of those trying to support the learning. Finally are the circumstances under which learning takes place.

The key success factors of professional T&D in modern perspectives to 'learning at work' call for the learning organisation and approaches to be 'trainee centred', rather than 'organisation centred'. There should be a flexible training programme rather than a fixed timetable of training, in which trainees, in cooperation with trainers, decide how their needs are to be met, instead of a delivery mechanism made compulsory by the organisation. This brings about the challenge for modern theory to find some way of managing the basic conflict between the requirements of organisations for training its employees and the needs of individuals for personal growth and career development. Indeed, modern learning practises representing various styles of T&D in the present day commence with the work of Gagne ((1970) cited in Cole (2002:321)) in figure 2.1, which explains that there are eight different types of learning ranging from the primitive to complex.

Primitive Learning

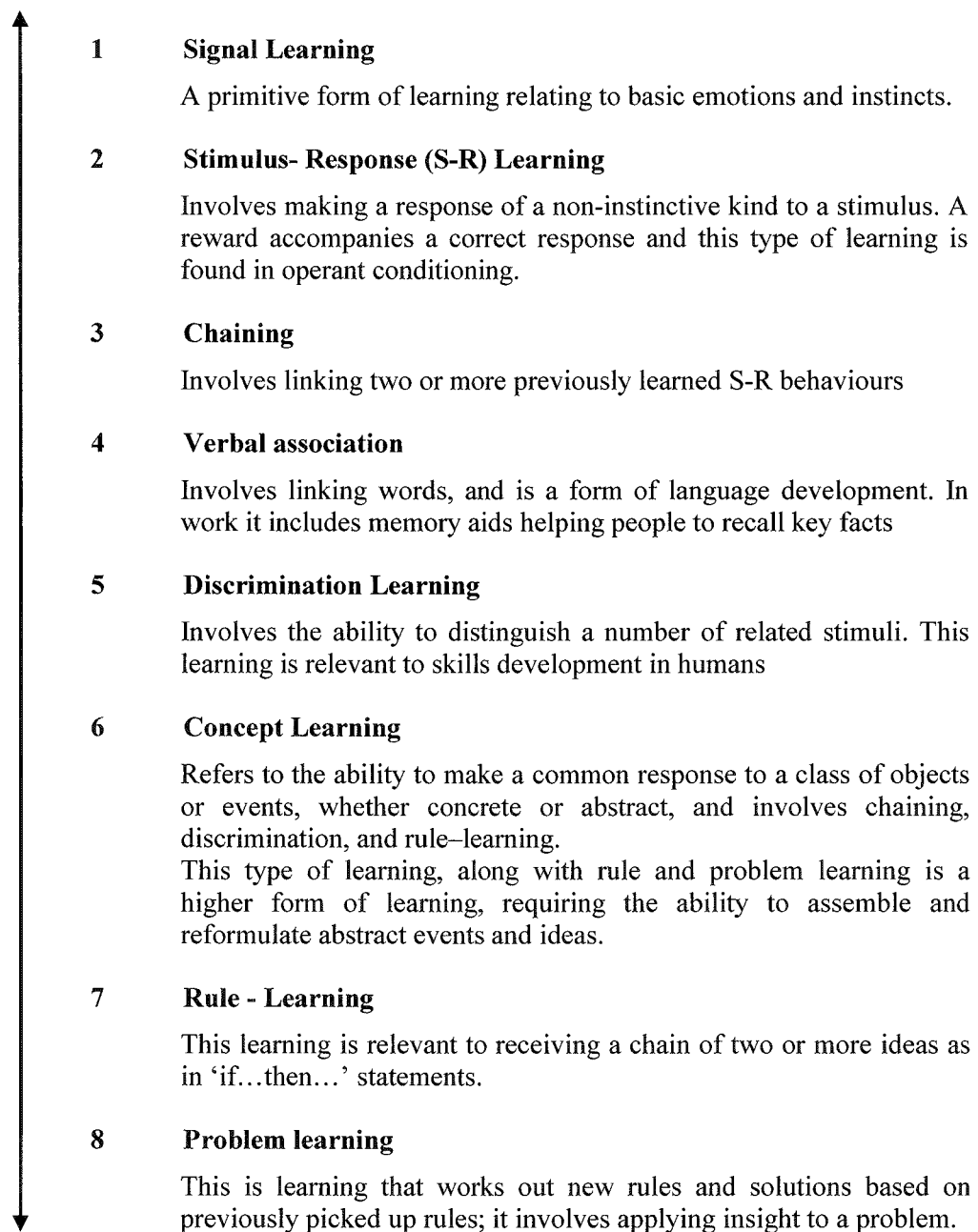


Figure 2.1 Primitive Learning to Complex Learning Style

Gagne's analysis helps to identify the complexity of gaining knowledge, understanding, skills and values, which cannot be effectively achieved if a narrow view of learning theory is adopted.

Another dominant author in learning theory is Rogers ((1979) explained in Cole (2002)), who suggested that human beings have a common potential for learning and that major knowledge transfer takes place when the learning theme is perceived to be significant by the learner. He suggested that learning which involves change in oneself is difficult and defended against. Moreover, learning which appears hostile can best be performed and exploited when external barriers are at a minimum. From this the learner has to contribute constantly to the learning process. Self-initiated learning, involving the whole person emotionally and intellectually, is the most lasting and continual form of learning. Self-determination, creativity and self-reliance are all enhanced when self-criticism and self-evaluation are positive rather than external forms of evaluation. Knowledge of the process of learning is essential in promoting the individual's ability to cope with change. The mission of instructors is to present an environment in which individuals can set their own learning goals. This research is also conducted with an interest in examining the development of self within the 'Buddhist teaching of wisdom'.

One more well-researched investigation is Kolb's (1979) work on the experiential learning cycle combining the characteristics of both classroom and problem-solving types of learning. It is also significant that Kolb's cycle of learning covers both 'inductive' and 'deductive' learning. This research study is looking for 'inductive learning' where the learner experiences an event or stimulus and draws a conclusion from it. For example, rules or guiding principles which are then later applied by the learner. The four stages of the learning cycle encompass: feeling (experiencing), observing, thinking and doing, with the notion that effective learning needs to involve the learner at three different levels: thinking, feeling and doing.

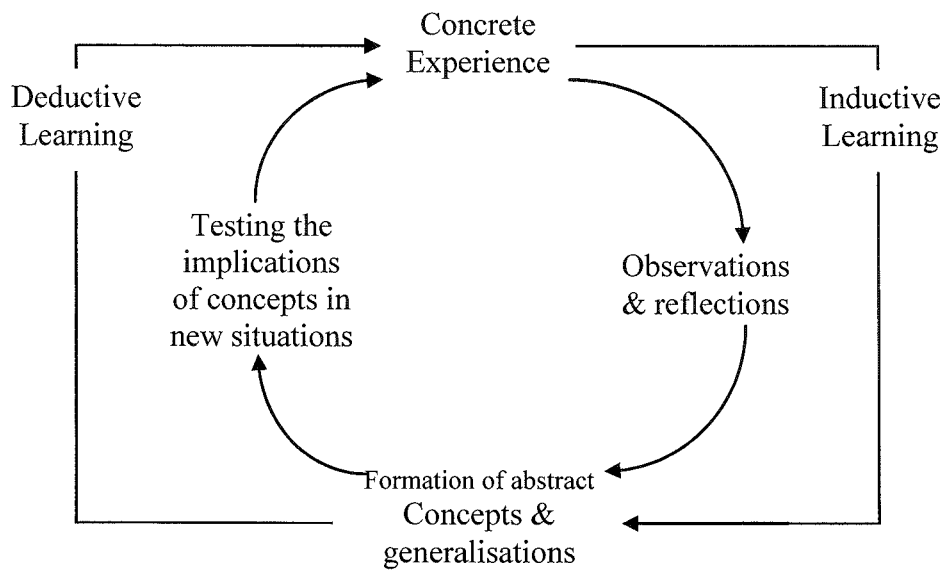


Figure 2.2 Experiential Learning Cycle (Kolb, 1979)

This is the cycle of knowledge gained by experience, observations and reflection, and testing implications of concepts in new situations.

2.4.2.3 Shifting Learning Style into Practise

The transfer of learning or how to employ previous and traditional learning can fall into one of two categories: positive and negative transfer. **Positive transfer** occurs when something learned in the past is helpful in the future. This is in opposition to **negative transfer**, which takes place when something learned previously hinders performance in a new situation. Cole (2002) suggested that the transfer of learning has been found to occur more enthusiastically if we consider several factors. Preparing for new learning in the same manner as used previously thereby simplifies the connection between the old and new. Generalising from basic principles and providing prompts and hints, which subsequently provide opportunities for that practise, should then follow this. Following on from the discussion of learning styles, this section considers how to transfer learning styles from theory into practise and is based on the powerful

approaches to learning developed by Kolb, and later adapted by Honey and Mumford (1982).

<p>ACCOMMODATOR</p> <p>Active Experimentation</p> <p>Involvement & risk taking</p>	<p>DIVERGER</p> <p>Reflective observation</p> <p>Imagination & see thing from various perspectives</p>
<p>CONVERGER</p> <p>Concrete Experience</p> <p>Practical of idea</p>	<p>ASSIMILATOR</p> <p>Abstract Conceptualisation</p> <p>Theoretical thinking with a concern for ideas</p>

Figure 2.3 Dominance Learning Style Divided By Each Quadrant Kolb (1979)

Building on the work of Kolb, Honey and Mumford (1982) identified the following four types of people: **accommodator** (who like to be involved and take risks), **diverger** (who see things from a variety perspective), **converger** (who hold practical non-radical ideas) and **assimilator** (who are quite concerned by theoretical ideas).

Table 2.4 Types of People on Learning Style by Honey and Mumford (1982)

Activists	These are people whose existence is full of new experience. They enjoy challenges and succeeding but become bored with achievement and consolidation
Reflectors	These are considerate, careful people with a low profile in the organisation.
Theorists	These are reasoning thinkers who like a good theory. They have a tendency to be isolated, systematic and balanced
Pragmatists	These people like to put ideas into practise. They are effectively action-oriented.

As shown by figure 2.3, **accommodators** who like involvement and risk taking are similar to the **activist** role in Honey & Mumford's work figure 2.4. Similarly, the **diverger** (who sees things from a variety perspectives) is similar to the reflector, the **converger** (who has practical ideas) close to the **pragmatist**, and **assimilator** and **theorists** are both concerned with theory.

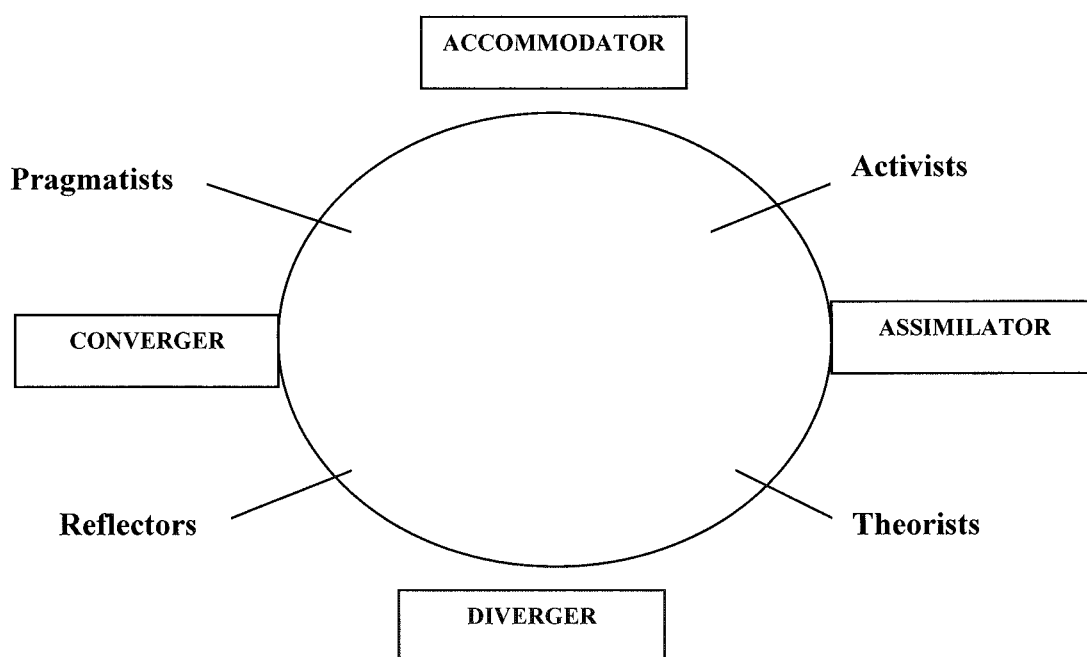


Figure 2.4 Learning Style Kolb (1979) link with Honey and Mumford (1982)

Moreover, Rogers ((1979) cited in Cole (2002)) believes that human beings have a potential for learning and much important learning is received while doing. Learning occurs when the learner contributes fully in the learning process. Self-determination, creativity and self-reliance are all helped when self-criticism and self-evaluation are valued more than external forms of evaluation. Significantly, knowledge about the process of learning as described earlier is essential in helping individuals to cope with change. This supports the idea of Dixon (1998), that organisational learning can be an effective means of reaching such organisational goals. For organisations learning can result in a redefinition of the organisation, as organisational members think together

about the work they are doing. There are numerous ways to assist organisational members in living up to this responsibility. There are communication skills that organisational members can develop to help to frame information in accurate but non-threatening ways. There are conditions or environments that organisational members can set up that make both giving and receiving information more likely. All of these are helped by organisational members viewing this as a mutual responsibility. This thesis still needs to examine how the employee learning model can incorporate and be able to shift to Buddhist learning in daily practise through training and development.

2.4.3 Training and Development (T&D)

The T&D of employees is an issue that has to be faced by every organisation throughout the world (Bramley, 1996; Armstrong, 2001; Hackett, 2003). For example, in the UK, the Investors in People National Standard demonstrate a public commitment from senior management to develop all employees to achieve business objectives. Whilst National Vocational Qualifications (NVQ) are based on industry standards and designed to be flexible routes for both employers and employees to follow as a means of regularly reviewing T&D needs (Poole & Jenkins, 2001). Also, the American Society for Training and Development (ASTD) has explained that the development of HR continues to be important to the well-being of present-day organisations. More than ever, business is investing in training, and most companies realise that a well-trained workforce is the route to good results and the key to its competitiveness (ASTD, 1996). The more organisations seek excellence, the more employees' training and education becomes essential in order to convert this into better organisational performance (Ridha, 1998).

Cummings and Worley (2005) claimed that **management training** is the most common and useful individual intervention used in OD. It can take place as formal training in a classroom setting or as less formal training on-the-job. The goal of this is to improve people's knowledge, skills and effectiveness. Management training is important, in part because managers exert such an imperative influence on the performance and satisfaction of other workers. Thus, improvements in management skills have the ability to make an extended positive impact throughout an organisation. As such, management training is a useful professional development tool.

With the T&D scheme, there are many factors, as will be mentioned in this section, influencing the designing of an effective and efficient T&D package for each organisation.

This research plans to examine Buddhist T&D initiatives required by Thai organisations in the transformation of the input, process and output of the T&D systems in section 2.4.4, and relate this to the characteristics enhancing ethics training effects and the role of monks and monasteries in Buddhist T&D in section 2.3.3 and 2.3.4. It also aims to discuss how this is related to Buddhism teaching of the Four Ariyasaccas (Four Noble Truths) in section 2.7.1.2 to provide a clearer picture of how training should be organised.

2.4.3.1 Factors Influencing Quantity and Quality of T&D

In the present business world, there are many causes that can affect the quality and quantity of T&D in each establishment (Bramley, 1996; Wilson, 1999). These include the degree of change in the internal and external environment. Availability of suitable

skills within the present employees and adaptability of the existing workforce are also related to these qualities and quantities. Other important factors include: the level to which the organisation supports the initiative of internal career development, the commitment of higher management to training as an essential part of economic success, the extent to which the management sees training as an encouragement in work and the knowledge and skills of those responsible for carrying out the training.

Adelsberg and Trolley (1999) believed that in the modern perspective, the organisation of training should be coordinated like a business with five strategies. Firstly, the organisation should link T&D to business strategy. Secondly, the organisation should focus on business issues rather than training content. Training professionals and training organisations often define themselves by the content they offer: supervisory skills, sales training, technical training, and so on. Shifting the focus away from the training content to understanding the issues that face the business can open huge new opportunities for training to deliver value. Thirdly, allowing customer demand to form part of the T&D contributions. This aids in keeping training up to date and in line with emerging demands. Fourthly, clarification of the T&D business mission helps to understand what, where and how employees will achieve the mission through T&D. Finally, organisations should recognise T&D as a strategic goal helping organisations to achieve their stated vision and mission and not simply as an operational function with little or no integration to the wider business environment and key stakeholders.

2.4.3.2 Characteristics which Enhance Training Effects

In western theory, Wells (2001) listed the characteristics associated with enhancing training success. These features are: education, age, and personality.

1. **Education** Education may enhance training success because it increases the likelihood of participation in T&D programmes of many kinds. Employees with higher levels of education are more likely to benefit from development opportunities both on the job and in their own time. Birdi, *et al*, (1997) suggested that these individuals will be more likely to participate in the required and voluntary ethics training offered.
2. **Age** Settings in which younger workers comprise a large percentage of the training pool.
3. **Personality characteristics: conscientiousness, self-efficacy** certain personality characteristics may also be connected with ethical individuals. For example, carefulness, consideration, and emotional stability are known to correlate with honesty. Conscientiousness, or attention to detail, also plays a role in explaining training proficiency (Barrick & Mount, ((1991) cited in Wells (2001)). Conscientious or hard working individuals tend to be more successful, well-organised, and well thought-out. As a result, they are better able to apply what they have learned in training to their job (Martocchio & Judge, ((1997) cited in Wells (2001)). Similarly, self-effective trainees are confident that they can transfer learning to the job, and are more successful in doing so (Cole & Latham, 1997; Martocchio & Judge, 1997; Saks, 1995) cited in Wells (2001)).

In Thailand it seems the above three factors have been mentioned but have yet to become the focus of the training.

In western learning, Wells (2001) discussed **ethical development and HR training**, integrating these two characteristics to enhance training effects. Starting from general ‘cognitive ability’ or overall intelligence continues to emerge as an important factor in determining both training performance and subsequent job performance. For example, it is known that individuals with higher levels of cognitive ability are better at acquiring knowledge during training. These suggest that intelligent trainees derive more benefit from training and this may hold for ethics training as well. Thus, using a test of general intelligence as part of the applicant viewing code of behaviour may increase training efficiency and effectiveness. The second point is prior experience (Wells, 2001). This plays a role in training effectiveness. Moreover, prior negative experience is thought to increase attention and interest, and thus adds to the motivation to learn even before training begins. Similarly, the effects of negative events apply to the ethics-training context. Employees who have witnessed or been the victims of unethical work behaviours may be more open to training than inexperienced or naive trainees.

2.4.3.3 The Role of the Training Plan

Effective T&D requires planning. Its absence will cost the organisation dearly without anything being achieved. The training plan is a systematic statement of training purposes and the means by which they are to be achieved and measured. In addition, there are some issues that those who design training have to be concerned with, particularly in regard to some relevant and effective questions (Cole, 2002). Accordingly, there are seven central roles when designing training plans. A development system, regardless of level or type, always needs to be formulated following these basic questions:

Table 2.2.5 Central Roles of Training Plans

Role of Plan	Task of Training Plan	Guideline Question
Programme Aims	A general declaration about what is the goal of the training. For example, the aim of a programme is to improve supervisors' systematic ability to assign tasks and spend more time on items of main concern	<ul style="list-style-type: none"> • What is needed to achieve these aims?
Target Trainee Groups Target numbers	This is the naming of those for whom the training is intended, for example, supervisors engaged in production training Evaluating likely numbers of staff involved	<ul style="list-style-type: none"> • What are trainees intended to achieve? • Who are the stakeholders?
Programme contents	Complete topics to be included, learning objectives to be accomplished, learning activities to be used and learning methods to be planned.	<ul style="list-style-type: none"> • What is to be achieved in the syllabus? • How should the content be well designed? • To what extent should participants be seeking advice from the character and scope of the programme?
Programme evaluation	Proposals for estimating the qualified success of the training by both objectives achieved and the impact on the organisation's activities.	<ul style="list-style-type: none"> • How should the achievements of the programme be evaluated? • Why is the evaluation being undertaken? • How is information collected and who will have access to it? • How and why will it be analysed and used? • Can the time and resources needed to complete the evaluation be anticipated? • How accurate does the information need to be and if very accurate, how will the error and bias be dealt with?
Administration and costing	Details of timetable for course, time that training staff need to be free from normal duties, location of activities, expenses and costs.	<ul style="list-style-type: none"> • Where and when should the training take place? • When, how often and over what period of time will it takes place?

<p>Training staff</p>	<p>Recognition of staff to be arranged, both specialist trainers and line or departmental staff, as required; also any external speakers to be employed. For example, the off-the-job training sessions will be conducted by the company training staff; on return to their normal duties, supervisors will be recommended by their direct manager. In this the company training officer will be responsible for giving advice as needed to the manager concerned</p>	<ul style="list-style-type: none"> • Who should carry out the training?
<p>Method</p>	<p>Instrument and resource that has to be used</p>	<ul style="list-style-type: none"> • What learning methods should be used? • Is there a pre-design or standard instrument available? • Are the time and resources available to pilot the method?

Source: Adapted from Wilson (1999) and Cole (2002)

Having defined the questions that should be considered with regard to the T&D process, needs assessment and analysis now have to be considered.

2.4.3.4 T&D Needs Assessment and Analysis

Training benefits both individual learners and also their organisations; however this will not succeed without a proper training plan and T&D needs analysis. The T&D of a Buddhist plan might or might not benefit individual and organisations as described, and this will have to be verified by the research.

Goldstein (1986) defined **needs assessment** as an effort to analyse and diagnose the organisation, task and person and decide what training intervention is necessary for that organisation or those people and what is most likely to produce the desired

results. Indeed Anderson (1993) and Roscoe (1995) both emphasise that **needs analysis** is a systematic attempt to identify current and future organisational problems. It is true that problems need to be identified. That is to say, it is assumed that the organisation's needs are based on a problem, although it is usually not well identified or clear. To design the organisation T&D system, the organiser should not overlook the needs assessment and analysis. Another significant indicator to be considered is the transformation system of T&D, which will be explained in section 2.4.4.

2.4.4 Transformation of Input, Process and Output of T&D System

When considering T&D systems in operational management, the resources required, the processes and the expected outcomes are important and linked as shown in Table 2.6.

Table 2.6 Inputs, Process and Outputs of T&D Systems

INPUTS	PROCESS	OUTPUTS
Intentions (goals)	Expressive objectives	Behavioural objectives
Trainees	Learning methods	Skilled employees
Trainers / instructors	Trainer-training interactions	Success in learning
Materials	Group interactions	Job knowledge
Learning aids	Environmental factors	Personal satisfaction

Source: The author (2006)

In the T&D process, organisations have to think about and evaluate the activities in Table 2.6. Starting from the **inputs of T&D**, these represent the goal, who the trainees and instructors are, and what are the materials and learning aids. During the **process**

stage, objectives and learning methods, interactions, and also any environmental factors have to be considered. Finally the **outputs of the process** focus on behavioural objectives and skills of employees. Success in examinations, job knowledge and personal satisfactions are also points of concern at this stage of transformation. Pollit (2002) provided an example to support the three stages of development of T&D system as:

1. A video scenario based on actual events, to reinforce key learning themes. To help candidates to recognise themselves and their own situations.
2. A candidate-learner pack to reinforce the learning from each session, and activity sheets and worksheets for group working.
3. Candidates have to pass both the examination and the assignment to gain a module certificate.

2.4.5 Training Evaluation

Evaluation is directed primarily at identifying the reason for having training and for improving the quality of a T&D program when there have been a number of general complaints about a training program. When there are concerns that the training is not achieving what was intended, the evaluation will start by looking at the effectiveness of the training (Simmonds, 2003). In organisation T&D design, the purpose of evaluation, evaluation tools, area and checklist for evaluation and validity and reliability of evaluation are required. Training evaluation is carried out for a wide range of purposes, which can be categorised generally into eight themes (Bee 1994; Simmonds, 2003):

1. To assess the effectiveness of the overall course, trainer and training methods.
2. To confirm or adjust the options available.
3. To confirm or improve the training strategies chosen, such as to improve the quality of training in terms of the delivery including trainer, methods, length of training, training objectives and contents, and also the level of training.
4. To justify the course showing that the benefits outweigh the costs, whilst in the meantime justifying the role of the training for budget purposes, in cutback situations.
5. To find out the trainee and trainer reactions.
6. To evaluate the achievement of knowledge, skills and attitudes.
7. To assess the trainee's performance in the workplace.
8. To establish whether organisational goals are being met.

These evaluations need to be divided into four different levels as the next section explains.

2.4.5.1 Levels, Area and Checklist of Evaluation

Originally proposed as the Kirkpatrick model (1967), mentioned in Swanson (2001) and Simmonds (2003), this model states that there are four evaluation levels and underlying questions:

Table 2.7 The Kirkpatrick Model

Evaluation Level	Questions
Reaction Level	Were the participants happy with the training?
Learning Level	What did the participants learn from the training?
Behaviour Level	Did the participants change their behaviour on what was learned?
Results Level	Did the behaviour change have a positive effect on the organisation?

Bee and Bee (1994) illustrated similar training evaluation with slight alterations at each level by adopting ideas from the Kirkpatrick model. Those are reaction, immediate, intermediate and ultimate level. The **reaction stage** is used to measure what trainees think or feel about the training, the **immediate level** appraises what was learned from the course. The **intermediate stage** evaluates the effect of the training on job performance and the **ultimate level** measures the effect on organisational performance. In this research this model is applied in a training evaluation survey performed as part of the fieldwork.

Meanwhile, Guskey and Sparks (1991) offered details of what to consider when evaluating staff development under the theoretical framework for the current evaluation professional-development programme. The model outlines the factors that contribute to changes in trainers' instructional practises and behaviours and illustrates how to evaluate the effect on learner performance as a result of professional development. The three main components of the model are 'content of the staff development programme' 'quality of the staff development programme', and 'organisational climate and culture' as explained in .

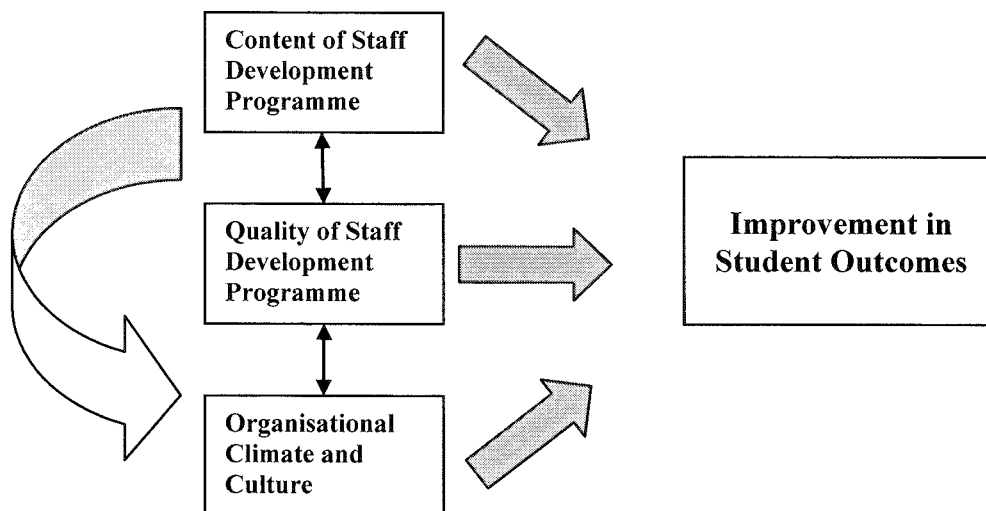


Figure 2.5 Factors in a model for staff development (Guskey & Sparks, 1991).

Some checklists for evaluation that the evaluator should also cover, according to Bee and Bee (1994) are:

1. What is the content of the programme and how will it meet the training objectives?
2. How will the training methods proposed help the trainees achieve the learning objectives?
3. Who will actually deliver the training?
4. What is the knowledge and experience of all staff involved in the development and delivery of the training?
5. What is their reputation inside the organisation?
6. What evaluation methods are to be used?
7. Are they able to meet the timescale?
8. What are the costs of training?

Such content are adapted later in this research study to evaluate a T&D program applying Buddhism. The area of evaluation was checked under the nine factors given in Table 2.8.

Table 2.8 Area of Evaluation under Discussion

Factor	Issue for evaluators
The learning context	<ul style="list-style-type: none"> • What standards of performance are expected of trainees? • How are learners regarded in the organisation?
The organisation	<ul style="list-style-type: none"> • How does the management organisation cope with the learner on short-term developments in different departments? • What issues are brought up by the objective arrangement of the organisation?
The training staff	<ul style="list-style-type: none"> • How well-qualified are the trainers? • Do they have enough experience in supplying training to learners? • What sorts of skills are on hand in the staff set?
Line managers/ supervisors	<ul style="list-style-type: none"> • How admired are they in their training responsibility for learners? • What are their feelings towards such trainees? • How well do they realise a coaching or counselling role?
The trainees	<ul style="list-style-type: none"> • How were they chosen? • What are their individual needs and /or motivations? • What previous learning did they bring to the programme? • What are their learning styles? • How well do they fit in organisation culture (values)?
Programme content and structure	<ul style="list-style-type: none"> • According to what theory was the programme content set? • How suitable were the course aims and objectives? • How well connected was the mixture of elements? • To what scope was theory linked to practise and vice versa? • Were the trainers able to control the character and direction of their own course? • How related was the course content?
Learning methods	<ul style="list-style-type: none"> • What variety of methods was used during the syllabus? • How fitting or helpful were the methods selected? • To what degree did the selection of learning methods take differing learning styles into account? • How much were the training staff and/or line staff concerned with the learning methods selected?
Material used	<ul style="list-style-type: none"> • What contributions were used and what was the starting point for their selection? • How valuable were the handouts to the trainees? • What documents were used to point out individual improvements or other forms of feedback? • What courses of action and practical documents were operating during the programme?
Behaviour changes	<ul style="list-style-type: none"> • What modification has been taken in the development for the trainees? • To what extent have wished for changes become known? • What unexpected changes have occurred? • What methods have been used to evaluate individual evolution during the course/ lessons?

(Adapted from Cole, 2002:373)

In addition, the validity and reliability of evaluation are also aspects of concern in training evaluation.

2.4.5.2 Validity and Reliability in Training Evaluation

There are three key aspects that need to be considered in any evaluation study: internal validity, external validity and reliability of evaluation (Bee & Bee 1994, Cole 2002). First, the **internal validity** of an evaluation study is concerned with how the study measures what we want or are aiming to find out. This usually involves the adequacy and appropriateness of the measuring tools and the instruments used. For example, questionnaires:

1. Are the questions appropriately worded to bring out the information that is required?
2. Does the knowledge test effectively measure the knowledge that has been learned from the training?
3. Does the skill test include all the critical steps and are the measurement scales used appropriate?
4. If work performance is being measured; the correct use of instruments needs to be established.

Second, the **external validity** of an evaluation study is concerned with the extent to which the findings can be applied beyond the group involved in the study. On a wider scale, if a training program has been assessed as effective in one area of the organisation, can the conclusions be generalised to the whole organisation? Equally, if it can be demonstrated that some training programs are effective, does this mean they all are? Third, the **reliability** of an evaluation study is the extent to which the results can be replicated. For instance, if the study is repeated would the results be the same? The evident approach to dealing with this issue is to repeat tests, observations and, also, techniques, for example using the same questions but in different forms and

using multiple observers can be helpful. Validity and reliability in training evaluation will be discussed again in **Programme and Method of Evaluation** as part of section 4.5.8.

2.4.5.3 Presenting and Using Evaluation Results

Bee and Bee (1994) provided an idea of the way to present the results of evaluations, and the six issues the researcher must be aware of in this process. Firstly, the researcher should focus on the objectives of the evaluation. Secondly, regarding the audience, who are they, what information do they need and what will be the impact of the results? Thirdly, the evaluation result should be clear about the strengths and limitations of the study in terms of methodology and the practicalities of data collection and analysis. Fourthly, the evaluation results should be constructive, highlighting areas for improvement rather than areas of limitation. Fifthly, presenting the results in a professional way, as a clear and concise report is required. Finally appropriate timescales need to be agreed at the outset and adhered to in reporting the study outcomes.

In the case of using evaluation results the researcher has to be aware of the impact of the results on those involved and decide on an appropriate strategy for addressing issues and sensitivities. Decisions need to be made about who should see the results and in what form. Also the level of consultation required needs to be considered, with whom and on what, before deciding on what action is to be taken and performing that action as quickly as possible. Finally, feedback needs to be supplied to those that have participated in the study i.e. trainees, trainers and trainees' managers.

This section mainly is a review from western texts because there is still a limited number of papers on Thai training and development issued, as there are only papers on human resource development (HRD) in general that are published in Thai.

2.5 Managing Business Ethical Competency and Buddhist Ethics

A key idea from the 1980s bestselling business book by Peters and Waterman (1982), named In Search of Excellence, was that organisational excellence must be evaluated not only from an economic perspective but also from a moral viewpoint. Discussions of ethics in business have now been popular for several years. Moreover, ethics training programs are popping up across the corporate landscape in many countries. Typically led by internal ethics directors, officers or outside ethics consultants, they are designed for upper and middle management as well as lower-level employees. Since the 1980s, many critics showed that organisations lived in a time of ethical crisis. There were headlines in many countries daily about such things as the after effects of silicon breast implants, overcharging for rental cars and unfair trade performance by large retailers. At the present time (2008) there are some issues about environmental damage and global warming which organisations also need to be concerned with. Ronald E Berenbeim, director for The Conference Board's working group on global business ethics and principles (quoted in Paton, 2006) suggested that:

"With the growing participation of boards in ethics, it is most likely that more high-level executives are responsible for these programmes."

There are two main, general reasons why organisations and communities have to be concerned with ethics (Lantos 1999). First of all, ethical behaviour tends to be profitable in the long term. Secondly, progressive managers realise that unethical actions can not only result in punishment, which can be financially costly in the form

of fines and legal action such as attorney and audit fees or personally costly in the form of imprisonment, but also costly to reputation in the outward appearance of bad publicity for organisations, lower employee morale, employee turnover or difficulty in recruiting top talent, (Thomas *et al*, 2004). For example, under the Hygiene and Safety Act, any UK restaurants or catering department can be closed down and their reputation is at stake if the holder is not concerned with food hygiene.

Present business organisations seem to use a great deal of promotion, some of which may be true. However, over-advertisement is still frequently evident, and section 2.5.2 will elucidate on this based on ethics in business and the Buddhist fourth precept (against lying) in morality. Also the five kinds of wrongful trade (Vaniija) in Buddhist (Aṅguttara Nikāya III 207) are relevant to trade in weapons in human beings, in flesh, like animal meat, in spirits, intoxicants and drugs and in poison. Chapter 4 will discuss this based on ethics in business in the present world. The content of ethics of OD in this section is related to the ethical responsibility of professionals and some Buddhist teaching to which these virtues are related.

2.5.1 Ethical Competency

This section discusses the three ethical competencies; individual ethics, ethical behaviour that can guide an organisation and then the climate and corporate culture that can guide the ethics of employees.

2.5.1.1 Individual Ethical Competency

In real circumstances decision makers have to be able to apply the general principles of ethics and perform according to them. However, in any actual case when a conflict

or a problem of a moral character arises, it is seldom obvious what comprises right or wrong. In those situations decision makers need an intellectual and emotional ability, or tool, which has to function so well that, when used, all aspects of a moral problem may be handled satisfactorily and the right solutions established in each case. In that sense ethical competence is a capacity, a psychological skill, and a way of dealing with ethical problems and conflicts. Kavathatzopoulos (2003) defined ethical competence as:

“The ability of a person, confronts a moral problem to think and take automatic reactions. Instead, the way to systematic and critical thinking must be open, that is, based on the ability to consider all relevant values, principles, interests, feelings, duties, needs and beliefs.”

Accordingly, **ethical competence** sets personal and organisational capabilities. First, it implies a high level of awareness on the part of a person in order to be able to capture ethical situations, expect ethical conflicts before they arise, and be aware of them once they are in effect. For both single decision makers and organisations, this is a matter of being able to realise one’s own responsibility and be capable of intervening in good time before the situation takes a turn for the worse and gets out of control. Secondly, the individual decision maker’s ethical competence needs an ability to treat ethical conflicts in the best possible way for all parties concerned, knowing how to think, how to analyse actual cases, how to make decisions and how to solve moral problems. It is important to be aware of how one is thinking and to be able to control and handle those moral problems. Thirdly, ethical competence also includes the ability to support and consistently pursue ethical processes in the organisation. It is important that everyone in the organisation must be able to deal with moral problems both individually and together. The organisation must have the ability to create ethical rules and regulations, and to formulate and continuously develop ethical

principles and guidelines. Fourthly, ethical competence also involves the ability to articulate oneself clearly and in a realistic manner to be able to argue, motivate and defend one's decisions. This is of the greatest importance when the consequences of a decision can become serious and when decisions may easily be questioned. Finally, ethical competence implies self-confidence and a willingness to carry out difficult decisions. The knowledge that one has the ability to deal with all kinds of ethical problems in a satisfying way creates certainty and safety and reduces stress. Thus, ethical competence is based on certain skills and, therefore, education for ethical competence should focus on skills training and skills achievement. However, individual ethical competency is not always enough in some situations. The manner in which an organisation can facilitate their employees in ethical decision making needs to be considered.

McDonald & Nihof (1999) identified that at the individual level, some organisations provide employees with training programmes to make sure that decision makers have the necessary skills to take the right operational decisions, but not necessarily the right moral choices. Ethical decision making in business should concern ethical behaviour control and of relevance here is the awareness of the three 'unwholesome' roots of Buddhism which are greed (Lobha), hatred (Dosa), and delusion (Moha). In *Aṅguttara Nikāya* IV.283, there are also four pathways to ruin (Abhayamukha) which are: debauchery, drunkenness, gambling and bad company, which individual have to be concerned with. Ethical decision making for the individual in Buddhist teaching is also focussed on the Four Virtues of Good Householder (Karavasa Dharma): honesty, self-discipline, forbearance and generosity. These Buddhist practices will prepare the

learner to understand what ethical or unethical issues are and help prepare the practitioner to choose the correct approach and conduct.

2.5.1.2 Ethical Behaviour Guided by Organisations

Ethical behaviour of Chief Executive Officers (CEO's) was identified as a key quality for CEO's in the USA and Europe (Valenti, 2005). Within the last 20 years, the number of the Board of Directors' members having been involved in issues of ethical compliance has grown from 21% in 1987 to 96% in 2005, based on research into 225 companies worldwide (Paton, 2006). In reality, it is very difficult to predict exactly what ethical dilemmas will occur, but organisations need to produce some guidelines. The idea has led some organisations to publish 'codes of conduct' which help to direct behaviour in such situations. Consequently, more and more organisations are offering ethics-training programmes to help managers analyse their ethical framework and to practise self-discipline when making decisions in difficult circumstances. For example, Johnson & Johnson, Boeing and GTE, Wal-Mart and Tyson Foods all have the objectives of helping employees identify what their organisation recognised as satisfactory business practises, legitimising the consideration of ethics as part of decision making. Thus, **codes of conduct** help to avoid doubt among employees about what is right or wrong, and also to avoid the unpredictability in decision-making, such as that which may be caused by an organisation's reward system that appears to provide incentives for unethical behaviour.

Meanwhile, McDonald and Nihof (1999) believed that norms and values are central for the organisation to determine ethical behaviour. There are four ways that can

shape behaviour: positive reinforcement, negative reinforcement, punishment, or extinction (Robbin & De Cenzo, 2001) as explained in Table 2.9.

Table 2.9 Four Ways to Shape Behaviour in Organisations

Method of Shaping Behaviour	Explanation / Possible conditions
Positive Reinforcement	When a response is followed with something pleasant, such as when a manager praises an employee for a job well done
Negative Reinforcement	Termination of rewarding reaction, such as managers that disapprove of employees taking extended coffee breaks.
Punishment	Punishment disciplines undesirable behaviour, for example, suspending an employee for two days without pay for being drunk at work
Extinction (non-encouragement of negative behaviour)	The reducing of any reinforcement that is maintaining behaviour. When the behaviour is not reinforced, gradually it tends to be extinguished. In meetings, when managers want to discourage employees from asking irrelevant questions they can ignore them.

(Adapted from: Robbin and De Cenzo, 2001)

Both positive and negative reinforcement result in learning. They build up a desired response and increase the chances of its repetition. Both punishment and extinction also result in learning; however, they reduce the occurrence of behaviour. This is significant when examining ethical dilemmas in management, as mentioned in the previous passages. To support these principles, Velasquez ((1998) cited in Morris (2004)) outlined criteria for identifying moral standards to deal with matters that can seriously injure or seriously benefit persons and are based on impartial considerations. These standards are not established or changed by the decisions of particular authoritative bodies and should be preferred to other values including self-interest. Wells (2001) introduces the characteristics associated with enhancing training success; these features are education, age and personality characteristics. This suggests that, when better educated, younger individuals will be more likely to participate in required and voluntary ethics training offerings, along also with those

displaying the personality characteristics of conscientiousness and self-efficacy (Birdi, *et al*, 1997). Ethical dilemmas can be controlled by a code of conduct and some guidelines, such as reinforcement and punishment, to shape behaviour as discussed in this section. In the next section, an explanation on how ethical climate and corporate culture can shape organisations will be presented.

2.5.1.3 Ethical Climate and Corporate Culture

The last two sections have discussed how to influence ethical behaviour in individuals and groups; this section provides a discussion about the ethical climate and culture, which also has an effect on shaping ethics in organisations.

Generally speaking, there is a query that asks, “*Are organisations different in the ethical climate that they set up for their members?*” The answer to this could be ‘yes’ and that it is more and more clear that the ethical tone or climate of an organisation is set from the top. That is, what top managers do, and the culture they create and emphasise, makes a big difference to the way employees take action and in the way the organisation as a whole acts. What is needed in today’s complicated times is for more organisations to prepare themselves to confront any dilemma. Johnson and Johnson executives could be a good example of this ethical framework, as when poisoning occurred in one of their products last ten years they immediately withdrew it from the market without considering the cost consequences.

According to Schermerhorn *et al* (1995), the ethical climate of an organisation is a shared set of understandings about what correct behaviour is and how ethical issues

will be handled. This climate sets decision making at all levels and in all circumstances.

Some of the factors that may be emphasised in different ethical climates of organisations are:

- Personal self-interest
- Company profit
- Operating efficiency
- Individual friendships
- Team interests
- Social responsibility
- Personal morality
- Rules and standard procedures
- Laws and professional codes

From the above lists, the ethical climate of different organisations can put emphasis on different factors. In the Johnson & Johnson Tylenol case, as mentioned earlier, the ethical climate meant doing the right thing because of a sense of social responsibility, despite the consequences in cost. In other organisations perhaps too much concern is shown for operating a successful organisation instead of social considerations when similarly difficult decisions are faced. An alternative approach for analysing the climate for ethical decision-making has been developed by Ferrell and Gresham (1985). This proposes that the immediate determinant of engaging in ethical or unethical behaviour, or action, is one's intention to perform the behaviour. Intention can be influenced by:

1. Individual (employee) factors: knowledge, values, beliefs, attitudes; likewise, one's behavioural beliefs or expectancies that ethical or unethical behaviour leads to certain outcomes.
2. Significant others in the organisational setting, differential association and role set configuration.
3. Opportunities for acting, professional codes, corporate policy and rewards or penalties.

The **ethical climate** has an important influence on the behaviour of individual members and the organisation as a whole. When the ethical climate is comprehensible and affirmative, everyone knows what is expected of him or her when unavoidable ethical quandaries occur. They can then take steps self-confidently; knowing full well that what they do will be supported by the whole organisation. This is how ethics and **corporate culture** are tied together (McDonald & Nihof, 1999; Robbin & De Cenzo, 2001; Hellriegel *et al*, 2001). Thus, corporate culture is seen as equally important to management as organisational strategy and structure. It is the organisation's shared beliefs and values, including the stories, rites, rituals, and symbols that conduct and direct the behaviour of members. Culture can also have a strong effect on daily organisational behaviour and performance. A well-developed culture can be supportive in reacting to both internal and external troubles. Organisations can also diminish the nervous tension of dealing with subcultures among a mixture of work units and subsystems, as well as possible countercultures, which can become the starting place of potentially risky conflicts (McDonald & Nihof, 1999; Robbin & De Cenzo, 2001; Hellriegel *et al*, 2001). Also, it can be suggested that employees that

work for organisations bring their own values into work with them, and thus organisations contain a variety of ethical systems. These include:

1. Personal – personal upbringing, religious and non-religious/political opinions, personality.
2. Professional – such as medical ethics.
3. Organisational cultures.
4. Organisational systems.

Dubinsky and Loken (1989) add that subjective norms, like perception of social influence or pressure placed on the individual to perform or not to perform the behaviour, also contributes. Nanayakkara (1997) concluded that as a result of the sophistication of Asian societies, some unique norms and values such as ‘kreng jai’ have developed which are reflected in the conduct of businesses and the management of organisations, and these norms and values have a close resemblance to some aspects of the Buddhist way of life as practised in many formulations of Buddhism in different parts of Asia. Accordingly, to manage the organisational culture successfully, the foundations must be established in the management of a culture’s observable aspects and in the belief systems that are promoted from the top. The next section will explain how ethics influence professional organisations and the management of the organisation in pursuit of a moral code of practise.

2.5.2 Ethics in Business

Business ethics is the art and discipline of applying ethical principles to examining and solving complex moral dilemmas, and asking *‘What is right or wrong, and good*

or bad' in business transactions (Weiss, 1998; Dienhart 2000)? It is the moral rules that people apply in making decisions, the study of how decisions affect other people, and the nature of the relationships amongst people (Stoner *et al*, 1996). As stated, ethics may be defined as an inquiry into the nature and grounds of morality, where the term morality is taken to mean moral judgements, standards and rules of conduct (Hunt & Vitell, 1986). Ethical behaviour management and ethical responsibility of professionals are the two points of concern in the ethics of business organisations.

2.5.2.1 Ethical Behaviour Management

Ethical Behaviour is an item for concern within business ethics. The ethical behaviour of organisations has received great attention in recent years. Part of this attention has focused on the influence that individual differences might have on ethical behaviour.

Schermerhorn *et al*, (1994) defined ethical behaviour as:

“behaviour that is ethically accepted as ‘good’ and ‘right’ as opposed to what is ‘bad’ and ‘wrong’ in a particular social situation. Managerial ethics are standards and principles that lead the actions and decisions of managers and verify if they are ‘good’ or ‘bad’ in a moral logic.”

For example, is it ethical to conduct personal business on company time? Or is it ethical to withhold information that might discourage a job candidate from joining your organisation? Similarly Robie and Kidwell (2003) observed that recent corporate shame has sensitised everyone to the key role that ethical behaviour can play in the survival of any organisation. Ethical issues facing managers and other employees have developed in significance in recent years (Hellriegel, *et al*, 2001). Ethical issues cannot be avoided in business any more than they can in other areas of life. In business, most ethical questions fall into one or more of four categories: societal, stakeholder, internal policy, or personal (Stoner *et al*, 1995). These are made more

significant by community concern about how business is conducted. It is their view that ethical behaviour is sometimes difficult to classify, especially in a global economy with its varied viewpoints and methods. Although ethical behaviour in business clearly has an officially allowed part, what are accepted behaviours in one country are not always in another country. For example, Thailand also has its own culture in running a business and what concerns western business organisations might not be important for a Thai organisation, or a Thai manager's concern. An example of this is the 'mai pen rai' (never mind) culture in Thai businesses where people always forgive.

Consequently, Hellriegel *et al* (2001) classified management ethics in terms of immoral, amoral and moral management and in doing so identified important ethical differences among managers as shown in Table 2.10. They also estimated that behavioural modification has stimulated some debate in terms of ethics, with disapproval centering on a person's freedom and self-esteem.

Table 2.10 Type of Management Ethics among Managers

Ethics Management	Definition/Possible Circumstance
Immoral management	Managerial behaviours devoid of any ethical principles, believing in the maximum exploitation of opportunities for individual, corporate or social gain to the exclusion of other considerations.
Moral management	The opposite extreme from immoral management, where managerial and employee behaviour focuses on and follows ethical norms, professional standards of conduct, and compliance with applicable regulations and laws. Moral management does not mean a lack of interest in profits. However, the moral manager will not pursue profit outside the boundaries of the law and sound ethical principles.
Amoral management	Managerial behaviours unconcerned with ethical considerations – as though different standards of conduct apply to business than to other aspects of life. Amoral managers and employees seem to lack awareness of ethical or moral concerns and act with no consideration for the impact that their actions might have on others.

(Adapted from: Hellriegel *et al*, 2001:56)

This research will discuss ethics in Thai organisations by applying Buddhist teaching further in the later chapters.

Managers and employees face situations in which there are no clear right or wrong answers. Therefore an '**ethical dilemma**' occurs when an individual or team must make a decision that involves compound values and whether or not to do something. **Ethical dilemmas** do not simply involve choosing what is correct over what is incorrect, since there may be several opposing values involved (Schermerhorn *et al*, 1994). Some ethical dilemmas arise from competitive and time pressures, amongst other dynamics. Also, it can be said that ethical dilemmas are commonplace within organisations. In reality, much research shows that managers face dilemmas throughout their working life in their relationships with superiors, subordinates, customers, competitors and suppliers and, especially, in employee terminations (Schermerhorn *et al*, 1994; Hellriegel *et al*, 2001). To deal with those ethical

dilemmas requires both individual ethical competency and organisational support for the decision-maker.

2.5.2.2 Ethical Responsibility of Professionals

In enquiring as to what makes an occupation a profession, for those that are in a profession requiring a degree of knowledge and ability, relationship with the client, self-interest versus community interest, a professional organisation 'code of ethics' is required. Key & Popkin (1998) suggested that integrating ethics into the strategic management process under the concept of 'doing well by doing good in management decision competency' is the way to integrate 'do the right thing' ethics and 'the most profitable thing' ethics together for organisational strategic management processes. The idea is that management should incorporate ethics into strategic goals because it is the 'right' thing to do (Wood, (1991) cited in Key & Popkin (1998)). This ties corporate social performance to increased financial performance, and establishes that unethical behaviour leads to decreases in stock price (Waddock & Graves (1997); Frooman (1994) cited in Key & Popkin (1998)). Analysis of corporate failures and disasters strongly suggests that incorporating ethics in before-profit decision making can improve strategy development and implementation and ultimately maximise corporate profits (Allinson, 1993; Arthur, (1984 cited in Key & Popkin, 1998)). This would suggest that 'doing well by doing good' holds similar points to the concept of morality in Buddhist teaching. The extent of this correlation, and how it fits with management systems, will be discussed in chapter 4 of the thesis.

Armstrong (1996) proposed that moral reasoning can be taught, that specific courses in moral reasoning are required by learners and that these should be developed further

for practitioners. Within moral development, Kohlberg's (1981) six stages are quite a prominent concept. These can be grouped into three levels, pre-conventional level (stages 1 and 2), conventional level (stages 3 and 4), and post-conventional level (stages 5 and 6). People are assumed to progress through the stages as a result of personal development and interaction with the outside world, particularly through the social environment. At the **pre-conventional level**, rules and social expectations are external to people. At the **conventional level**, the self has identified with, or internalised, the rules and expectations of others, especially those of authority. Most adults are found to have reached this level. At **post-conventional level**, people differentiate their self-esteem from the rules and expectations of others and define personal values in terms of self-chosen principles. Kohlberg perceives progression to the post-conventional level as ideal moral development learning.

In the perspective of HRD, there is also guidance in terms of ethical obligations of professionals that the individual should say “no” to any inappropriate requests in an organisation. The organisation should balance organisational and individual needs and interests. Price or cost of products or services should be set fairly (McLaugan, 1989; Skinner *et al.*, 2000). There are examples of Buddhist economic and welfare teachings that focus on this idea, the details of which will be provided and evaluated in chapter four.

A further five stage model with emphasis on a decision-making process for ethical behaviour is presented by Ferrell *et al* (1985).

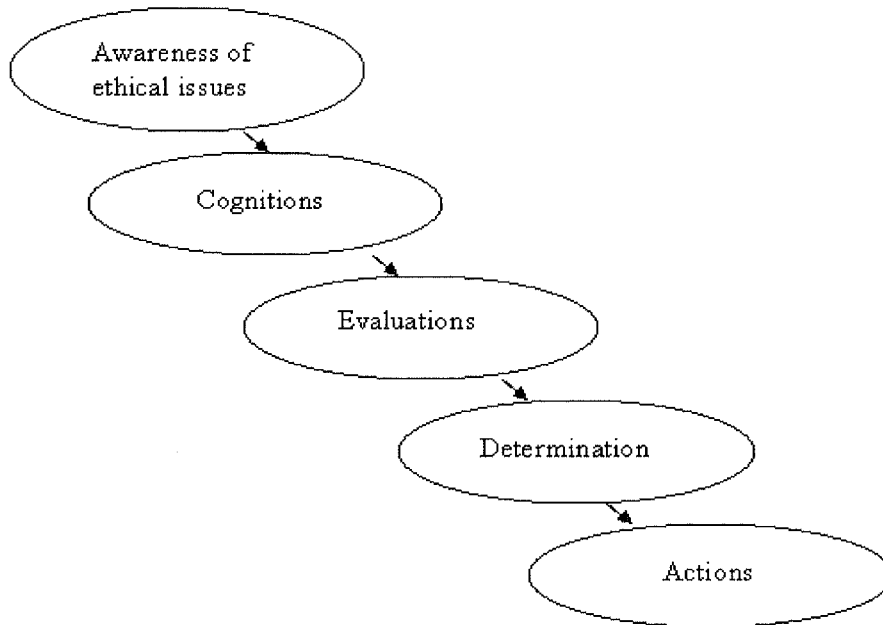


Figure 2.6 Five-stage model emphasis on a decision-making process for ethical behaviour presented by Ferrell *et al* (1989)

These five stages of decision making on ethical behaviour processes will be discussed again in the designing of a T&D system through which Buddhist trainers can make trainees aware of ethical issues, recognise, evaluate, determine, and then finalise with ethical action.

2.5.2.3 Defining a Moral Problem in Business Ethics & HRM Themes and Issues

Currently, the relationship between business ethics and HRM is a subject of serious academic enquiry. The following discussion brings together ideas from HR and business ethics literature in order to identify how an ethical focus might inform both academic research and debate and practise of HRM in organisations (Francis & Keegan, 2006).

Additionally, Winstanley, *et al* (1996) declared that there are a number of alternative ethical outlines, which lend themselves to analysing HRM, as follows:

1. Basic human, civil and employment rights

These include job security, transparency over criteria for decision-making, avoidance of scapegoating, and rights of whistleblowers not to be victimised.

2. Social and organisational justice

The procedural principles of distributive justice, fairness, equity, equality of opportunity can be used, for example, to evaluate systems for pay settings, recruitment and performance management.

3. Universalism

This emphasises the principle of treating each individual as an end in them and not just as a means to an end, or giving up a ‘utilitarian’ equation of the greatest good for the greatest number. Doing as we wish to be done by others is a very strong ethical principle. This is the idea closest to Buddhist teaching.

4. Community of purpose

This approach moves from the individual to consider roles and responsibilities of organisations. A more communitarian view of the organisation, or at least taking a stakeholder rather than only a shareholder view of the firm, needs discussion, respect and open-mindedness as qualities to be held above all else.

Applying the principles of business ethics into western organisations can include some or all of the following examples:

1. Charters

Charters advocate the adoption of a statement of ‘guiding principles’ for reward management. These can influence policy debate, and be used for lobbying by professional associations, such as the CIPD (Chartered Institute for Personnel and Development).

2. Regulation

Some European and national legislation can be enacted to protect the rights of employees; for example a bill to protect the rights of whistleblowers. They suggested that there should be a legal right for employees to bargain in relation to their remuneration.

3. Innovation in good practise

It is claimed that pilot projects in ethical management can be used to promote alternative employment practises. Organisations such as the New Academy of Business are also attempting to provide an alternative agenda for management education (Winstanley, *et al*, 1996).

Moreover, Abey Suriya *et al*, (2007) identified Buddhist economics as a potential moral framework for corporations, since the Buddha focused on ‘right livelihood’ and also the moral philosophy of ‘Middle Way’, which avoids self-indulgence and self-mortification. Payutto ((1992) cited in Abey Suriya *et al*, (2007)) said that an example of ‘good wealth’ was that:

1. Wealth should be acquired through ethical methods and with ‘good’ intentions.
2. Wealth should be used to improve the welfare of oneself and others without causing harm.

3. Wealth should be possessed without any mental attachment.

Similarly Aristotle called people who engaged in activities which did not contribute to society as "parasites." (Solomon, 1993). Solomon also asserts that entrepreneurship or business has succeeded not because it has made people rich, but because it has produced responsible citizens and wealthy communities. It cannot accept a conception of business that focuses only on income and bad manners while ignoring traditional virtues of responsibility, community, and integrity.

Also, Abey Suriya *et al* (2007) stated that moral codes and social norms can be effective in achieving conduct that is consistent with society's value and needs. The same authors believed that a moral code on the basis of Buddhist economics could guide managers to shape the conduct of the business they manage in ways that meet social values and needs while still remaining profitable. Chapter 4 will look at how an organisation can manage T&D for employees within such ethical frameworks.

Before moving on to Buddhist concept ideas which relate to ethics in business, here, the thesis provides ideas on CSR as an activity of business ethics.

2.5.3 Corporate Social Responsibility (CSR)

This section will provide details of concepts and development of CSR, then move to corporate social responsiveness and how social responsibility can be brought about in practise.

2.5.3.1 Concepts of CSR

Ethics and social responsibility are concepts mainly concerned with the quality of relationships, so an objective of this research is to examine whether Buddhist teaching in terms of social responsibility and organisational ethics can create the feeling of morality in staff within an organisation. Due to United Nation (2005) policy, CSR should be an element of good business practise that strategically chooses ways to benefit both society and the corporation driven by a sense of ‘enlightened self interest’. Abey Suriya, *et al* (2007) discussed perspectives from CSR that have the potential to provide ‘pull’ for seizing business opportunity for profit while serving social needs and the ‘push’ to overcome barriers in order to serve wider social purposes for corporations.

For many years theorists and managers have talked about the role of organisations’ responsibility to society that CSR is the commitment of organisations to behave in ethical and moral ways as institutions in the broader society.

This concept requires that managers or persons who make decisions that guide the behaviour of organisations must ensure that their ethical framework extends to the organisation as a whole. That is, executives must be role representatives for other organisational members and take the lead in the commitment to consistency with high efficiency and the objectives of CSR (Schermerhorn *et al*, 1994). Additionally, Stoner *et al* (1995) gave details that CSR is what an organisation does to influence the society, such as through volunteer programmes or some charity activities.

Also the concept gives details that any organisations that ignore ethical issues are heading for trouble in the long run. There are two perspectives in ethical concern by Stoner, *et al*, (1996) which are similar to the concepts of CSR.

1. The **utilitarian view** of ethics refers to a condition in which decisions are made only on the basis of their outcomes or costs. The goal of utilitarianism is to provide the maximum good to a maximum number of people. This view encourages efficiency and productivity and also is consistent with the goal of profit maximisation.
2. The **rights view** of ethics is concerned with regarding and protecting individual liberties and human rights, including rights to privacy, freedom of sense of right and wrong, free speech, and due process. The rights point of view protects individuals' freedom and privacy. However, it also has a negative effect in organisations in presenting obstacles to high productivity and efficiency by generating an excessive legalistic working environment.

Along with the idea of ethics in organisational development given in section 2.4.4, Lantos (1999) explains that companies can institutionalise ethics through a variety of formal structures within the organisation. For instance, these include codes of conduct, reporting mechanisms such as availability of ethics compliance officers, hot lines, and whistle blowing, organisational structures including ethics and social responsibility committees, ethics advisory councils and judicial boards, and control devices such as social and ethical audits and performance evaluations which contain ethical criteria. Schermerhorn, *et al* (1995) also mentioned that occasionally CSR can be enforced by a 'whistleblower', which is someone who exposes organisational

wrongdoings in order to preserve ethical standards and to protect against wasteful, harmful or illegal acts.

The Redington report (2005) suggests that companies could use the CSR competency framework as a means of embedding their CSR agenda across the organisation and helping to ensure its credibility and effectiveness. Increasingly, CSR is recognised as being about having good business practises and its impacts are seen as contributing to a business' reputation and performance. The latter is becoming increasingly important as the value of businesses becomes more and more reliant on intangible elements. Qualitative information about a company (such as the risks and opportunities relating to the impacts of its activities on key stakeholders) is becoming recognised as a key determinant of the share price and, therefore, an important commercial issue for any quoted business.

2.5.3.2 Development of Social Responsibility

The changing concepts and development of social responsibility are as follows:

Bowen (1953)	The term CSR was first formalised concerning values of society.
Andrew Carnegie (1835-1919)	Published <u>The Gospel of Wealth</u> , which set forth the classic statement of CSR based on two principles: the charity and the stewardship principles. Both concepts saw business owners in a parent-like role to childlike employees and customers. The charity principle called for the more fortunate members of society to assist less providential members, including the unemployed, handicapped, sick and elderly. These people could be aided, either directly or indirectly, by the contributions of more wealthy individuals. The stewardship principle derived from the Bible. This concept needed businesses and wealthy individuals to view themselves as the stewards or caretakers of

	<p>their property. On the other hand, it was also seen as the role of business to develop society's wealth by increasing it through sensible investments of the resources under its stewardship.</p>
1950's and 1960's,	<p>The charity and stewardship principles were widely accepted in American business. The charity principle can be seen in many corporations giving cash to individual church relief efforts. But, there is neither a guideline, nor any suggestion of how a company should weigh its social responsibilities against its other responsibilities.</p>
1960s	<ul style="list-style-type: none"> • Some researchers in America had begun to question the CSR agenda. • Business was struggling with rising energy costs and the expense of acting in accordance with legislation designed to reduce pollution, protect consumers, and guarantee equal opportunities. • In addition, inflation and national debt were rising, and the Vietnam War brought several businesses to the idea that, to survive, they must be relieved of unsuitable social responsibility and brought back to the basic principle of making money.
Keith (1960; 1980)	<p>Defined enlightened self-interest as an organisation's insight, that it is in its own best interest to continue in ways that the community considers publicly responsible. According to him, there is an iron law of responsibility, which states that in the long run those who do not use the conduct that society considers responsible face losing their reputation and subsequent business.</p>
Mintzberg and Drucker (1973)	<p>Implied that firms should produce two outputs: goods/services and social outcomes for their activities. The social outcomes include environmental care such as reduced pollution.</p>
Milton Friedman (1974)	<p>1962 – won Nobel Prize</p> <p>Argued that the most important responsibility of business was to maximise profits by using organisation resources to raise profits, so long as it stayed within the rules of competition without dishonesty and fraud. Moreover he contended that business should produce goods and services efficiently and leave the solution of social problems to government agencies. Friedman opposed the practise of a business donating part of its profits to charity; by pointing out that these funds should go to the shareholders and that the duty of a business is to its</p>

	stakeholders.
Drucker (1977)	<p>Identified three major tasks of management:</p> <ul style="list-style-type: none"> • To satisfy organisation goals or missions • To enable workers to focus on and achieve productivity • To manage social responsibility.
Robert Ackerman (1977)	<p>Was among the first to suggest the application of ‘corporate social responsiveness’, not responsibility. He pointed out that the corporate response to a social issue has a life cycle, starting with corporate opinion of the problem, then studying the problem and the consideration of systems to deal with it, and finishing with the implementation of a solution.</p> <p>In Ackerman’s form of social responsiveness, alternative responses to the problem are developed early in the process. It may be in the enlightened self-interest of companies to make the best information available to their employees, giving them the confidence to ask questions, or to retrain members of staff who ask for it. Being responsive may well be the best path to achievement in the long run.</p>
Archie Carroll (1979)	<p>Combined the philosophical thought of social responsibility and social responsiveness into a single theory of corporate social action called ‘corporate social performance’. According to his theory, social responsibility is shaped by economic, legal and ethical principles. It can be stated that corporate social performance is a single theory of corporate social action encompassing social principles, processes, and policies. In this scheme, managers and companies try to apply the principles of social agreement in their decision-making processes and in their company policies</p>
Kotler and Lee’s (2005)	<p>Characterised CSR as “...a commitment to improve community well-being through optional business practises and contributions of corporate resources”</p>

Adapted from Schermerhorn, *et al* (1995); Stoner, *et al* (1995); Carroll, (2000)

CSR should not be seen as a no-win situation, but it is naive to assume that there is no conflict between ethical behaviour and profit.

2.5.3.3 Corporate Social Responsiveness and Performance

Social responsibility is a business competitive and in many cases it contributes to improved sales performance as it demonstrates a concern with market demands and the development of quality and safe products (Karkotli, 2002). Snider *et al* (2003) observed that it was most likely that consumer expectations related to CSR have increased over past 5 to 10 year as:

1. The number of firms with social responsibility programs grew.
2. More firms communicated their efforts with the public.
3. Consumer groups promoted knowledge of firms' wrong doings and called for large-scale boycotts.

In addition, Bloom, *et al* ((2006) cited in Azevedo & Gosling (2007)) stated that the companies will obtain better results by creating sympathy with social causes, rather than commercial speculation, as people will buy moral satisfaction (Getzner & Grabner-Krauter 2004) and this generates 'goodwill' for the company that extends to the products. The consumer uses purchases to show society the causes they support and they are more willing to punish irresponsible companies than they are to reward responsible initiatives (Lecompte and Valette-Florence (2006) cited in Azevedo& Gosling, (2007)). The greater the consumer support for social causes, the stronger the impact will be. However, companies have more partners, such as employees and suppliers, to be influenced by these practises to generate a good business reputation.

The study of corporate social responsiveness has shown how organisations become aware of and act in response to social problems. It agrees that individual companies should respond to social issues and there are many cases which point to the

acceptance to these principles today (Ackerman, 1977; Carroll, 2000). However, it also agrees that companies should be able to decide on which social issues they need to take action on. Company decisions are based on four standpoints in Carroll's (2000) view:

1. **Reactive** – the company responds to a social issue only after it has challenged company goals.
2. **Defensive** – the company takes action to ward off a confrontation.
3. **Accommodative** – the company brings itself into accord with government conditions and public judgment.
4. **Proactive** – the company anticipates requirements that have not yet been made.

Corporate social performance is an important consideration for many investors, who believe that an organisation's good social performance is not only about being socially responsible but also leads to improved financial performance. There are many mutual funds in existence in company records for social responsibility duties, such as protecting the environment and helping the local community. In addition, each fund uses its own standards in discovering which securities are acceptable. Also, a further inspiration is that a better society means a better environment for doing business, and then business can improve its long-run profitability by making an investment in society in the present.

2.5.3.4 Social Responsibility in Practise

As Garriga and Melé (2004) state, those who do not use power in a way that society considers responsible will lose it. The possible responsibility of businesses on their

stakeholders given by Davis and Frederick ((1990) cited in Cole 2002)) is provided in Table 2.11.

Table 2.11 Social Responsibility of Business on Stakeholders

Stakeholder	Areas of Concern
Employees	Safe, pleasing working conditions, job security, adequate wages and fringe benefits, interesting work, prevention of discrimination
Shareholders	Profits, growth and return on investment
Consumers	Trustworthy, safe products, honest and reasonable sales and marketing techniques, accessibility, value
Suppliers	Reasonable purchase price, regular orders, payment on time
Community	Safe products and methods, contribution to community projects, involvement in performance of the national economy
Environment	Use of sustainable sources of raw materials, minimisation of pollution, energy effectiveness
Competitors	Fair competitive performance

Source: Adapted from Davis and Frederick (1990)

It has been shown that some businesses are frequently confused over whether they should use some of their profits on CSR. Table 2.11 gives further details of how businesses should run. To combine CSR with the concept of T&D using Buddhist teaching practises emphasises the possible responsibility that organisations should hold, including the working conditions of employees, return on investment of shareholders, consumer trust, contributing to the community and environmental concerns. For example, Benetton ran a campaign to collect used clothing in the winter of 1993 in association with the International Red Cross and Caritas. The Body shop is also another example of running social activities since 1985, as stated in Table 2.12.

Table 2.12 Social Responsibility of the Body Shop International

Year	Activity
1985	Sponsored posters for Greenpeace
1986	Joined to 'Save the Whales' Greenpeace campaign
1990	The Body Shop Foundation was established
1991	The Big Issue paper for homeless people , The Body Shop Foundation was launched
1996	Campaign successes include 'Against Animal Testing'
1994	Set up a number of community trade suppliers in India later known as 'The Community Trade' programme
1997	The first international cosmetics company to sign up to the Human Cosmetics Standard
1998	Joint worldwide campaign with Amnesty International for human rights known as 'Make their Mark' campaign
2001	New Clicks holdings as the Body Shop franchise in South Africa launch New Clicks Foundation
2002	Global campaign with Greenpeace International on promoting renewable energy
2003	Global campaign to help 'Stop Violence In The Home'
2004	The Body Shop joins to Board of the Roundtable for Sustainable Palm Oil
2005	The Body Shop joins the campaign for 'Safe Cosmetics'

Source: Adapted from the Body Shop International (2007)

In South East Asian Buddhist developing countries such as Thailand, Sri Lanka and Myanmar, there are three prominent researchers which develop the idea of social responsibility as explored by: Schumacher's *Small is Beautiful Economic as if People Mattered* (1973), Payutto's *Buddhist Economics: a Middle Way for the Market Place* (1994), Puntasen (2000) *Buddhist Economic*. Moreover Abey Suriya, *et al* (2007) suggested that to adopt the moral code with both Buddhist economies and Adam Smith's philosophy in 'the Wealth of Nations' and 'Moral Philosophy' may facilitate profitable corporations that provide better economic, ecological and socially

sustainable outcomes. This is a similar idea to the ‘Sufficiency Economic System’ or ‘Philosophy of Sufficiency Economy’ of Thai King Bhumibhol Adulayadej launched in 1973 (Puntasen, 2000). As explained earlier, the economic crisis of 1997 affected everyone in Thailand, even His Majesty the King. Seeing many of his subjects suffering, he advised the Thai people to change their economic philosophy in order to cope with present economic adversity and withstand future economic insecurity. As a result, this philosophy has been used as the guiding principle for the current 9th National Economic and Social Development Plan. The philosophy can be summed up in one paragraph, as translated from the Thai (Krongkaew, 2003):

“Sufficiency Economy is a philosophy that guides the livelihood and behaviour of people at all levels, from the family to the community to the country, on matters concerning national development and administration. It calls for a ‘middle way’ to be observed, especially in pursuing economic development in keeping with the world of globalization. Sufficiency means moderation and reasonableness, including the need to build a reasonable immune system against shocks from the outside or from the inside. At the same time we must build up the spiritual foundation of all people in the nation, especially state officials, scholars, and business people at all levels, so they are conscious of moral integrity and honesty and they strive for the appropriate wisdom to live life with forbearance, diligence, self-awareness, intelligence, and attentiveness. In this way we can hope to maintain balance and be ready to cope with rapid physical, social, environmental, and cultural changes from the outside world.”

All these thought form this research to concern that it could refer to where are two main Buddhist teachings which stress social responsibility: the Four Sangahavatthu and the Ten Virtues of the King in next section.

2.5.4 Buddhist Ethics and CSR Development

This thesis considers two Buddhist teachings which display ideas close to ethics and corporate social responsibility. Those are:

2.5.4.1 *The Four Sangahavatthu*

Kwanpreuk (1996) believed that some Buddhist principles can be applied to HRM in Thai businesses in order to be a good member of an organisation and society by supporting the other members. Thus, the **Four Sangahavatthu** should be applied. Exercising charity or making merit (Dāna), pleasant speech (Piyavācā), useful conduct or rendering services (Atthacariyā), equal opportunity consisting of fairness and behaving oneself properly in any circumstance (Samānattatā). This Dharma supports equal opportunities and the well-being of the organisation.

2.5.4.2 *Ten Virtues of the King (Rājadhamma the 10)*

See glossary page XXI-XXII

In accordance with Buddhism, there are the ten principles which shall be held by the King, the ruler or the high authority. According to the Royal Institute of Thailand (2005), this Dharma values the civil and public management principle and the virtues which serve as the unifying point for the society. Ajarn Sumedho (Theravāda Buddhist American abbot of Amaravati Buddhist Forest Monastery, north of London) also agrees that this Buddhist idea is designed to bring a perfect society (Sumedho, *et al*, 1993). This thesis examines this Dharma in the belief that it may help bring peace to society and social responsibility to the community members.

2.6 Buddhist Moral Development

This thesis is concerned with two points in moral development in organisations. The first is morality for individual behaviour, and the second is morality of duties in work.

2.6.1 Individual Moral Behaviour and Virtue Ethics

One of the most important developments in modern moral philosophy is the resurgence of interest in virtues. The researcher considers the idea that ‘individual moral behaviour’ is similar to ‘**Virtue ethics**’, when considering the ‘kind of person one is’. The inspiration is not only to ‘tell the truth’ but also ‘to be honest’. An example would be a doctor who cultivates virtue such as: compassion, discernment, trustworthiness, integrity, conscientiousness and benevolence (Cavalier, 2008). In western societies, virtue ethics was the prevailing approach to ethical thinking in the ancient and medieval periods. This theory offered an account of the good life: habits and behaviours. A common dilemma of this ethical position is between the demand of honesty and compassion, whereby to exercise this practically the individual needs ‘wisdom’ to resolve the conflict (Hursthouse, 1999). Solomon (2003) stressed that the virtues of honesty, trust, fairness, and compassion are significant in the competitive business world. He also emphasises several core concepts: the corporation as community, the search for excellence, the importance of integrity and sound judgment, as well as a more cooperative and humane vision of business. In *A Better Way to Think About Business: How Personal Integrity Leads to Corporate*. Solomon clarifies the difficult ethical choices all people in business are faced with from time to time by taking an "Aristotelian" approach to ethical questions, that ‘a corporation’ is like ‘an individual’ embedded in a community, and that corporate values such as fairness and honesty are meaningless until transformed into action. ‘Values’

connected with ‘action’ become ‘virtues’ and ‘virtues’ make possible any good business corporate relationship. Without a base of shared values, trust and mutual benefits, today’s national and international business world will collapse.

Russell (2009) explores two important hopes for such an approach to moral thought: that by starting with ‘virtues’ they should shed light on what makes an action right, and notions of character, ‘virtue’, and ‘vice’ should yield a plausible picture of human psychology. Russell explains that the key to each of these hopes is an understanding of the cognitive and deliberative skills of such virtues. If right action is defined in terms of acting generously or kindly, then these virtues must involve skills for determining what the kind or generous thing to do would be on a given occasion. Likewise, Russell explains that understanding ‘virtuous action’ as the intelligent pursuit of virtuous goals yields a promising picture of virtue. This emphasis on the roots of the virtues in the practical intellect contrasts with ambivalence about the practical intellect in much recent work on virtues. In eastern morality and religions, virtue ethics is found in Confucianism and Buddhism. This thesis will discuss only the areas used in Buddhist teachings on virtues.

2.6.2 Morality of Duties and Kantian ethics

The researcher considers the ‘morality of duties’ as similar to **Kantian ethics**, based upon the teachings of the philosopher, Immanuel Kant (1724 -1804). The concept of ‘motive’ and ‘sense of duty’ is most important in determining these ethics. It states that a value moral is not based upon feeling or pity, but stands on a sense of “*This is what I ought to do*” (Vlach, 2008). Also, the imperative in Kantian ethics is that one should not use people as a means to one’s own ends (<http://philosophy.lander.edu/ethics/kant.html>, 2008). After discussing these two ideas of moral development, the

next section of the thesis will explain the concept of wholesome and unwholesome, which are the basic thoughts of morality in Buddhism.

2.6.3 Utilitarianism

As explained earlier, **utilitarianism** refers to a condition in which decisions are made only on the basis of their outcomes. Its goal is to provide the maximum good to a maximum number of people. John Stuart Mill (1806-1873) sees **Utilitarianism** as the moral worth of an action which is determined solely by its contribution to overall utility: that is, its contribution to happiness or pleasure among all persons. It is thus a form of consequentialism, meaning that the moral worth of an action is determined by its outcome, the ends justify the means. Utility, the good to be maximised, has been defined by various thinkers as happiness or pleasure (versus suffering), although preference utilitarians like satisfaction of preferences. It may be described as a life stance, with happiness or pleasure being of ultimate importance. Originally described by the phrase "the greatest good for the greatest number", its advocates eventually dropped 'the greatest number'. However, utilitarianism can thus be characterised as a quantitative approach to ethics and can be contrasted with virtue ethics, which focuses on character (<http://en.wikipedia.org/wiki/Utilitarianism>, 2009).

Harvey (2000:49) reflected that the nearest western ethical analogy to Buddhist ethics is 'Utilitarianism', which is looking for more happiness. This is comparable to the Buddhist inspiration that good actions lead to happiness 'karmic fruit'.

2.6.4 The Concepts of Wholesome and Unwholesome in Buddhism

Yamnill *et al*, 2008 explained that Karma is a human being's own deeds which can be divided into wholesome (Kusala) and unwholesome (Akusala). The concepts of

wholesome and unwholesome are connected to consciousness and mental factors in the form of greed, anger and delusion and their opposite. From this source of actions, Karma occurs through the body, in speech or in the mind itself. Buddhism offers liberation by the action (Karma), work and personal effort of each person through the practise and insight of meditation, which is purification of the mind by being aware of the causes, conditions and effects of things as they are (Suwanbubbha, 2003:68).

Payutto (1993a:18) defined Kusala as being characterised by:

1. *Ārogaya*. A healthy mind which is free from illness and suffering.
2. *Anavajja*. A clear mind which is clean and unstained.

Thus **Kusala**, or wholesome mental states, represent the mental conditions that promote mental quality. Conversely **Akusala** is an unwholesome deed, which causes mental degeneration and brings down the quality and efficiency of the mind. The Akusala is associated with a mind that is unclear, unhealthy, harmful, and ignorant, resulting in pain and suffering. The Buddha taught that there are three **unwholesome actions that are performed through the body**, specifically: killing, taking what is not given and indulgence in sexual misconduct. There are four kinds of **unwholesome verbal actions**; lying, divisive speech, and nasty or harsh and frivolous speech. Also, there are three kinds of **unwholesome mental actions**; covetousness, ill will and false views, which are closely identified with the root of the unwholesome or unskilful actions, of greed, anger and ignorance.

Within wholesomeness, there are ten kinds of skilful actions: three bodily, four verbal and three mental, called 'the Kusala Dharma Path or Ten wholesome actions' the opposite of the above ten akusala actions. Some of the more obvious paradigms of

Kusala mental qualities include concentration, mindfulness, calmness, humility, desire for what is good (kusala Chanda), joy in Dharma, and insight into truth. These kinds of positive bodily, verbal and mental qualities are cultivated by Threefold training, designated as Sīla, Samādhi and Paññā (moral virtue, meditation and wisdom), in the Buddhist Eightfold Noble Path. In which the Buddhas teachings are declared to be the way that leads to the cessation of suffering and the achievement of self-awakening (Payutto, 1993b; Office, 1996; Chanchamnong, 2003, Buddha Dharma Education Association, 2005).

2.6.5 Morality (Sīla) and Virtue

Training in morality or Sīla is one aspect of the Threefold Training. It is the practical point for not only Buddhist Sangha (monks and novices) but also for lay Buddhists to develop morality. Before practising Sīla or morality, we should define what good and evil are. To live the Buddhist way of life one should avoid doing evil, perform wholesome acts and purify one's own mind. The "*do's and don'ts*" moral principles of the Buddhist way of life can be classified as follows:

Table 2.13 Five Moralities or Sila Compared to the Five Virtues or Dharma

The Five Precepts (Pañca – Sila ; abstinence from five unwholesome actions)	Details	The Five Virtues (Pañca – Dharma; performing five merits)
Refrain from destroying living beings	This precept forbids the taking any of life and prescribes refraining from killing living creatures. To avoid killing of human or animals	Loving kindness
Refrain from taking what is not given.	This includes careless borrowing, embezzlement and fraud in business, and the underpayment of employees. To avoid stealing	Charity and right means of livelihood
Refrain from sexual misconduct	This precept is translated in many ways, including abstaining from wrongdoing in sexual matters. Besides adultery, this precept concerns rape, the sexual abuse of children, and careless sexual activities that result in another's sorrow. To avoid sexual misconduct	Sensual restraint
Refrain from harsh and false speech	This precept includes lying, harsh speech, idle gossip, slander, defamation and libel. To avoid lying	Truthful speech
Refrain from taking intoxicating liquor and drugs	These cause heedlessness and carelessness. To avoid drinking intoxicants and alcohol	Mindfulness

(Adapted from Punyanupharb, 1998)

The main purpose behind Buddhist teachings focuses on helping people avoid five areas of misconduct - killing, stealing, sexual misconduct, lying and drugs. There are also five kinds of behaviour of merit; following these Buddhist teachings of **Pañca –**

Sīla (*Five precepts, commitments to abstain from killing, stealing, sexual misconduct, lying and intoxication*) these are the **Pañca – Dharma** (*Five virtues; loving kindness, charity and right means of livelihood, sensual restraint, truthful speech, mindfulness*). The Five Precepts are not laws but they are self-training rules that lead to moral practises and good behaviour. It is assumed that the more one can observe the above Five Precepts and Five Virtues, the happier and more peaceful life one will achieve. Furthermore, trying to purify one's own mind from greed, hatred, and delusion step-by-step in daily life is the ideal path for all Buddhists. Since one does not live alone, living in society requires self-awareness, self-control, adaptability, a non-violent attitude and good will. One should be kind, honest and mindful. Society can then reach the goal of peaceful living and mutual trust.

However, this thesis also recognises a number of difficulties in terms of interpretations of ethics and an ethical manner in business organisations. There are a number of questions in the process of assessing whether an individual is actually telling the truth and the extent to which telling the truth or lying is ethically acceptable in the organisation. Also whether anyone can do business in livestock or as a butcher, as the first precept forbids the taking any of life and prescribes refraining from killing living creatures as a kind of wrongful trade (*Vanijja*) or trade in flesh (*Mansa Vanijja*) is an important issue. This will be discussed further in chapter 4.

The Virtues Conducive to Temporal Welfare or Diṭṭhadhammikāttha Samavattanika Dharma (in *Aṅguttara Nikāya IV 281-85*), which lead to material and economic welfare are:

1. **Being endowed with energy (Uṭṭhāna - Sampadā)**

This virtue teaches that to succeed in life, we must have enthusiasm and energy, a strong desire to accomplish and believe that only those who work hard will be successful.

2. Being endowed with vigilance (Ārakkha - Sampadā)

This second virtue advises us to be attentive with what is earned or possessed. Know how to use wealth properly and maximise its benefits is important.

3. Association with good people (Kalyāṇamittatā)

This suggests how to choose friends and companions and also what kind of people to associate with to bring about prosperity or poverty.

4. Leading a balanced life (Samajīvitā)

This means not being too thrifty or profligate. Money should be spent on what is essential and proper.

2.7 Buddhist Teachings and Practises combined with Concept of Management Development

A wide range of practises have emerged in recent years with regard to human development. For example in the UK, five main emergent trends may be isolated: appraisal, management development, career development, European issues and the major public initiatives covering areas such as Investors in People, National Vocational Qualifications (NVQs) and credit gathered learning. This thesis falls under the second trend, management development. In the field of HRD, **management development** has become an important issue in its own right, developing its own techniques, practises and texts. Drucker (1993) defined management development as an aim that challenges all managers to undergo growth and self-development; it must

focus on employee performance not just a promise, and based on organisation future plan.

In Buddhism, to encourage self-development or inner development will lead people to spiritual well-being and freedom. Development also focuses on basic human needs to promote human well-being through societal transformation (Barbour, 1980). The development of both a Buddhist and a material sense of human well-being can lead to the happiness of people as a whole (Suwanbubha, 2003). In respect to the present area of study, the application of traditional management development, using the principles of Buddhism and in particular spirituality, can positively affect employee and organisational development in several ways (Wang & Ahmed (2002) cited in Suwanbubha (2003)). First, spirituality can lead individuals to experience consciousness at a deeper level, thereby enhancing their intuitive abilities (Vaughan, 1989). Secondly, spirituality based intuition can also facilitate employees to develop a more focused and convincing organisational vision. This occurs because many employees become more creative when they feel the organisation offers them a genuine sense of purpose (Hawley, 1993). In addition, organisations with a spiritual mission are often able to attract and retain the most creative employees (Harman, 1992). Thirdly, organisations which offer spirituality oriented work goals provide opportunities for employees to experience a higher sense of service and greater personal growth and development (Hawley, 1993). Fourthly, spiritual-based values can improve teamwork and staff commitment to the organisation; employees who care deeply about the company's values are more likely to feel personally responsible for its success or failure (Hawley, 1993). Due to these potential benefits of workplace spirituality, a key question for business executives is how they can allow employees

to create more spiritual values in mind and implement in the workplace (Hawley, 1993). This thesis outlines the current organisational problems of pursuing spiritual management: conflict and anger management, stress management and leadership as well as how Buddhist T&D can deal with these troubles will be discussed.

Buddhists are taught to share their loving kindness, compassion and sympathetic joy towards all beings, including those of different nationalities, religions and environments. Moreover, the Buddhist is taught to be broad-minded but not to believe anything easily before proper investigation or consideration. Everyone is free to consider and investigate Buddhist teaching before acceptance. Even after acceptance, one is free to select any particular part of the teaching to put into practise. The Buddha has given various practical formats suitable for people of different tastes and tendencies. There are, however, some typical doctrines appropriate for Buddhists in general and these will be the basis of investigation in the thesis. They are as follows:

1. Avoid all evils, fulfil good and purify one's own mind.
2. Generosity, morality and mental development (development of tranquillity and insight).
3. Morality, concentration and wisdom (general form of the noble path leading to the cessation of suffering.)
4. Mind: loving-kindness, compassion, sympathetic joy and equanimity toward all sentient beings.

This is followed by the consideration of particular forms of practise in Buddhism. The Buddha taught a path of spiritual awakening, a practise that Buddhists could use in

their daily lives. This 'Path of Practise' can be divided into three mutually supportive aspects – Virtue, Meditation and Wisdom.

The following sections will show how Buddhism can play a role in the development of a Thai organisations' approach to the following issues: conflict, stress and leadership management.

2.7.1 Conflict Management and Buddhist Wisdom

Where conflict is a real possibility, training and related activities can be an effective means of exploring and resolving the difficulties. Training can therefore emerge as a direct consequence of the perceived conflict (Martin, 2005). Conflict is possibly reduced through many training initiatives. For example, socialisation achieved through training could help to integrate groups by developing a common framework and culture as the basis of the relationship. Equally, forming joint problem solving groups can encourage previously conflicting groups to work together and find new ways to cooperate towards a common goal. This research will examine the nature of the idea of 'training of wisdom' in Buddhist development processes as to whether they can diffuse tension in the workplace or not.

2.7.1.1 Wisdom (*Paññā*)

Awad and Ghaziri, (2004:40) defined 'wisdom' as:

'Wisdom is the highest level of abstraction, with vision, foresight, and the ability to see beyond the horizon.'

Bellinger *et al* (2004:2) believed that 'wisdom' is

'The process we discern or judge between right and wrong, good and bad.'

Rowley, (2007) therefore defined **wisdom** as:

'the capacity to put into action the most appropriate behaviour, taking into account what is known (knowledge) and what does the most good (ethical and social considerations).'

This leads to a simple relationship between knowledge and wisdom. According to Payutto (1990), people have to be trained for wisdom thinking in terms of ethical or moral values, asking questions such as: How can something be used to enhance the quality of life or to promote the well-being of mankind? The premise is that if moral thought has been established, moral behaviour and actions will follow. If knowledge is seen as 'knowing that', wisdom is 'knowing why, what and how' to do something. Also there are two main Buddhist teachings that can be applied to develop the mind for the purpose of 'wisdom'. Those are Four Noble Truths and Middle Way of Practise. These are some examples of applying wisdom to develop morality, while wisdom can also develop the mind as well. This will be discussed in further detail in section 4.9.2.

2.7.1.2 The Four Noble Truths

Buddhists learn from an early age that the Buddha's profound insights into Enlightenment have come to be known as 'The Four Noble Truths', which define suffering as a problem, craving as the cause of problems, and the Eightfold Noble Path, by means of the practise of the Middle Way, as the method to solve the problem. The end result is liberation or salvation. The Buddha taught, as pointed out in Chanchamng (2003), that suffering arises from attachment, clinging or craving.

When attachment ceases, suffering ceases. Freedom from suffering is cultivated by practising the Eightfold Noble Path (Ariyamagga) of the Middle Way. To explain this, the information contained in each Noble Truth must be discussed. Table 2.14 provides a brief overview of the Buddha's teachings about the truths.

Table 2.14 Four Noble Truths

The First Noble Truth	Suffering stems from birth; sickness, old age, sorrow, and death. Contact with unpleasant things and not getting what one wants is suffering. This suffering must be comprehended.
The Second Noble Truth	Suffering arises from attachment to desire craving pleasures, wealth, power, and even craving for rebirth, creation of eventual suffering because of inherent greed and lust. These causes need to be abandoned.
The Third Noble Truth	Suffering ceases when attachment to desire ceases. Anyone can eliminate craving and thereby suffering on his own, without the need of gods and priests to direct our beings, but others can help through guidance.
The Four Noble Truth	Freedom from suffering is possible by practising the Eightfold Noble Path. This is the path leading to the cessation of suffering, known as the Eightfold Noble Path (Ariyamagga).

The human's problem is suffering, or dissatisfaction. The cause or origin of suffering is craving; craving for sensual pleasure, craving for existence and craving for non-existence or self-annihilation. Suffering is a problem faced by human beings. According to Buddhist teachings, we can classify suffering into three categories as follows:

1. Suffering owing to being oppressed; i.e. the suffering of body and mind, caused by unpleasant or disagreeable objects.

2. Suffering owing to impermanence, which is the fear of changing status from positive to negative worldly conditions.
3. Suffering owing to conflict conditions; this occurs by clinging to the five aggregates of decay and death against the law of nature.

This suffering is expressed in the form of such things as sorrow, crying, pain, grief, frustration, unhappiness and hopelessness. The arising and ceasing process of the whole mass of suffering has been explained in terms of the cycle of Dependent Origination, which is regarded as the core teaching of Buddhism (Plamintr, 2002). Consistent with Buddhist analytical insight, life in all living beings, including human existence itself, is not permanent. Nothing is substantial but only a composite of the **five aggregates of existence** (Association, 2005). Normally, human beings tend to cling firmly to the belief that his or her own body and mind is his or her own permanent self. Some people believe that a permanent controlling self is concealed within one's own mind. The Five Aggregates are an analytical view of life in the Buddha's teachings that confirm the concept of '**Non Self**' (lack of a permanent self), so that one who is aware and understands this idea can detach from attachment to body and mind as 'self' (Chanchamnong, 2003).

Ajarn Munindo (Theravāda Buddhist abbot of Harnham Buddhist Monastery, Northumberland, UK) taught in Sumedho, *et al* (1993) that this teaching can help society to resolve conflict. Since the First Noble Truth urges us to remember our capacity for experiencing conflict and suffering, basically it is to know that the conflict is there. Then we can investigate the Second Noble Truth, the cause of the conflict. The Third Noble Truth is the way we bring the light of awareness to bear on

the process of conflict in the moment, and then we start to release it. The Fourth Noble Truth or Eightfold Path is the way that honours insight and releases from suffering or reduces conflict.

2.7.1.3 The Middle Way of Practise

In Buddhist teaching, the Majjhima (middle) Paṭipadā (path or way) is the middle path or the moderate practical code of conduct for both lay people and monastic life. The Majjhima Paṭipadā is regarded as the Buddhist ethic that the Buddha recommends all monks and lay people to abide by. The Middle Way may be described as clean conduct, calm spirit and clear vision. For lay Buddhists, the Buddha recommends the practise of the Middle Way of life under the 3 bases of Meritorious Action;

- Dāna – meritorious action consisting in generosity.
- Sīla – meritorious action in observing moral precepts.
- Bhāvanā – meritorious action in mental development.

The Middle Way is characterised as the middle practise in which the Buddha recommends Buddhists to avoid the two extreme ways of life: self-mortification and sensual indulgence, which lead to the stagnation and departure from the Buddhist goal of mental liberation and realisation of the truth (Jackson, 2003; Houlder, 2003). According to Buddhism, suffering is a pervasive human problem. The causes of suffering are outflows or biases, ignorance and craving. The cessation of suffering is achieved through the cessation of these. The way to the cessation of suffering is the Eightfold Noble Path or the Middle Way. There is also a middle teaching, which is basically a description of natural processes within the natural order. Studying the Paṭiccasamuppāda (Dependent Origination) will lead to an understanding of the basic

principles involved, but this is not enough without practise. This is the point at which the natural process of Patīccasamuppāda must be connected to this middle practise.

Additionally, the Middle Way is the practical application of Buddhist ethics. It is not an ethics of thought only, but a method of ethical practise for a better way of life. The Buddhist lifestyle leads to the cessation of suffering at both the individual and social levels. It is meant to help people as human beings, to grow and experience richer, fuller lives, and is linked to the idea that each of us has an inner bright potential that can be realised by listening to our intuitive wisdom. To achieve the goal of the cessation of suffering, the realisation of the truth and spiritual liberation the Buddha teaching was explained in Chanchamnong, (2003) as Dharma being like a raft. It is used to cross the river of pain, suffering, and conflicts. Once the crossing has been accomplished, it is not necessary to cling onto the raft or carry it around. In order to attain these goals, Right view, Right effort and Right mindfulness play key roles in 'Right practise'. The Middle Way as taught by the Buddha is a comprehensive set of practises that allow us to make a thorough examination of our lives, to learn to distinguish what is helpful to ourselves and others from what is harmful, and to identify sources of suffering and the ways to transform them. Therefore, Payutto (1994a) drew an analogy between the 'Right practises' of the 'Middle path' to a journey. The Right view is like a compass or a device to determine direction; Right effort is the driving force while Right mindfulness is like a driver who steers the vehicle.

The Eightfold Noble Path is connected to the three main aspects of Practise called 'Trisikha', as described in Table 2.15. The Path includes: right view, right intention,

right speech, right activities, right livelihood, right effort, right mindfulness, and right concentration.

Table 2.15 Three Paths of Practise

Three Qualities	Eightfold Noble Path (Ariyamagga)
Wisdom (Paññā Sikkha)	Right View or Right Understanding (Sammā ditṭhi)
	Right Intention or Right Thought (Sammā saṅkappa)
Morality (Sīla Sikkha)	Right Speech (Sammā vācā)
	Right Activities or Right Action (Sammā kammanta)
	Right Livelihood (Sammā ājīva)
Meditation (Samādhi Sikkha)	Right Effort (Samma vāyāma)
	Right Mindfulness (Sammā Sati)
	Right Concentration or Right Contemplation (Sammā Samādhi)

As shown on the table, the Eightfold Noble Path is divided into the Threefold Training; Paññā (training for wisdom) which includes right view and thought. Sīla (training in high morality) includes right speech, action and livelihood. Samādhi (training in higher mind and concentration) includes right effort, mindfulness, and concentration. In that order, they serve as the framework within which a person can conduct his or her own way of life, directed toward realising the goal of Nibbāna. These three parts of higher training are also called “Clarity, Cleanliness and Calmness.” They correspond to the Buddha’s fundamental teaching, ‘Exhortatory

Pāṭimokkha’, not to do any evil (Sīla), to cultivate good (Samādhi) and to purify the mind (Paññā)

In Buddhist teaching, the Buddha also recommends the virtues conducive for the development in wisdom, called the Four Vuddhi – Dharma (that we will apply to the research later) these are:

1. Association with a good and wise man.
2. Listening to good teaching.
3. Critical reflection or analytical thinking.
4. Practising in perfect conformity to the Dharma principle under ‘Sammā diṭṭhi’.

This means right vision, right opinion, right theory and right understanding, in the cause and effect of wholesome and unwholesome deeds based upon Buddha Dharma such as the Four Noble Truths and the interdependent process of the mind and matter.

In addition, Buddhism considers four factors to be beneficial in promoting the right view. These are The Four-Paths of Accomplishment or Four Bases of Success (Four Iddhipāda):

1. **Chanda**: enthusiasm, will or aspiration. This is compatible with the faith that leads to the achievement of wisdom.
2. **Viriya**: the effort or the energy which one exerts in a suitable way to accomplish the right view.
3. **Citta**: thoughtfulness in making a conscious effort to think analytically in order to achieve the right view.

4. **Vimamsā**: the analysis of all information collected through the guidance of others and reasoning by means of wise attention as mentioned above.

Ajarn Munindo called these '*the Four Roads of Success*' and articulated in his teaching that they are part of the resolution of conflict in community (Sumedho, *et al*, 1993). This starts from **Chanda**, or enthusiasm, which we are personally most interested in to build up our energy. **Viriya** or energy, consciousness is in the heart. **Citta** or mental stability is learning how to practise integrating energy. **Vimamsā** or discernment to change the perspective in the right way

For the training in wisdom or 'Right View Development' as Rowley (2007) explained (also discussed earlier in this section), wisdom involves judgement that takes into account wider social and ethical considerations. It is then possible to make a link on the basis of the matter of ethics between the exercise of wisdom, and the commitment implied by CSR. **Right view** is regarded as the first and fundamental path of training for 'Wisdom', which is one of the threefold paths of the way, using which we can develop an intellectual understanding of the truth. The truth of all life is that it is interdependent and interrelated, so that we must exist as a part of nature without harmfully exploiting it for our own personal benefit. The prerequisite to developing wisdom in order to achieve right view is faith. There are two kinds of faith. One leads to the development of wisdom, while the other is a creed, a kind of mental attachment to one's beliefs, especially towards a supposed Supreme Being or supra natural phenomena. Buddhism considers only the first kind of faith as beneficial to promoting the process of mental training that leads to the correct understanding of the laws of nature.

2.7.2 Stress Management and Meditation (Samādhi)

Job stress is a condition where an aspect of work is causing physical or mental problems for an employee. Bradley and Sutherland (1995) stated that two sets of stressors can be recognised: **work-related stressors** and **individual stressors**. The work-related stressors include role ambiguity, role conflict, work intensification, interpersonal conflicts, and harassment. The individual stressors include financial worries, family and marital difficulties, and dual-role pressures between work and home life. The indication of stress could be revealed through the behaviour of the employee, for example, aggression, absenteeism, decreased performance, and increased accidents. They could also be exposed by the mental condition of the employee, for example anxiety, tension, irritability, and depression. Finally through the physical condition of the employee, such as digestive problems, high blood pressure, sleeplessness, and alcohol or drug need. Commentators on stress suggest that the toleration of stress differs from person to person. Some people succeed in stressful environments whilst others have difficulty. Not surprisingly, job stress is linked to job dissatisfaction, employee turnover, and escalating rates of addictive or other abusive behaviour at the present time in our society. However, stress is not necessarily bad, every stressful event, in fact, can become an opportunity to grow and change as many surveys show.

Suggestions by medical staff in US hospitals about how to cope with on-the-job stress are that they practise meditation, exercise, or talk to trusted, like-minded co-workers, describing issues causing stress and trying to find solutions or controls (Bauer, (2006)cited in Nelson (2007)). They handle their stress by trying to remember that the patient is having a worse day than them and also by trying not to 'own' the emotions

of other people. So this research study will find out whether meditation in the Buddhist style can help reduce stress in Thai organisations, and if this is the case, how it occurs.

Meditation has become a rightful and appropriate lay religious activity, which is expected to lead to the achievement of a direct personal experience of calm and insight. Thus, meditation in the working environment is not only a Buddhist concern. As McCormick (1994) explained, to make a meditative experience work is a concern of many Hindus, Buddhists and Sufis. For example, Hindus practise Karma yoga (the yoga of work) to make work a religious discipline that brings them closer to God. Zen Buddhists practise Samu (work meditation), which is aimed at allowing them to become absorbed into their work at a higher level, losing any sense of self, and becoming one with the activity. Thai Buddhism has not previously been concerned with this. Aitken (1984) declared the spiritual problem facing Buddhist managers is maintaining a meditative state regardless of the nature of the work they are doing. It is a new phenomenon in Thailand that lay Theravāda Buddhists, in growing numbers, are taking up the practise of meditation (Thitavanno, 2000). For example, in the Dhammakaya group, practitioners are supposed to concentrate on imagining a crystal ball inside their abdomens and to repeat in their minds the mantra ‘SammāArahan’ (the words repeated mentally to aid initial development of concentration). According to the Dhammakaya group's translation, ‘Sammā Arahan’ can mean "*righteous absolute of attainment which a human being can achieve*", in Pali, means ‘*Perfect Adamant*’ or ‘*Perfect enlightened one*’. The practitioners are expected to meditate twice a day for approximately thirty minutes. This group believes that meditation improves self-confidence, develops one’s conscience, improves understanding of the

difference between right and wrong, and also increases esteem for family life. The Dhammakaya association emphasises the benefits of meditation even in a national context, stating that: individual morality and the sense of right and wrong based on meditation is the key to collective agreement in society.

There are two kinds of meditation practise in Thailand (Thitavanno, 2000; Bodhinnantha, 2004). These are Tranquillity Meditation (Samatha) and Insight Meditation (Vipassana). The benefits of Tranquillity Meditation for practitioners are many but include making fewer mistakes as their memorising capacity improves and they are able to perform other tasks more efficiently, with mistakes minimised owing to developed concentration, calm and mindfulness. Also, higher volumes of work could possibly be accomplished with better results from the Samatha practise. Subsequently, individuals will get along well with other people. For example, while at work, unity and friendliness will accrue to all concerned, including one's superiors, colleagues and subordinates (Thitavanno 2000). The reward from Insight Meditation (Vipassanā) for those who practise it is wisdom. They are able to reduce the various kinds of mental defilement, which are the original causes of suffering. The reduction of suffering is followed by an increase in happiness. At that moment, one's selfishness will be diminished to the benefit of others. The mind turns out to be more purified and brilliant with good value this also applies to 'samatha'.

2.7.3 The Traits Model of Leadership Management

Leadership should be defined more exactly to include elements of morality or goodness for the purpose of business. A more appropriate definition might be the influencing of others, by means of reason and inclusion, to achieve organisational

goals that are in the long-term best interest of all involved, including the well-being of society (Hellrigel, *et al*, 2001). Some evidence suggests that most successful leaders share several traits that are quite similar ideas to Buddhist teachings.

1. **Intelligence** Successful leaders tend to have somewhat higher intelligence than their subordinates.
2. **Maturity and breadth** Successful leaders tend to be emotionally mature and have a broad range of interests.
3. **Inner motivation and achievement drive** Successful leaders are results oriented; when they achieve one goal, they seek another. They do not depend primarily on employees for their motivation to achieve goals.
4. **Honesty** Successful leaders have integrity. Integrity actions are not just words; they display honesty, trustworthiness, fairness, ethics and high moral standards which are vital demonstrators of a good leader. When individuals in leadership positions state one set of values but practise another set, followers quickly see them as untrustworthy. Many surveys show that honesty is the most important characteristic when employees are asked to rank and comment on various traits of successful and unsuccessful leaders. The critical characteristic of trust translates into the degree of willingness by employees to follow leaders. Ethical leadership is necessary for the initiation and management of appropriate organisational routines and processes in order to deal with ethical matters and to confront all kinds of ethical situations.
5. **Interest in others** A sincere, conveyed interest in others – their well-being, personal growth, physical and emotional needs, and the value of their contributions – is a large factor in leadership. This attribute breeds loyalty and commitment to the leader. It creates followers. Words like appreciation,

supportive, considerate, nurturing and respectful come to the forefront under this characteristic.

6. **Responsibility** Taking responsibility for all decisions within a leader's authority is truly the ultimate task.

Based on the statement of the researcher, Buddhism might able to provide some teachings that support the above leadership traits. However, this research still looking for the answer to whether the leadership management in western theory can combine with the Buddhism teaching of The Four Boundless States or the Four Divine States of Mind (Four Brahmavihāra).

2.7.3.1 The Four Boundless States or the Four Divine States of Mind (Four Brahmavihāra)

The Four Boundless States are considered to be '*friends on the way to Nirvana*'. They help in dissolving the idea of a separate self and consist of: love kindness, compassion, sympathetic joy and equanimity. The teaching is summarised in Table 2.16.

Table 2.16 Description of the Four Boundless States (The Four Brahmavihāra)
(Kraft, 2000)

English	Pali	Description	Near enemy	Far enemy
Loving kindness	Mettā	Good will, friendship, unconditional love for all beings	Selfish love	Hatred
Compassion	Karunā	Empathy, to feel with someone instead of for someone	Pity	Cruelty
Sympathetic joy	Muditā	Spontaneous joy in response to others' success	Hypocrisy	Envy
Equanimity	Upekkhā	Even-mindedness based on insight into the nature of things	Indifference	Anxiety

Compassion is a feeling of deep sympathy and sorrow for another who is stricken by misfortune, accompanied by a strong desire to alleviate their suffering. This value conflicts with many organisational cultures, which are indifferent to or discourage compassion. Role conflict occurs when spiritual ideals pull managers to feel and express compassion at work but the organisational culture calls for hard-hearted decision making based solely on monetary criteria regardless of how it affects people. Such managers face the challenge of remaining true to their religious ideals, despite the culture they work in (McCormick, 1994). Consequently, performance appraisal of staff can benefit from The Four Brahmavihāra of Buddhism (Kwanpreuk, 1996). In the real world, we might see that a lot of Buddhist people believe that compassion or love (the two are quite similar) is the most important spiritual quality but fail to develop any wisdom. The result is to end up being a good hearted fool, a very kind person but with little or no understanding of The Four Brahmavihāra. The idea of using Buddhism in leadership will be discussed further in section 4.9.4.

2.8 Summary

A review of western management ideas and T&D along with Buddhist teaching, alongside information on how Buddhism is related to Thai culture and some Buddhist principles that can apply to HRD, have been made. As mentioned at the start of this chapter, the research is concerned with how the use of Buddhism can develop the HRD and T&D system, and this chapter examined the theme of ethics and combined it with the subject matter of T&D in organisations. It suggested that that the main teaching of Buddhism focuses on the morality of people, and that this will facilitate ethical people to handle moral dilemmas that arise in our business world better. Thus, the theory and Buddhist teaching mentioned in this chapter will be the basic

knowledge that the researcher employs to investigate further how Thai organisations apply such ideas in their development and how those staff accept the T&D system in this style.

After this chapter provided background knowledge for this research, the next chapter moves on to the method that the thesis is going to use for data collection and analysis. Later chapters will show the outcome of Buddhist T&D in the context of social responsibility and organisational ethics and consider the implications of its findings on the design of T&D courses for modern Thai business organisations.

CHAPTER 3

RESEARCH STRATEGY AND METHODOLOGY

3.1 Introduction

In the previous chapter, existing literature on training and development (T&D) systems, business ethics and Buddhist teachings were reviewed for human resource development (HRD) in Thailand. This chapter gives an explanation of business research methodology together with information on how research on Thai organisations T&D using Buddhist teachings should be conducted. Claims for social constructionism and interpretivism as useful epistemological and philosophical stances, the details of the author's justification of why a qualitative methodology using in-depth interviews plus semi-structured interviews and observation research method were selected as primary data collection plans for this study will be discussed. To find the most suitable way to analyse data, this chapter discusses how the research data will be analysed by the triangulation method for content analysis to generate results in the next two chapters. This is followed by discussion of the limitations of the research methodologies and the ethical issues for practitioner considerations. Much of this chapter is concerned with the way in which the researcher collects and analyses appropriate data to explore the research questions stated in chapter 1.

3.2 How to Plan Research to Derive Data

To achieve the first four research objectives (RO1, 2, 3, 4) and explore the nine research questions, the research will give a brief idea of how this thesis plans to gain data. – Figure 3.4 will outline that plan.

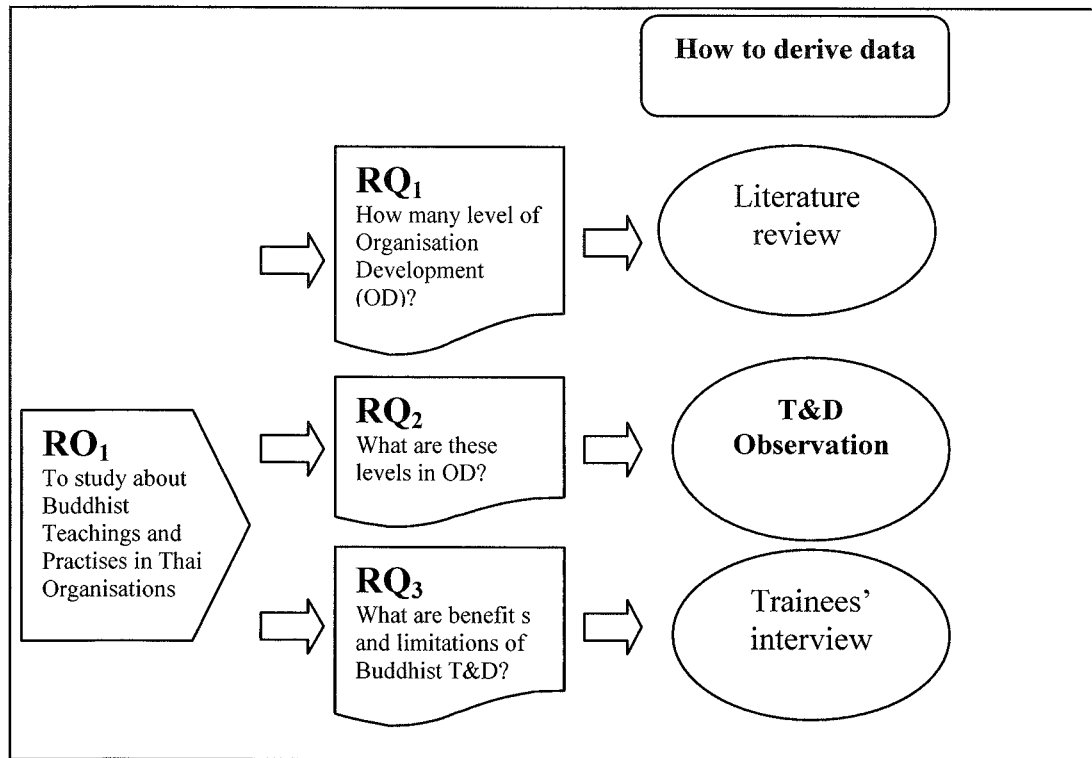


Figure 3.1 Areas of Research Query for Research Questions 1, 2, 3

From the first research question (RO1), which aims to study Buddhist teachings and practises in Thai Organisations, questions RQ1, RQ2 and RQ3 will be used.

RQ1 tries to find '*How many levels of Organisation Development (OD)*' are evident using ideas from the Literature review. Then RQ2 discusses '*What are these levels in OD?*' using T&D observation and RQ3 discusses '*What are the benefits and limitations of Buddhist T&D?*' from the trainees' interview.

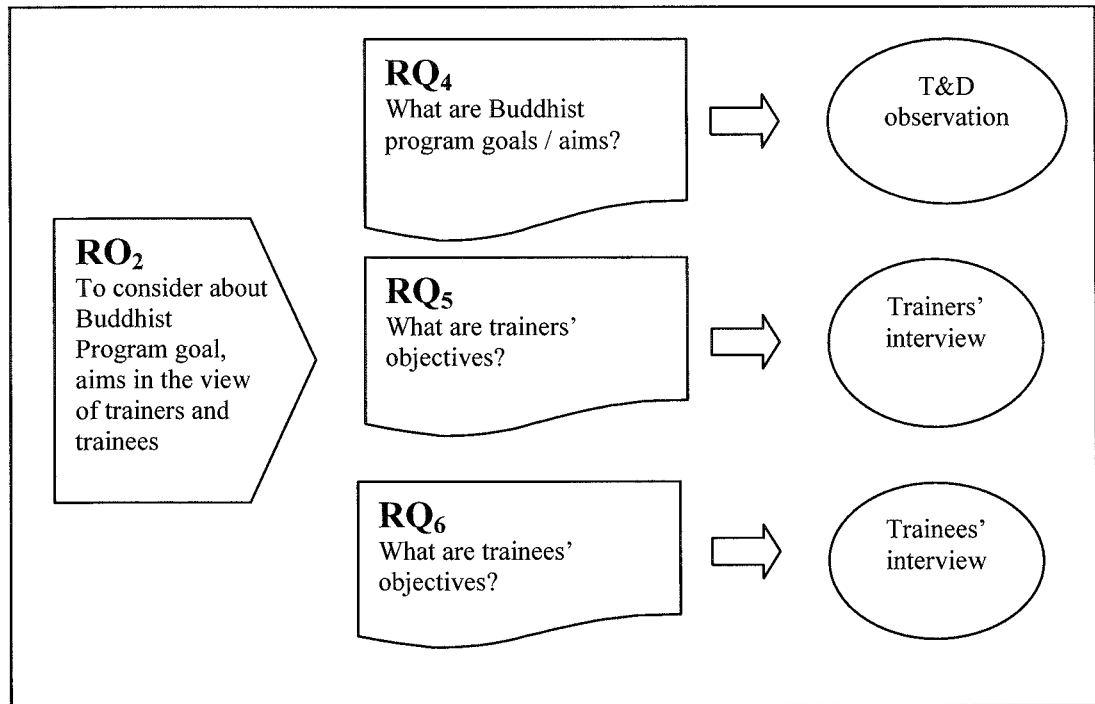


Figure 3.2 Areas of Research Query for Research Questions 4, 5, 6

To consider the Buddhist Programme's goal and aims in the view of trainers and trainees, RO2 will investigate the following research questions:

- RQ4 '*What are Buddhist program goals / aims?*' by T&D observation
- RQ5 '*What are trainers' objectives?*' by Trainers interview
- RQ6 '*What are trainees' objectives?*' by Trainees interview

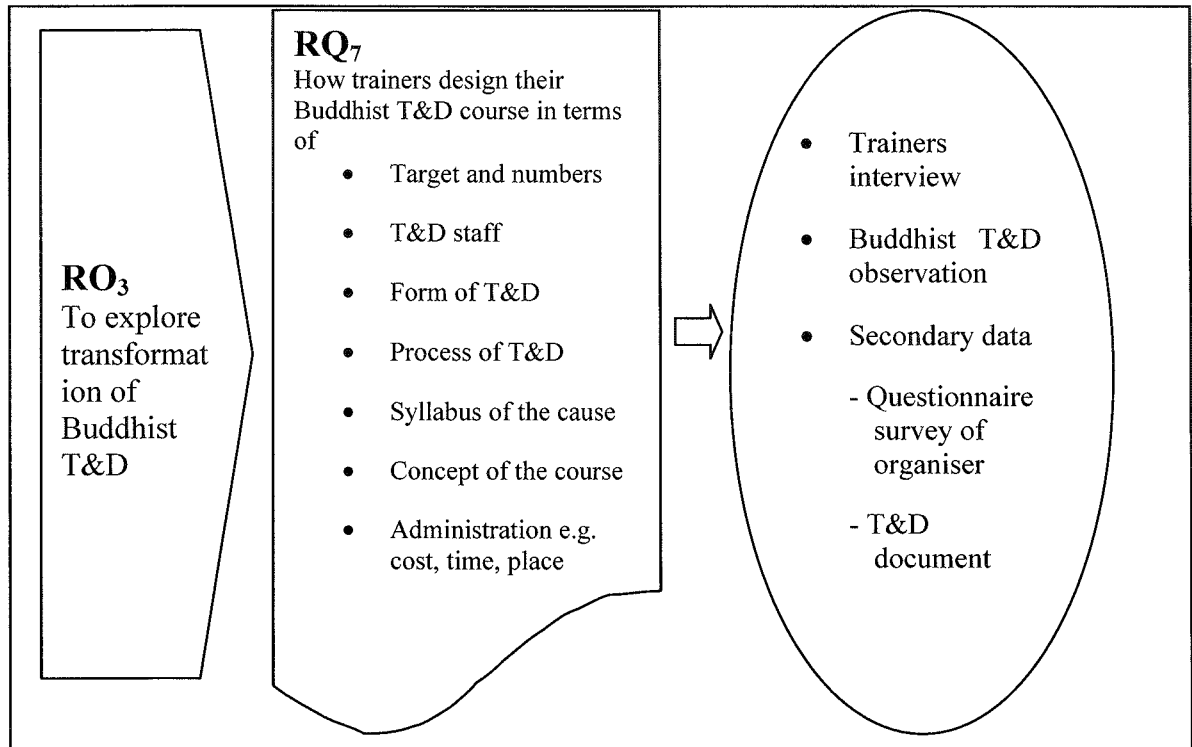


Figure 3.3 Areas of Research Query for Research Questions 7

To support the third research objective (RO3) which explores How trainees see Buddhist T&D as having changed them under the research question RQ7 '*How trainers design their Buddhist T&D course in terms of: target and number, T&D staff, form of T&D, process of T&D, syllabus of the course, concept of the course and administration e.g. cost, time and place*' the thesis employs:

- Trainers' interviews
- Buddhist T&D observation
- Secondary data: questionnaire survey of organiser and T&D document

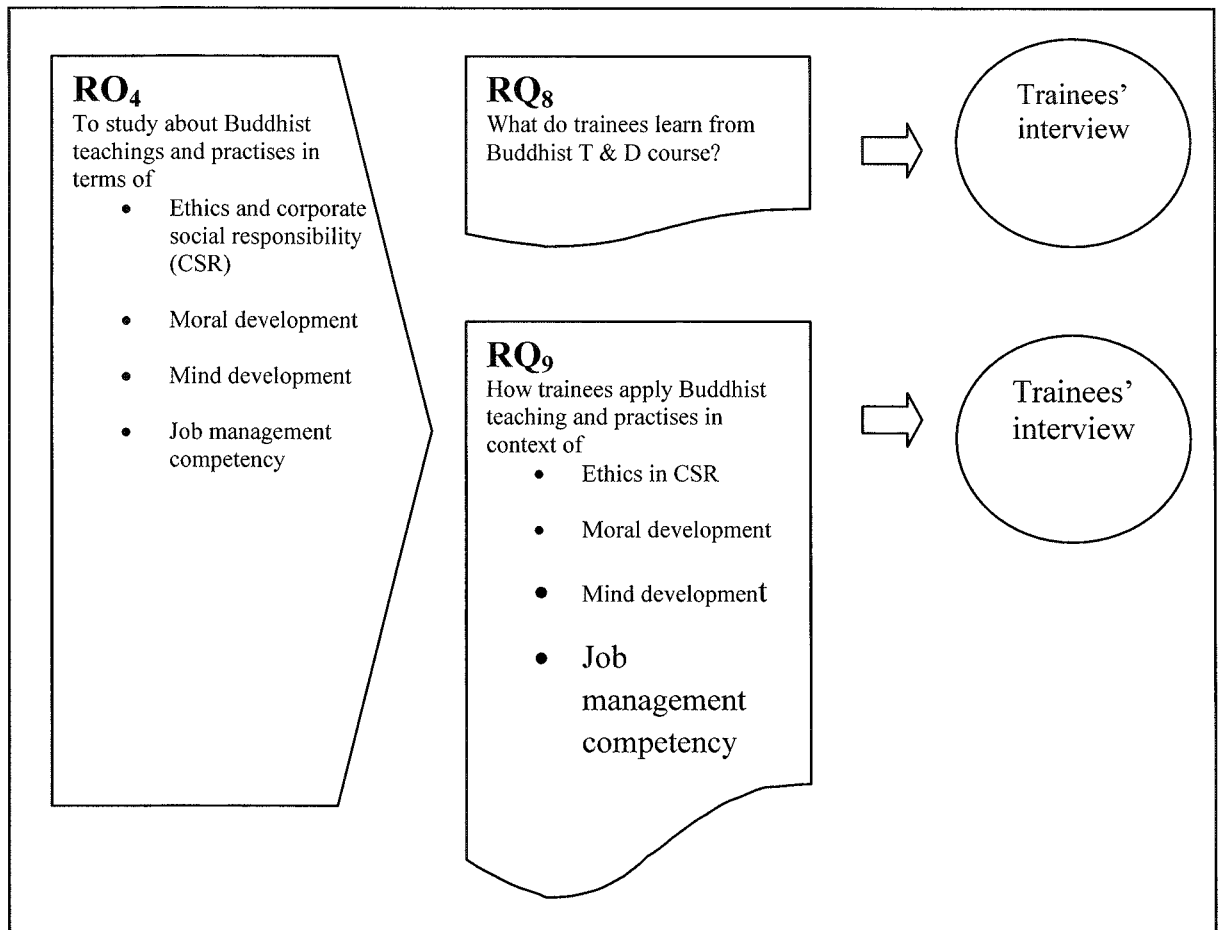


Figure 3.4 Areas of Research Query for Research Questions 8 and 9

The fourth research objective (RO4) of the thesis looks to study Buddhist teachings and practises in terms of ethics and corporate social responsibility (CSR), moral development, mind development and job management competency. These are investigated under two research questions: (RQ8) *'What do trainees learn from a Buddhist T & D course?'* and (RQ9) *'How trainees apply Buddhist teaching and practises in the context of: ethics in CSR, moral development, mind development and job management competency?'* The research employs trainees' interviews as data collecting methodology.

3.3 Research philosophy

Sekaran (2000) stated that business research is an organised, systematic, data based, critical, objective, scientific inquiry and investigation into a specific business problem. It is undertaken with the purpose of finding answers or solutions. Zigmund (2000) affirmed that business research is a management tool that companies use to reduce uncertainty. It must be objective to avoid the distorting effect of personal bias. There are two types of business research in the academic world, fundamental and applied (Sekaran (2000). This thesis combines all three categories of business research: exploratory, descriptive and causal or explanatory (Zigmund 2000). **Exploratory research** is an initial stage of research, conducted to clarify and define the nature of a problem; in this case observing what is taking place in Thai organisations. This is followed by **descriptive research**, designed to describe characteristics of a population or a phenomenon and is conducted when there is some understanding of the nature of the problem. It is also used to provide an accurate description of the problem. This research tries to provide an accurate profile of situations, people and events by focusing on ‘*what*’, ‘*where*’, ‘*when*’, and ‘*who*’. Next, **explanatory or causal research** is conducted to identify the relationships between causes and effects once the research problem has been clearly defined. Here, it is looking at the situation of Buddhist T&D and also how it may be improved, focusing on ‘*why*’ and ‘*how*’. Research in this area is based on assumptions about ‘how the world is perceived’ and ‘how people can best understand it’ (Bryman, 2001; 2004). This thesis falls into the applied research category within the area of human resource development (HRD), which could contribute to knowledge in many diverse ways at many different levels and from a range of perspectives (Anderson 2004). This DBA applied research is performed with the intention of applying previous results or

findings to solve specific problems currently in the organisation and facilitates managerial decision-making.

Notably, Crotty (1998) explained that in developing a research proposal we need to consider answering two questions with the inclusion of four elements. Those two questions are: ‘*what methodologies and methods will we be utilised in the research?*’ and ‘*how do we defend their use?*’ The four elements are: what **methods** do we intend to use, what **methodology** presides over our choice and use of methods, what theoretical perspective lies behind the methodology and what **epistemology** informs this theoretical perspective? These four questions are basic elements of every research process (Crotty, 1998: 4). Their meaning needs to be clarified carefully and their answers emphasised. This thesis will start to explain the ‘epistemology’ and ‘theoretical perspective’, then move on to the ‘methodology’ and ‘methods’ that the research utilises.

3.3.1 Buddhist Philosophy

Before moving on to the research tools, the researcher would first like to give some explanation to the background of Buddhist philosophy which is a main concern in this research and influences this research philosophy. Buddhist philosophy concerns ‘morality’ and how to live a ‘meaningful life’ by considering Buddhism as ‘teaching potential knowledge’ or ‘truth’ not as ‘belief’ as ‘religious’. The Buddhist philosophys related to this thesis are:

1. Four Noble Truths (suffering its causes and how to remove them)
2. Philosophy of action –Karma (wholesome and unwholesome action)

3. Political philosophy – Dāna (offering), as discussed by Harvey (2000:202-203), “Dāna is the central concept in Buddhist social and political philosophy and wealth”
4. Economic philosophy – Middle Way
5. Social Philosophy – social harmony , self discipline and self-reliant people of society

3.3.2 Research Epistemology

Epistemology is a theory of knowledge. It deals with ‘the nature of knowledge, possibility, scope, and general basis’ (Hamlyn, 1995 as quoted in Crotty (1998: 8)). Epistemology is also concerned with ‘providing a philosophical ground for deciding what kinds of knowledge are possible and how we can ensure that both are adequate and legitimate’ (Maynard, 1994 as quoted in Crotty (1998:8)). It is considered ‘the Science of knowing’ and the assessment of ‘*what are to count as facts*’ to question ‘*what counts as knowledge*’: such as ‘*what is the relationship between the knower and the known?*’ Similarly, Crotty (1998:8) discussed ‘*what should count as acceptable knowledge*’. Bryman (2001:11) stated that, it is a certain way of understanding ‘what it means to know’ or ‘how we know what we know’. In conclusion, epistemology is concerned with philosophical debate on the way in which the world is known to us, or can be made known to us and it thus raises issues about the nature of knowledge itself.

According to Crotty (1998), there are three main epistemologies: objectivist, subjectivism and constructionism. **Social constructionism** is the epistemology the author uses in this research, for the purpose of answering the above questions ‘*what*’, ‘*where*’, ‘*when*’, ‘*why*’, ‘*who*’ and ‘*how*’ in the research. Firstly, the research will give

some background ideas of objectivism and subjectivism and how they are developed to social constructionism.

Bryman (2001: 17) suggested **objectivism** is an ontological position, which, as regards social research, states that social phenomena and their meanings have an existence which is free from social players. It implies that social pieces of information and the categories used in everyday conversation have an existence that is autonomous or separate from the performer. Objectivism claims that social phenomena and their meanings are independent of social actors (Bryman, 2004: 16). More generally, objectivism also states that ‘things’ exist as meaningful entities independently of consciousness and experience. They have their own truth and meaning residing in it as an object (objective) and, by approaching it in the right way, the objective truth can be discovered (Crotty, 1998: 8).

In contrast, **Subjectivism** is a philosophical tenet that accords primacy to subjective experience. In an extreme form, it may hold that the nature and existence of every object depends solely on someone's subjective awareness of it (<http://en.wikipedia.org/wiki/Subjectivism>, 2009). **Subjectivism** is an epistemological stance which Crotty (1998) describes as one based on the idea that the meaning does not come out of the relationship between subject and object but is imposed on the object by subject. Subjectivists hold the view that an object is ‘meaningless’ in itself. The ‘meaning’ emerges from an individual’s mind that emphasises the importance of the subjective experience in the creation of the social world (Morgan & Smircich, 1980).

The basic idea of ethical subjectivism is that moral judgments are fundamentally subjective, specifically based on feelings. This says nothing about what is right or wrong. So subjectivism does not allow (or forbid) anything, and it is nonsense to talk about how things would be if subjectivism were our guide or were put into practice. So you cannot criticize subjectivism by talking about the bad effects it would have. It is merely a description of the meaning of words such as 'right' and 'wrong'. It either gets the meaning right or it doesn't. So it is true or false, not good or evil. Accordingly, subjectivists people are only infallible in their moral judgments in the sense that people cannot be mistaken about what they feel are right or wrong (http://academics.vmi.edu/psy_dr/subjectivism.htm, 2009).

3.3.3 Social Constructionism

This objectivist-subjectivist debate leads to the third epistemological approach: **constructionism**, which joins objectivity and subjectivity together (Crotty, 1998). In view of the facts pointed out by Bryman (2001: 18), constructionism asserts that social actors continually create social phenomena and their meanings. In the constructionism paradigm, there is 'no objective truth' waiting to be discovered (as in the scientific method), 'truth or meaning' comes into existence in and out of engagement with the realities in the world. Thus, **meaning is not discovered, but constructed**. Different people may construct meaning in different ways, even in relation to the same phenomenon. In this view of things, subject and object become known as partners in the generation of meaning. It can be assumed that constructionism is an epistemology that qualitative researchers tend to bring into play (Crotty, 1998: 8-9). 'The making of meaning' is all knowledge and therefore all

meaningful reality as such, is grouped upon human practises, being constructed in and out of interaction between human beings and their world, and developed and transmitted within an essentially social context (Crotty, 1998: 42). The ‘meaning’ is socially constructed, modified and reproduced through social life (Anderson, 1998). What we take to be knowledge of the world is a production of historically situated interchanges among people (Greenwood, 1994; Gergen, 2003). A major focus of social constructionism is to uncover the ways in which individuals and groups participate in the creation of their perceived social reality by looking at the ways social phenomena are created and made into tradition by humans. Socially constructed reality is seen as an ongoing, dynamic process; reality is reproduced by people acting on their interpretations and their knowledge of it. Therefore **social constructionism** sees knowledge and meaning as is produced by human beings, which is interpreted by individuals and groups (Marshall, 1994; Crotty, 1998). Constructionism shapes the way in which people look at the world holding their culture. Individuals or groups allow culture, social context, and situational past to express their behaviours and manage their experiences (Crotty 1998). Additionally, Kim (2001) summarised that the key points of social constructionism are:

1. There is no meaning in the world until we construct it.
2. We do not find meaning, we make it.
3. The meaning we make is affected by our social interpretation to the thing.
4. The meaning we derive for objects arises in and out of the interactive human community.

This research is conducted in Thai society, where the members construct Buddhist philosophy as ‘faith’ of the national religion and construct the meaning from the teaching and practises. From the above Buddhist philosophy, they construct meaning for ending suffering etc. Currently, various orientations in academic and applied

business research describe themselves as ‘social constructionist’. Their perspective views social constructionism as to:

*“Focus on ‘**difference**’ as a process rather than an essence, and understanding it as being ‘**produced**’ in social context and construct within wider discourse of knowledge and paper”*

(<http://openlearn.open.ac.uk/mod/resource>, 2008)

‘**Difference**’ in this research comes in because trainees of Buddhism T&D are a varied group, so the trainer participants have to apply a variety of styles of Buddhism teaching. There are also dissimilar types of lecturers - some just give the lecture, and others provide Dharma talks accompanied by anecdotes to aid memory. Others simply focus on practise, fulfilling the role of strict practitioners.

‘**Produced**’ in this research represents the two sets of 100 trainees, who despite often joining the same course, did not always display the same learning outcome. For example, some of the trainees chatted with the researcher during the lunch break and suggested that they wanted to go back and improve their organisation. Thus, the training made them more concerned about their job. Some trainees were more concerned with their parents and family, and realised during the course that they missed out on some important responsibilities. The questions and enquiry that trainees asked trainers during the course are also a kind of production which the researcher adapted to this research. Another ‘production’ of this research is seen in the 40 trainee interviews, which took place after the course and focused on the changes they have made in their lives, problems they have overcome or something from the course they have discovered. They are asked to explore what things Buddhism helped them with. The trainees were also asked to reflect on whether there were any other ways in which the programme had impacted upon them.

In this work, T&D using Buddhism under the **social constructionism** epistemology, the data collected and analysed is based on the experience of being a lecturer in the field of management for 5 years. To conduct this research, the purpose behind it is to find better ways for a teacher (or trainer) to instruct in the right way and also give the learner opportunities to construct (apply & adopt) their own suitable way of practise. The research was also conducted under the social construction of ‘belief’: the belief of the researcher that there is a particular kind of training (Buddhism T&D) that might be suitable for Thai organisations. The idea is to expose the way in which a particular belief has been shaped by social forces. If the researcher had not grown up in a Buddhist society, the way to assign meaning to the T&D might be different from that presented in this research. If the main religion of Thai people is not Buddhism, to introduce this kind of development may also be inappropriate.

3.3.4 Theoretical Perspective or Research Paradigm

Theoretical perspective is the philosophical viewpoint used for reporting methodology and also presenting the process and criteria. Usually, after a researcher describes the philosophical stance that lies behind the chosen methodology, they should offer an explanation of how it provides a context for the process which grounds its logic and criteria. When there are assumptions in the selected methodology, they need to be identified (Crotty 1998: 7). It attempts to explain how it provides a context for the process, its grounds, its logic and criteria (Crotty 1998). Research paradigms are ‘universally’ recognised scholarly achievements that, for a time, provide model problems and solutions to a community of practitioners (Kuhn, 1962). They offer a framework comprising of an accepted set of theories, methods and ways of defining data. Hussey (1997), states that there are two main research

paradigms or theoretical perspectives, labelled ‘positivist’ and ‘interpretivist’ or ‘phenomenological’. This thesis’ main research assumes an **interpretivism paradigm**.

Positivism is an epistemological position that advocates the application of the methods of the natural sciences to social reality and beyond (Bryman, 2001). On the one hand, positivists understand that the human world is part of the natural or scientific world and that it is with some positive model whereby scientific methods can be applied. Positivist researchers emphasise the importance of an objective ‘scientific’ method (Remenyi *et al*, 1998). They see their role as collecting facts and then studying the relationship of one set of facts to another. The laws and theories that build up scientific knowledge are derived from a factual basis supplied by observation and experiment. Once knowledge is available, it can then be applied to make a forecast and give details; the researcher can start from an observation or an experience and work towards a theory in the research process (Chamers, 1999). The next section explains why ‘interpretivism’ paradigms have been utilised instead of ‘positivist’ paradigms.

3.3.5 Interpretivism

Interpretive researchers, by contrast, are more concerned with understanding individuals’ perceptions of the world. This is because they see social phenomena as the product of human interaction. Interpretivism grew from the thinking of Wilhelm Dilthey (1833-1911) who stated that the natural of reality and social reality are in different kinds of reality and their investigation requires different methods. It can be said that interpretivism is interested in ‘meaning’ and attempts to understand and

explain human and social reality. From the main point of pure interpretivist views, some social scientists insist that the whole basis of social science is the interpretation of social action. Social actions are strongly linked to people's experiences, attitudes and beliefs; they therefore cannot be understood from simply quantitative data. From this perspective, it is impossible to explain human behaviour without some understanding of subjective states. As a result, interpretative social scientists argue that the interpretative approach should replace the positivist approach, particularly in the field of social research (Crotty, 1998). Interpretivism is a paradigm that requires the social scientist to grasp the subjective meaning of social action. The approach claims that scientific approaches are inadequate on their own for collecting, analysing and explaining human and social actions and behaviours. Also, interpretivism or qualitative data research explores the richness, depth, and complexity of phenomena. That is why social scientists who take an '**interpretative approach**' are usually the strongest proponents of qualitative data (Bryman, 2001: 504; Strauss & Corbin, 1998).

In summary, from an interpretivist point of view, to understand a particular social action, meaning in an action must be found and interpreted and constructed afterwards (Denzin and Lincoln, 2003; Crotty, 1998; Saunders, *et al*, 2003). The researcher believes that knowledge could derive from Buddhist trainers; and trainees' everyday social world (through participation observation and interview) in order to grasp their socially constructed meaning and then interpret or reflect those meanings in social research language. That's why this Buddhist T&D thesis studies everyday beliefs and practises, as this is in keeping with a **social constructionism and interpretive paradigm**. Based on this, it is possible that this representation has the potential to

encourage trainers to reflect on their work from their perspectives, for example, from thinking about the influence of personal experience to interpreting their working in accordance with Buddhist teachings or empirical work of relevance. This idea is described under the learning theory of Kolb *et al* (1974).



Moreover, the thesis tries to develop a ‘knowledge of practise’ form, from practise based knowledge. The trainees were, in a sense, waiting to get on the training course to learn the skill of ‘practise’ of meditation, such as the two courses that the researcher observed, which are organised only twice a year, due to the limited amount and time of the monk trainers. After the class, the learners returned to their everyday lives and tried to develop those practise lessons in real life situations. The researcher also included themselves as a critical practitioner, to see which teachings really can be adapted to everyday life, in order to assess its usefulness for individuals, organisations and the wider community. More reflection about practise can be found in 3.8.

3.4 Managing the Research Process

As the thesis has already explained the research philosophy of **social constructionism epistemology and interpretivism paradigm**, the research will move on to discuss how the researcher managed the research by describing the research process and approach.

3.4.1 Research Process and Journey

In this thesis the research journey begins with the design of the research topic, which entails reading around the subject of HRM in the field of T&D, including any previous research on ethics, CSR and Buddhism. Following on from this, decisions about the research design were made regarding ‘what is going to be accomplished’ and issues of information access had to be considered. The second path of this research is that of evaluation. This included literature search activities, reading and note taking and also writing a draft literature review. The third stage of the journey was concerned with data collection; preparation for this involved confirming access issues and the design of primary data gathering instruments. In this research, data was obtained through interviews and observations. Planning how to record data and data gathering activities was also required. Following on from the collection of actual data, data analysis was required; however, a methodology for the analysis must first be defined. The fourth path of this research focuses on the interpretation of information, i.e. data analysis and analysis of draft writing. This stage consumed a large portion of time. This thesis research process was as follows:

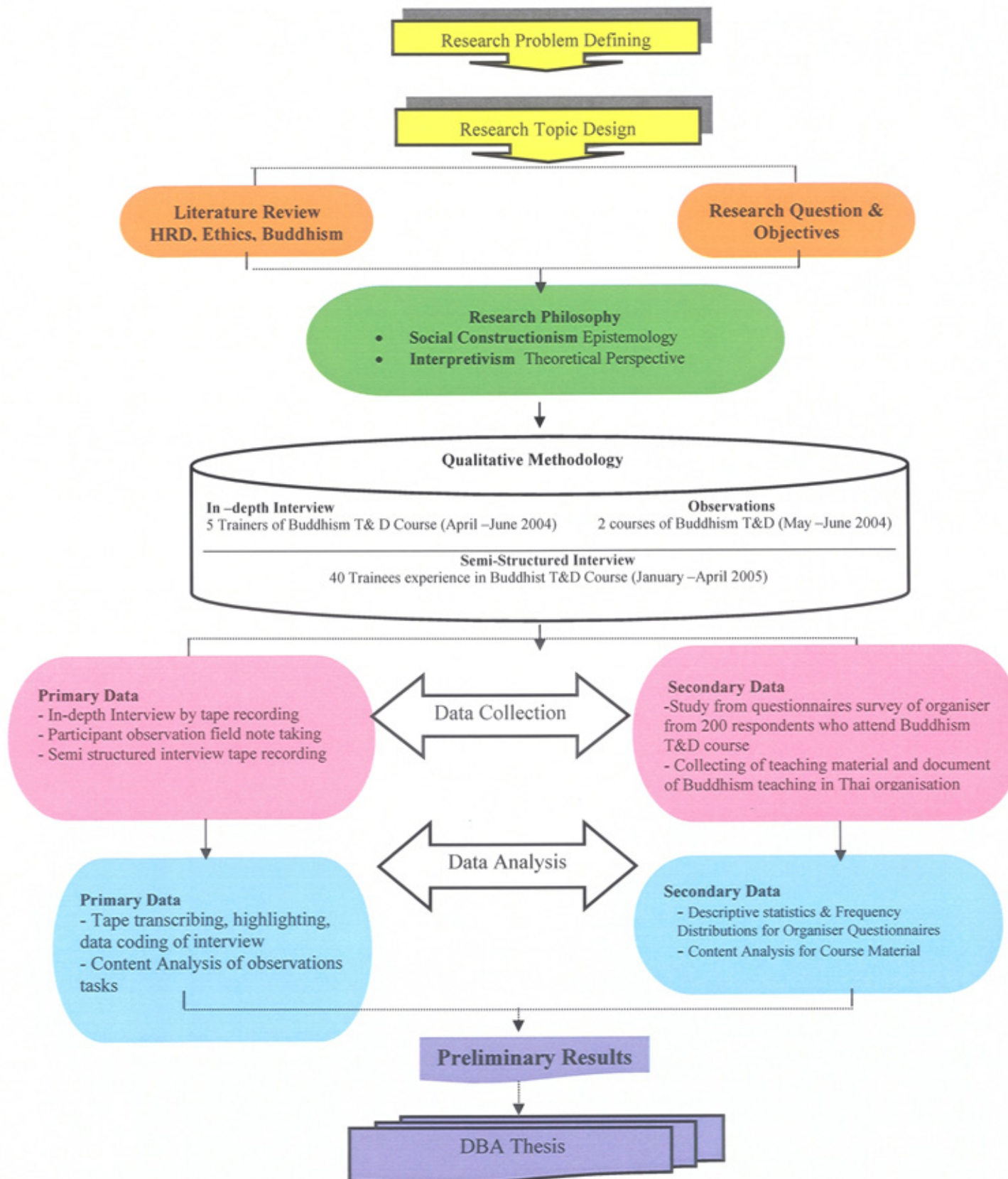


Figure 3.5 Research Process of the Thesis

illustrates that the research study is under the social constructionism and interpretivism paradigm and mainly uses qualitative research by adopting inductive approaches, such as:

Phase 1: Primary data study: five trainers in-depth interviews (April-June 2004).

Phase 2: Primary data study: two Buddhist T&D observations (May-June 2004).

Phase 3: Primary data study: 40 trainees semi-structured interviews (Jan-April 2005)

Phase 4: Secondary data studies included 200 respondents' questionnaire survey results and training documentation. Combined with the primary data collection methods the researcher was able to confirm the data analysis conclusions (June 2005).

3.4.2 Research Approach and Research Strategy

The discussions above have explored how the researcher outlines and produces knowledge from **social constructionism** and **interpretivism**. The rationale of research methodology employed for this study will be discussed in this section. In addition, the methods taken on in this study are also reviewed critically. To explain the research approach, there are two paths in general: deductive approach and inductive approach (Chalmer, 1999). This research uses an '**inductive approach**', where the researcher collects data and develops a theory or understanding as a result of data analysis. Qualitative data (in-depth and semi-structured interviews and observation) are collected to investigate meanings and perceptions, whilst taking the context of data into account and, at the same time, offering a realisable data collection and analysis period for the thesis. Researcher involvement in the investigation must also be accepted.

3.4.2.1 Research Methodology

Methodology is the strategy, plan of action, process of the selection and use of specific methods, which connects the choice of method to the desired result (Crotty 1998: 7). It includes the strategy behind the epistemological stance that serves as the underlying principle for the research and the standards or criteria the researcher uses to interpret the data and reach conclusions. Methodology refers to the way in which the world is questioned in order to increase knowledge. It asks how the questioners can go about finding the knowledge. In this sense, methodology is ‘the science of finding out’. This includes the assumptions and values that serve as the rationale for research and standards or measures the researcher uses for interpreting data and reaching conclusions (Crotty 1998). Methodology is more complex than method, so the researcher should determine factors such as: the research question, and level of evidence, prior to making a decision regarding the result.

Saunders *et al.* (2000) support the idea that social research can be characterised into two approaches, explicitly the ‘quantitative’ and the ‘qualitative’. The principle orientation to the role of theory in relation to quantitative research is the ‘deductive’ testing of theory. Qualitative research is ‘inductive’, offering the generation of theory. This research was conducted mainly under the **qualitative approach** by considering both strengths and limitations of the strategies as suggested by Saunders *et al.*, 2007.

Those advantages are:

1. Assists understanding of how and why
2. Allows researcher to study changes which occur during the research process
3. High quality of understanding of social processes

However, the researcher realises that ‘qualitative research’ can be time-consuming for data collection, and also data analysis is complicated. Nevertheless, the research applies qualitative research to find out how and why Thai organisations introduce Buddhist T&D in the organisation. This methodology can hopefully facilitate the achievement of a high quality of understanding of the Buddhist T&D process, even though it is known that data collection can be time consuming. The research also uses questionnaire survey results as secondary data in order to cross check the data derived from the qualitative methodologies of interviews and observations.

3.4.2.2 Research Method

Method is the technique or measurement used to collect and analyse data associated with some research questions. It means a detailed research tool or technique used to collect data; such as the survey, observation and interview to provide evidence related to research questions (Crotty, 1998: 3). Research method is a systematic and orderly approach taken towards the collection and analysis of data so that information can be obtained from those data sources (Jankowicz, 2000: 209). There are several different methods commonly used in business and management project work and the choice of method is based on the nature and scope of the topic of interest, the source of data used, and the purpose of the data collection. Numerous triangulation techniques are commonly used by researchers, so the mixing of methods is already taking place. Unfortunately the advantages of each approach have the tendency to cancel each other out if care is not taken. The next section will explain the method of this thesis.

As mentioned previously, the **primary data** collected in this piece of research is qualitative, obtained from specifically targeted sample groups. To obtain qualitative

data, two instruments were utilised, the first, in-depth interviews or conversations and the second, observation and participation. The research uses the questionnaire surveys' results to acquire secondary data. The **secondary data** of this research is also derived from published sources, such as journals. Some data is gathered from unpublished sources such as companies, trainers and training organisation documents. In addition, this basic planning key concept also looks at how the researcher will record the data obtained and how trustworthy the data is.

3.5 Data Collection Procedure

This section will describe the sample group of research, then how primary data was collected, followed by the secondary research study.

3.5.1 Sample Group

The target population of this thesis is divided into two main groups: trainers and trainees.

1. The 5 **trainers** are monks who have extensive experience of training and are professors who lecture in Buddhist teaching.
2. The 40 **trainees** are staff of organisations that have experience of attending courses of Buddhist training.

The research also has another group of people called '**organisers**', who are the directors or heads of training organisations that use Buddhist concepts to develop the staff involved. The research did not approach the organisers directly; however data collecting is facilitated by organisers, e.g. the secondary data questionnaire survey. Prior to beginning observations or interviews, this research was considered for ethical

implications as, when planning the first formative assignment, it was discovered that planning could be brought to nothing if the chosen subjects or sampling group declined to be involved. Each of the sampling groups - the trainers, trainees and the training organisers – were approached in turn to negotiate the access required. Fortunately, all of the Buddhist trainers contacted to be interviewees happily accepted their invitations.

3.5.2 Primary Data Collection

There are 3 phases of the primary data collection in this thesis as explained in research strategy 3.4.2.

3.5.2.1 Interview Task Data Collection Process

An interview is a purposeful discussion between two or more people. Using an interview can help a researcher to gather valid and reliable data, which relates to the research questions and objectives (Flick, 2002). However, interview methods are not suitable for every situation. The researcher must design an interview guide in order to see how well they will gather data in the actual interview, as its success depends to a great extent on the actual interview situation and how it takes place. To be successful in carrying out interviews, the interviewer needs to be experienced in making decisions in interviewing situations. This can be obtained in rehearsal interviews and in interview training, (Flick 2002). The researcher got this training when she did her DBA block study. To conduct this research, the researcher used a telephone contact to find out details such as whom and where the interviewees are, and when they attended the Buddhist T&D course, and then went to see the participants for face-to-face interviews. Based on Silverman's (2001) **social constructionist perspective**, the interviewer and interviewees have one central area of interest an interaction of

interviewee and interviewer is itself a topic for study. Both parties are involved in constructing a successful interview. The assumption of this kind of perspective, an interview, can be seen as an interaction between members of society.

The guidelines set out by Mathers, *et al* (2002) were followed in the preparation for the interview. For example, the guidelines state that questions must be responsible and non-leading. Words or phrases that are difficult to understand should be avoided. In conducting any interview, the interviewer requires good communication skills: in this case the researcher is a Thai Buddhist who has regularly visited temples, and is familiar with the monks' speech and Buddhist Pali language teachings and as such is able to develop a good rapport with them. Furthermore, the investigation was conducted in Thai, her first language, so the dialogue is easily comprehensible for both parties. Questions that are too helpful, like providing the answer, have been avoided, as well as discussion regarding the researcher's own perspectives. Concentration is able to remain firmly on the respondents' answers and clarification is achieved through the reiterating of their answers.

During interviews it is important that the interviewer bears in mind both the strong and weak points of the interview technique used, in order to ensure that the full benefits of the interview are obtained whilst minimising the shortfalls. As stated by Mathers, Fox and Hunn (2002) on the quality of the data collected in an interview; a poorly designed interview may include leading questions or questions that are not understood by the subject. At the same time, context is also significant; it is worthwhile thinking about the interview from the respondent's point of view and considering carefully who would be the most appropriate person to conduct the

interview and in what setting. This thesis applies the interview data collecting method in Phase 1 and 3 to gain the answers from both sides; trainers and trainees. All three styles of interview have been utilised in the data collection process; structured/standardised, semi-structured and unstructured/in-depth interview.

Phase 1 Primary data study: five trainers in-depth interviews (April-June 2004)

The 'first stage' data collection process took place over a period of eight weeks from April 2004 involving the interviewing of 5 Buddhist trainers. However, transcripts were only completed from 4 interviews, since one of the trainers prefers to explain the style of their training themselves, not by following the interview questions.

To study this first stage data plan, the **target respondents (the trainers)** were five top training monks of Chiang Mai (a famous city in the North of Thailand). The researcher chose this city since it is her hometown and she has some connections with the five organisations providing the Buddhist T&D course (convenience sampling). Thus, she contacted 5 training organisation heads for interview. The **reason for choosing these interviewees** is when a discussion was held with them about Buddhism, there was much to be learned about their teaching and the way they teach people in practising Buddhism. A key reason given for not using a questionnaire survey is that trainer interviewees are regarded as socially high-class and so it is not appropriate to ask them to fill in questionnaire forms. Here is the information of the 5 trainers qualification.

Trainer I is a 35 year old Buddhist monk, with a PhD in Sociology from India, and 10 years work experience as an instructor of a Buddhist moral camp or Buddhist

development course. They deliver training every week for 3 days per week. He has strong religious beliefs, and worships and meditates daily.

Trainer II is a 60 year old Buddhist monk, with a PhD in Religious Studies and a PhD in Religious Experience, Comparative Religion, Religion and Philosophy. He has 38 years work experience as an instructor of a Buddhist Organisation in Italy and Thailand. He delivers of training every week. He has moderate religious beliefs, and worships and meditates daily.

Trainer III is a 48 year old and a Buddhist monk, with a Masters degree of Education in Religion study, at a Buddhist University. He has 12 years work experience as a secretary of an ecclesiastical province governor and is the Deputy of a temple ecclesiastical district officer, and also an assistant of a temple abbot. He delivers training every week for 3 days per week. He has strong religious beliefs and worships and meditates daily.

Trainer IV is a 45 year old Buddhist monk, with a Masters degree in Education in Religion study, at a Buddhist University, and Masters of Art in Public Administration. He has 12 years work experience as a secretary of an ecclesiastical province governor, is a Buddhist university director and a temple abbot. He delivers training every week for 3 days per week. He has strong religious beliefs and worships and meditates daily.

Trainer V is a 36 years old Buddhist monk, with a Masters of Art in Public Administration, and with 10 years work experience as a director of a Buddhist University, Chiang Mai Campus. He delivers training every week, 3-4 times per month. He has strong religious beliefs and worships and meditates daily.

The following figures will show how interview questions were designed to serve the thesis research objective and answer the research questions.

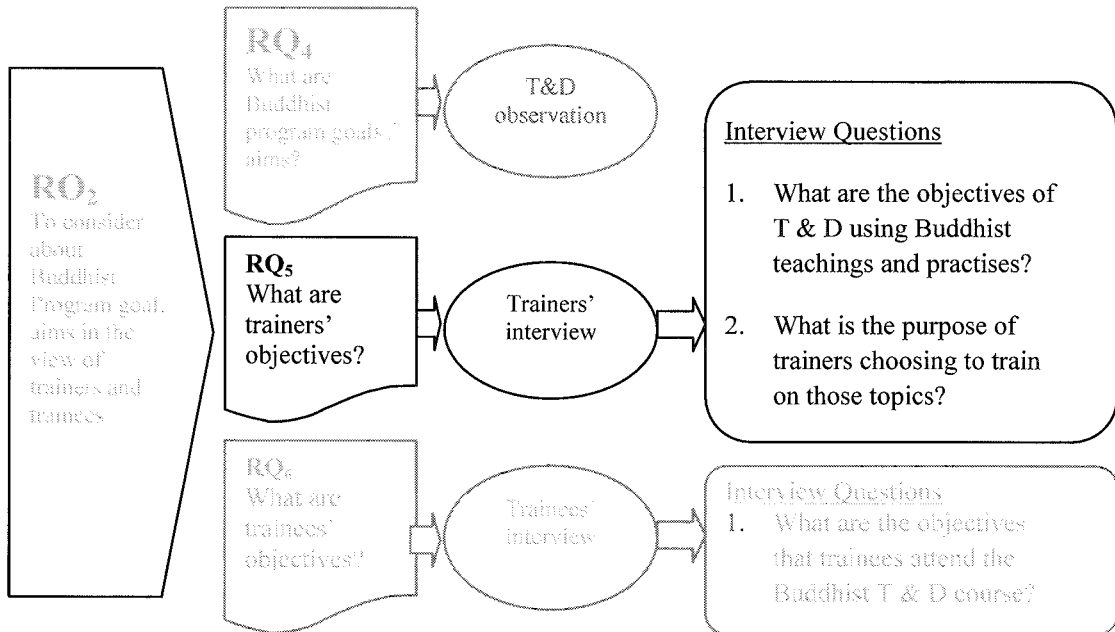


Figure 3.6 Areas of Investigation Questions on Trainees Interview for Research Questions 5

To answer RQ5 '*What are trainers' objectives?*' the research used two research interview questions for data collecting:

1. What are the objectives of T & D using Buddhist teachings and practises?
2. What is the purpose of trainers choosing to train on those topics?

This was compared with RQ6 '*What are trainees' objectives?*' to examine similarities in trainers' and trainees' objectives.

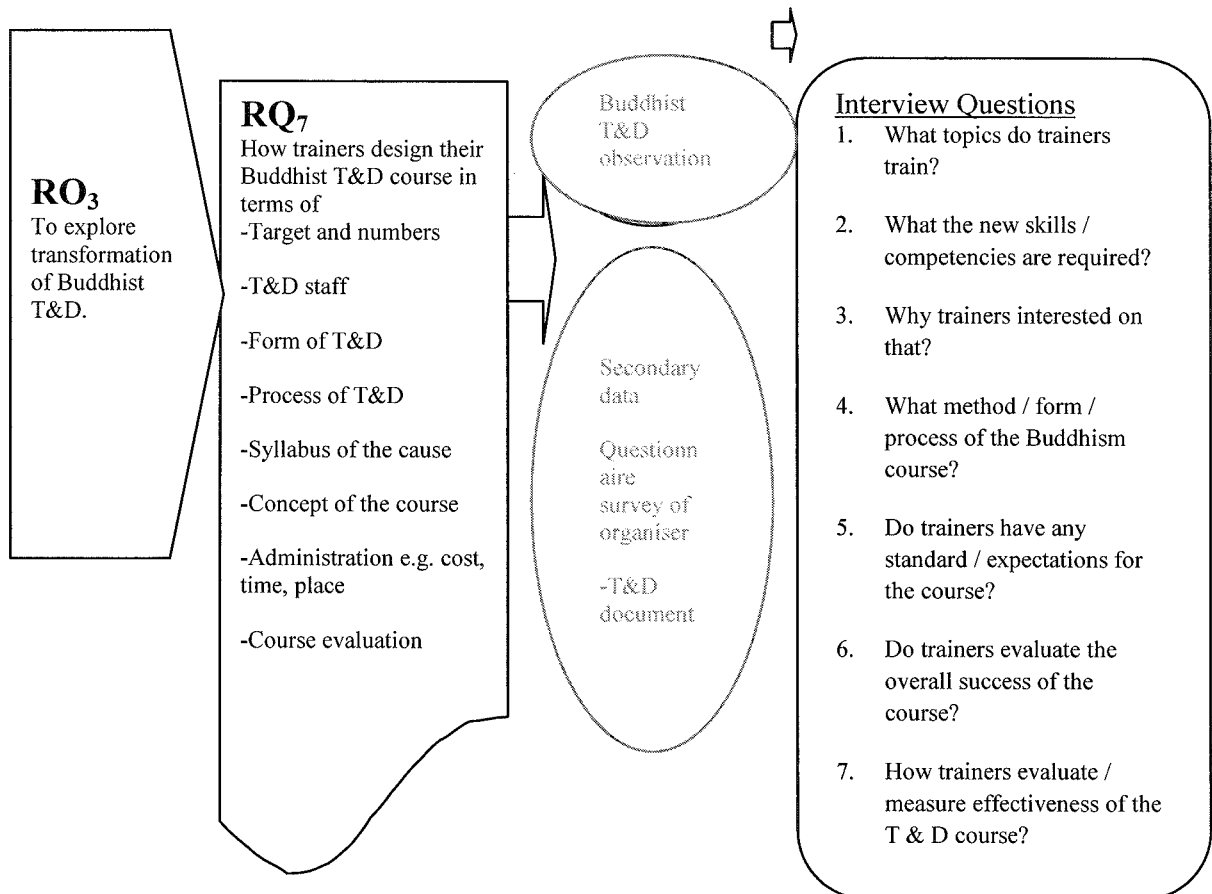


Figure 3.6 Areas of Investigation Questions on Trainees Interview for Research Questions 7

There are 7 questions, as explained, which are applied in trainers' interview to investigate RQ7 and serve RO3, and intend to explore How trainees see Buddhist T&D as having changed them.

Firstly, **structured questions with standardised answers** to choose from were used to obtain information regarding the respondent's personal data, for example, how often they meditate or worship (daily, weekly or monthly). These are the basic questions used in all 5 trainers' interviews at beginning stage of interview.

Table 3.1 Structured questions for trainer interview

topics?	with a focus on what motivation?
4. Why are you interested on each of those?	Want to know about the reason why the trainer concentrates on those topics.
5. What will be the most appropriate T&D method(s) of developing by Buddhism?	Looking for the process used ordinarily for training by Buddhist teacher.
6. Why you do it like that?	Need to know about the intention of the trainer on providing each method
7. What do you expect? Do you have standards and expectations for the performance of the Buddhism T&D that have been agreed by the organisations?	Desire to identify the point that the trainers look forward to after the training and would like to make out whether the organisations agree or not
8. Do you evaluate the over all success of the Buddhist training and development program and individual parts of it? If so how do you evaluate?	Do they evaluate the technique they use to train or not and how they evaluate it?
9. How do you expect the training to change? What needs to be developed /improved?	Care for the anticipation of changing after training
10. Do you have any mechanism to change methods?	Looking for procedure that the trainer provided for transformation
11. How do you know trainees will change after the training?	Wonder whether the trainer is clear in their mind or not that the trainees will adjust Buddhism into their work life after the training and how can they have no doubt on that
12. Do you have any appraisal to measure the trainee before and after the training or development in these area <ul style="list-style-type: none"> • Ethic • Social responsibility • Behaviour 	Need for assessment after development in ethic, social responsibility and behaviour of the trainees.
13. Do you know how the different in style of training by using Buddhism compare with the western style of training?	Desire to know about the different in style of training by using Buddhism compared with the western style of training in the Buddhism trainer's opinion
14. What are the advantages of training by using Buddhism for Thai organisations?	Any rewards of training by using Buddhism for Thai organisations
15. Have you confirmed what you are trying to achieve through the organisations programmes?	Explore that the Thai organisations who sent their staff to join the training program agree on it or not

Phase 3: Primary data study: 40 trainees' semi - structured interviews (Jan– March 2005) took place over another ten weeks in Bangkok and Chiang Mai Thailand. The **target respondents (trainees)** were attending other courses which are not related to the two courses that the researcher observed. The researcher used 'convenient sampling' to select these respondents. Interviews were conducted with trainees known to have attended Buddhist T&D before. The **reason for choosing these interviewees**

was to enable the researcher to gather a larger selection of data concerning Buddhist development. Since these interviewees had attended the Buddhist T&D courses over a period of 6 months -1 year, with some attending on more than one occasion, they were more able to highlight changes in themselves. The researcher expected that the greater experience and wider point of view of trainees' development would enhance the research.

The application of **semi-structured interviews** was made, using a series of open-ended questions based on particular topic areas to collect respondent attitudinal information. This kind of interview was mainly used with the 40 trainees to find out how they develop themselves, their organisations and society, 6 – 12 months after attending the Buddhist T&D, and also how they apply it in their moral conduct, business ethics, CSR, mind development and management competency concerns. This aspect of the research focused on the trainees and considers the following details: have trainees attended Buddhist teaching classes before and, if so, what were the specifics of those classes? What were the feelings of trainees and the expectations of their organisations? What were the trainee's aims, objectives and interest in attending the Buddhist training course? In addition, does the trainees' interest in the teaching match with the trainers' opinion of what they need to improve?

The following next four figures explain the interview questions which were employed to investigate data in trainee interview tasks.

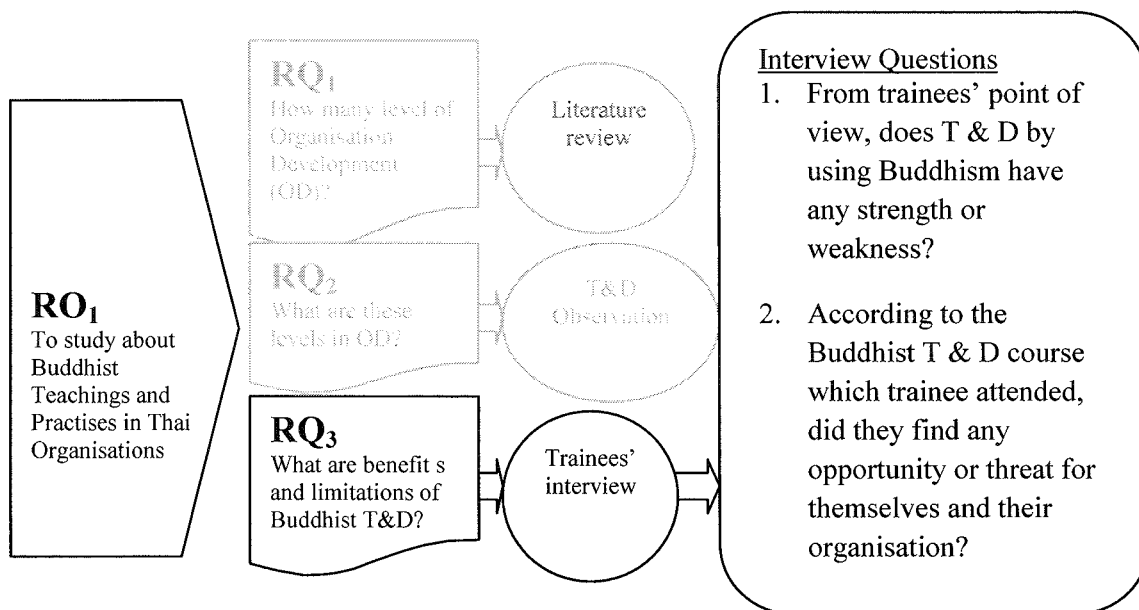


Figure 3.7 Areas of Investigation Questions on Trainees Interview for Research Questions 3

To investigate questions under the trainees' interview conducted to answer research RQ₃ *'What are benefit s and limitations of Buddhist T&D'*, the following questions were discussed:

1. From the trainees' point of view, does T & D using Buddhism have any strengths or weaknesses?
2. Did the Buddhist T & D course which the trainee attended, provide any opportunity or threat for themselves and their organisation?

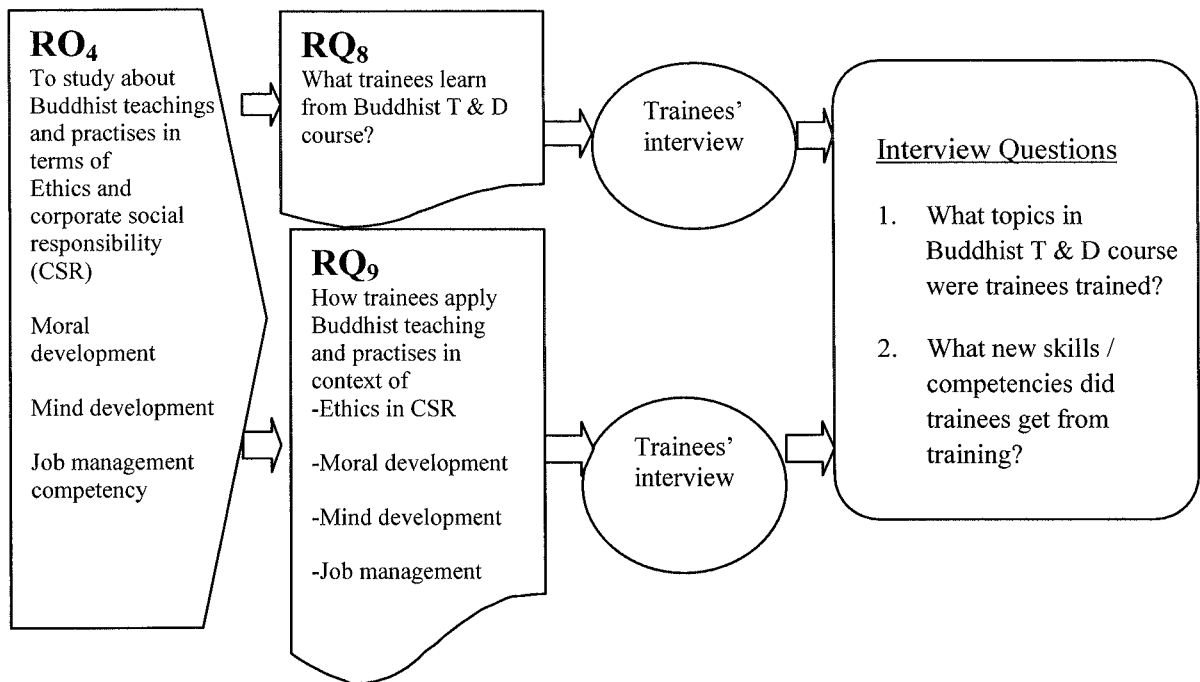


Figure 3.8 Areas of Investigation Questions on Trainees Interview for Research Questions 8 and 9

There are two main questions that the research uses to find out the answer to RQ8 and RQ9:

1. What topics in the Buddhist T & D course were the trainees trained in?
2. What new skill /competencies did trainees get from training?

Next, the research discusses the use of semi-structured interviews in the trainee interviews.

Table 3.3 Semi - structure interview questions for trainee interview

<p>Before attending Buddhist course</p> <ol style="list-style-type: none">1) Have you ever attend any Buddhism course before? Yes / No2) If yes, what kind of Buddhism course?3) What were your objectives in attending training and development by using Buddhism course?4) Before you attended this course, were you interested in any aspect of Buddhism? If yes, what topic of Buddhism T&D were you interested in?5) Why were you interested in that?6) Before you attended the Buddhism training course, did your organisation expected you to improve or develop any performance from the Buddhism T&D course? Yes / No <p>After attending Buddhist course</p> <ol style="list-style-type: none">7) What topic in Buddhism were you trained in?8) What were the new skills/ competencies you got from the training?9) From your point of view, does training by using Buddhism have any strengths or weaknesses?10) According to the Buddhist T&D which you have attended, did you found any opportunity and threat for yourself and your organisations?11) Do you expect anything for oneself from this Buddhist training and development? Yes/No If yes, what kind of changing or improvement do you expect for? If no, why not?12) After you attended the Buddhist training course, does your organisation expect you to improve or develop any performance from the Buddhist T&D course? Yes / No13) From your point of view, is Buddhism suitable for applying in Thai organisations or not? <p>Moral conduct concern questions</p> <ol style="list-style-type: none">14) Are you confused about your conduct?15) Is the moral and ethical attitude of your organisation's leader effective with regards to their staff's work?16) Do you consider yourself to be a troublemaker within your organisations?

Aside from the above, additional questions were used to discover greater detail in the interviews. The detail in question will be explained more in chapter 4.

3.5.2.2 Observation Task Data Collection Process

Observations involve the systematic recording, description, analysis and interpretation of people's behaviour. Sekaran (2000) stated that observational studies aid in the understanding of complex issues through direct observation and, where possible questions should be asked to seek clarification of issues. However, observational

studies are expensive and take time and observer bias may well be presented in the data. The task of observation is to be able to represent a social scene in a way that is recognisable to the actors involved, and is considered both a valid and a true representation of their actions (McBride & Schostak, 2003).

Based on the interpretivism theoretical perspective, the researcher was concerned with how work deals with the reality of what actually happens in social phenomena. It cannot only be observed by the researcher, but also has to be discovered through the individuals' (trainers and trainees) experience. This includes how people (trainers and trainees) make sense of the world around them and what is the intention or reason that lies behind their behaviour. Sekaran (2000) believed that, when observation data are properly collected, data is more reliable and free from respondent bias. In the observation, it is easier to note the effects of environmental influence, such as the weather and the day of the week on specific outcomes. For example, Buddhist courses arranged on the weekend often had greater attendance, or hot weather made the trainees less relaxed. Saunders *et al.* (2000) suggested that observation is good at explaining 'what's going on' in particular social situations. It heightens the researcher's awareness of significant social processes and is particularly useful for researchers working within their own organisation. Some participant observation affords the opportunity for the researcher to experience the emotions of those who are being researched. Despite any observer bias, all data collected are useful. However, Sekaran (2000) indicated that in a detailed observation task the observer must be physically present and thus it is time consuming. The method of collecting data is slow, tedious and expensive. Also, during long periods of observation, the observer might bias the data. Though feelings, attitudes and moods can be guessed by watching

facial expression, the cognitive thought process of individuals cannot be captured. Most importantly, observers must be trained in what and how to view and in ways to avoid observer bias. Similarly, Saunders *et al.* (2000) highlighted that there can be high levels of role conflict for the researcher. The closeness of the researcher to the situation being observed can lead to significant observer bias. The researcher tries to remind herself that she is playing the role of the observer, not the trainee. When she observes, she must consider herself and what she feels, while also watching the expressions of colleagues. For example, during lunchtime the trainers asked trainees to practise patience, as there were long queues serving the food, and nobody could join it until the entire group had finished chanting. Thus, when the meal was finally available the group appeared hungry and eager to eat. The researcher was also hungry and annoyed at the long process. However, she had to understand that others also had the same feeling and had to understand why the trainers were doing it.

The researcher chose observation tasks as a method to collect data in triangulation as observation is the best way of recording human behaviour. Observations recorded as they occur eliminate biased recall and also allow the researcher to view a situation in total and in context. During the observation process, the researcher always reminds herself to avoid observer bias and not be drawn into the situation. Also use of a digital camera and tape recorder helps to overcome the limitations of observation when events occur rapidly; it is not possible to record everything in writing.

Phase 2: Primary data study: two Buddhist T&D course observations (May- June 2004). It was significant that the research did not miss any important developments during the training process. Thus, it was also decided that two observations would be

carried out as part of this work. Observation tasks consisted of participating in two Buddhist T&D courses; three days and two nights were spent on each observation task held at temples. The course is set up for everyone, so anyone can join it to practise Buddhist development. The majority of the recruits were recruited by announcing the time schedule and course information, allowing anyone interested to apply to join the course. The people who attend the course are working people and university students. Working people are both from public and private organisations. Both courses are three days and a two nights residential. The first training that the researcher attended was training by the second trainer interviewee and the team at Wat Rampoeng (Tapotaram), which is The Northern Insight Meditation Centre that receives all who are willing to learn the Vipassana-Meditation Practise to develop the mind. The second observation was with the fifth trainer interviewee's training course held at Mahamakut Buddhist moral camp, which tries to provide Buddhism services to the public, because the university acts as the Buddhism education centre (<http://www.eng.mbu.ac.th>, 2008). Both observations aim to generate a clearer picture of how T&D uses Buddhism and what trainees are supposed to learn and practise in the course.

The observer was able to gain first-hand knowledge by being in or around the social setting being investigated. Individuals under observation may be known or unknown to the observer and the observer must develop a system for recording data. Zigmund (2000) concurs with Gill and Johnson (1997) that in this kind of participant observation, the researcher tries to participate fully in the activities and tries to become a member of their group, organisation or community. To carry out this research, the researcher acted as a participant observer, becoming a full member of the

group taking part in their activities whilst performing the research in parallel. All the trainees who attended the courses understood the presence of the researcher at the Buddhist T&D classes. In this role, the observer's purpose as a researcher is revealed to the group and the relationship to the group is clearly established as being a fieldwork relationship. This allows the researcher to experience, first hand, the day to day experiences and behaviour of the researched in particular situations and, if necessary, to talk to them in that situation about their feelings and interpretations. It was envisaged that, although it is a very time consuming role, the data obtained would be most useful, since it allows the researcher to experience the emotions of those under observation. The researcher also found that this enabled other trainees to share their experience and feelings from the Buddhist training and facilitated the researcher in the writing up stage when recalling the training, for example, to aid remembering facial expressions of colleagues who joined the course.

During the two observation tasks, which took place for the primary data study, the recorded details were relayed to the course trainers. It was unproblematic and effortless to do so since the trainers formed a selection of the interviewees. This allowed the responses observed to be confirmed prior to any data analysis or processing.

All three categories of data for participant observation, primary, secondary and experiential, as defined by Delbridge and Kirkpatrick (1994) were collected. The **observation primary data** is the researcher's record of information data from their observations in the two T&D courses. The researcher uses diaries to collect these qualitative observational data, as this is a favoured technique of participant observers,

valuable and necessary. Keeping a researcher diary is advantageous since it is sequential and can be used for giving an account of how the researcher's thinking developed during the project. Moreover, some books that the trainers showed in the development course and mentioned in the development provided **observation secondary data** for this research. Finally the **observation experiences** of the trainers in observing their trainees have been passed on to the researcher by chatting and offer the experientially useful information. 10 and 3.11 show the area of observation for research question RQ2 and RQ4.

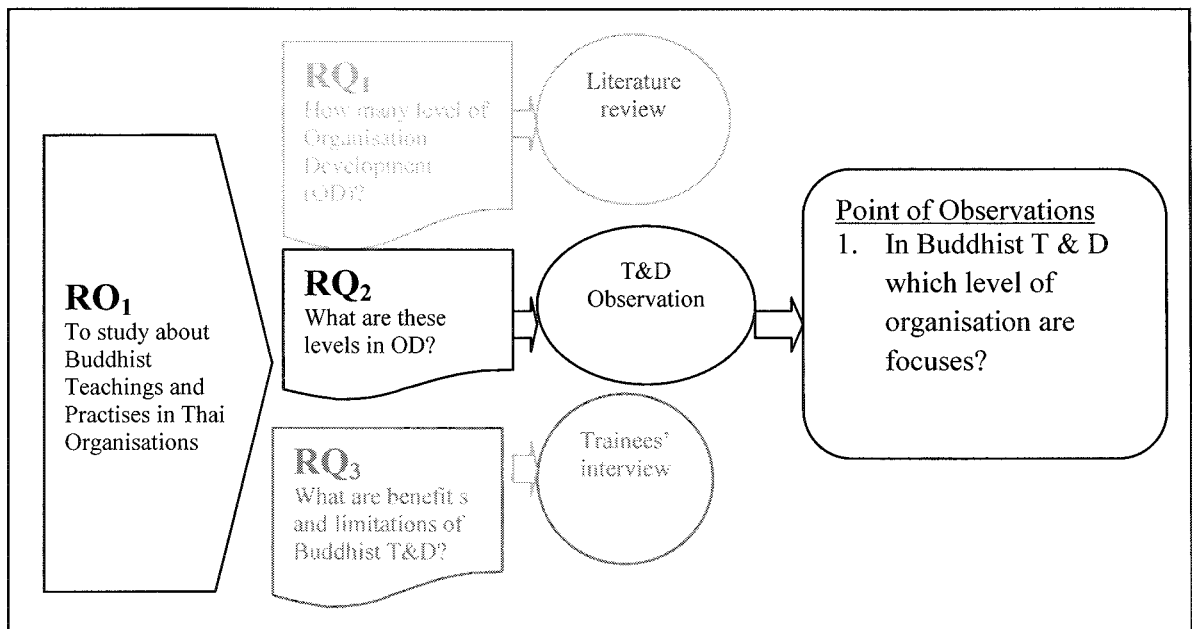


Figure 3.9 Areas of Observation for Research Question (RQ2)

The points of observation conducted to answer research RQ2, 'What level are these in OD', in Buddhist T & D which level in organisation the T&D focus to.

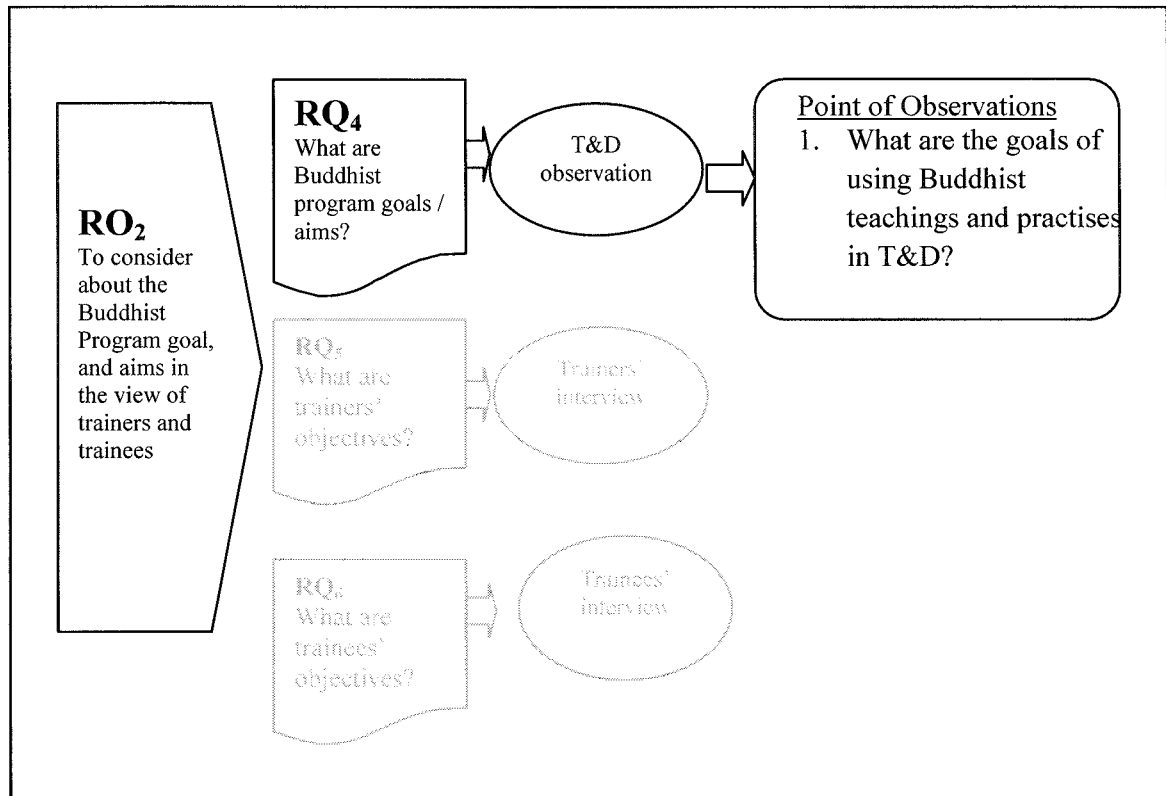


Figure 3.10 Areas of Observations for Research Question (RQ4)

To answer RQ4 'What Buddhist program goals /aims?' the research observed to ascertain the goal of both trainers and trainees in T&D using the Buddhist teachings and practises course to gather relevant information.

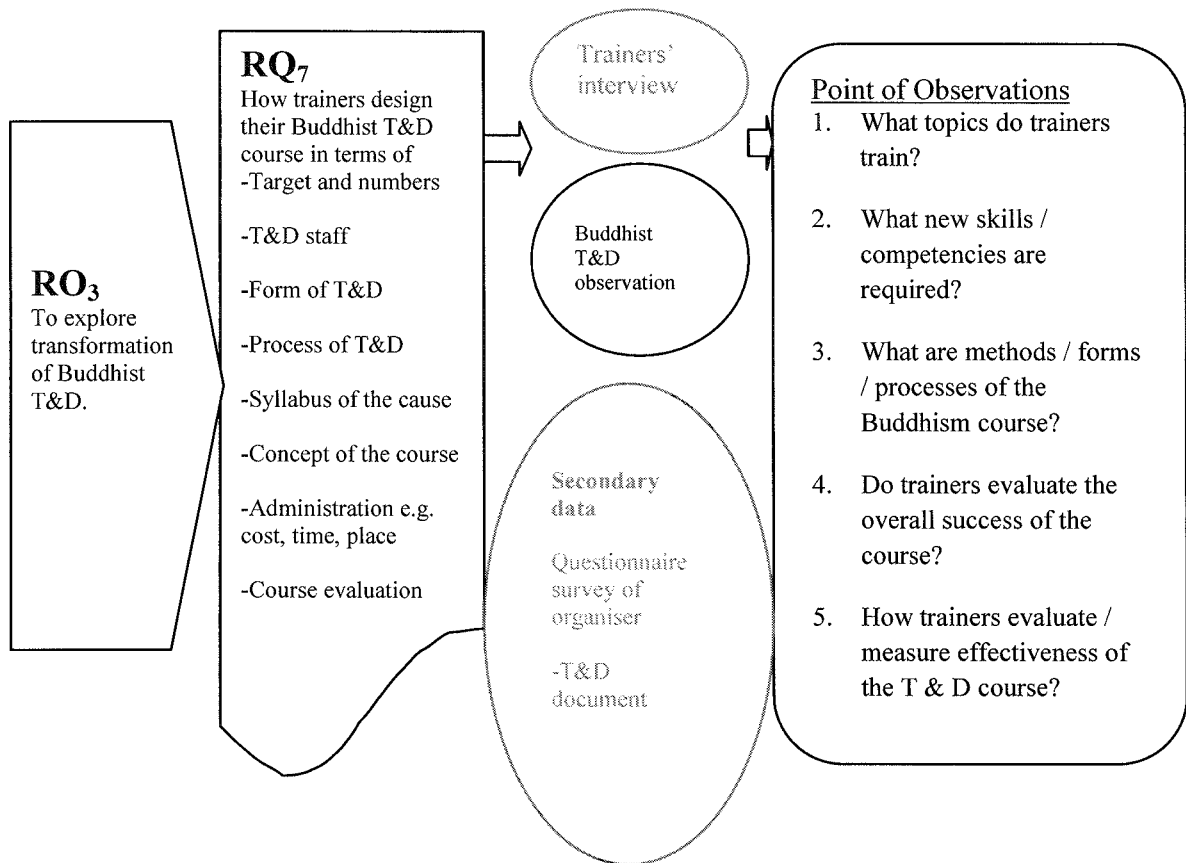


Figure 3.11 Areas of observation in Research Question (RQ7)

There are 5 points to be observed in investigating RQ7, to serve RO3, which intend to explore how trainees see Buddhist T&D as having changed them. The points to observe are similar to the interview questions for the trainees.

3.5.3 Secondary Data Research Study

During the two observation tasks (**Phase 2**), 100 questionnaires were obtained from participants by organisers at the end of the course for **Phase 4** of the study. The **organisers** are the directors or heads of any organisations, which train and develop people using Buddhist concepts; they are also directors of Buddhist studies in universities or government officers who organise training (the research did not approach the organisers directly, however data collection is facilitated by organisers, e.g. the secondary survey). Thus, the researcher did ask for this survey result and

interpreted it in the research as ‘secondary data study’ in June 2005. The reason that the researcher asked for the result of this questionnaire survey is that the researcher wanted to investigate what participants think about the Buddhist T&D programmes and to compare this with what she observed. Then the researcher found that there are several points that the T&D organiser asked in the questionnaires which were interesting and could be adapted to this research. As said by Sekaran (2000: 234)

“The questionnaire is a pre-formulated written set of questions to which respondents record their answers, usually within rather closely defined alternatives. Questionnaires are an efficient data collection mechanism when the researcher knows exactly what is needed and how to measure the variables of interest”.

According to Gliner & Morgan (2000), this system can also be called a directed administered questionnaire. In this technique, the questionnaire is usually administered to a group of people who are assembled in a certain place for a specific purpose such as in this thesis; there were 100 respondents who filled in questionnaires on each T&D course. Thus, in total there were (two courses of observations) 200 respondents. This method is less expensive when administered to groups of respondents and almost a 100% response rate is assured since the researcher assists the training organisers in collecting it. To ensure a valid questionnaire sample was collected, the secondary data was collected from the participants of the two observations. This assured that the sample groups were trainees on the Buddhist development courses that were also observed.

Saunders *et al.* (2000) stated that questionnaires should collect data by asking people to respond to an exact set of questions. It can be part of a survey strategy to collect descriptive and explanatory data about attitudes, beliefs, behaviours and attributes.

The questionnaire survey secondary data study was used to allow investigation of:

1. The **process** of the Buddhist T&D course
2. The **content** of the Buddhist T&D course
3. **Suitable timing and period** of the Buddhist T&D course
4. **Appropriate location and place** of the Buddhist T&D course
5. Trainee **opinion of** the Buddhist T&D course
6. **Applicability** of the Buddhist T&D course **for trainee's workplace**
7. Trainee **satisfaction** with the Buddhist T&D course
8. Trainees' **expectations** of future Buddhist T&D Courses
9. The **change** in trainees **immediately** after attending Buddhist T&D courses
10. The **improvement** in trainees **immediately** after attending Buddhist T&D courses
11. **Likelihood** that **trainees would apply** the Buddhist T&D to their workplace
12. **Advantages/disadvantages** of Buddhist T&D courses in trainees opinion

These 12 questions aim to investigate trainee opinion along with the courses in general to improve the quality and satisfaction levels of the courses in the future.

3.6 Analytical Methodology or Data Analysis

3.6.1 Triangulation

Triangulation is the gathering and analysis of data from more than one source to gain a fuller perspective of the situation under investigation. The use of key concepts gains access to the relevant processes, and the use of triangulation of perspectives to disclose as many different aspects as possible and to increase the degree of proximity to the object in the way cases and fields are explored. This process may also enable the opening up of new fields of knowledge (Flick, 2002). It also has advantages

compared with other techniques, combining informality with the creation of a permanent analysis of what is recorded (Jankowicz, 2005). The research should apply various methods of data collection for crosschecking. This is important because if the data collected using different methods shows the same pattern, that pattern is more credible (Seale, 1999: 53-61). According to Flick (2002), the triangulation of different approaches, helps avoid the bias of data collection. The triangulation of verbal data, like interview data, and visual data, such as observation data, has been suggested since it increases the validity and reliability of research (Silverman, 1993). This thesis gathers and analyses data from a variety of sources: interviewing and observation as primary data can be compared to questionnaire survey data and organisation training materials as secondary data.

3.6.2 Method of Interview Analysis

The idea of interview analysis is discussed under the concept of **content analysis**. The term ‘content analysis’ encompasses a wide-range of techniques designed to describe and explore the communication or series of communications in a systematic, objective, and quantitative manner (Crano & Brewer 2002). According to Krippendorff (1980) this analysis is a form of semiotics defined as a research technique for making replicable and valid references from data to their contexts, in which the researcher searches for structures and patterned regularities in the text and makes conclusions on the basis of these regularities. The data used in content analysis are generally obtained in exploratory interviews. The exploration also imposes no restraints on the questions of the interviewer (Crano & Brewer 2002). Easterby-Smith, *et al* (2002) stated that content analysis of qualitative data is time consuming, often costly and requires both good field notes and verbatim transcripts. Additionally, in the case of applied research

where the focus of the investigation is relatively clear and different people conduct a large number of interviews, it is necessary to set a standard. The content analysis likewise adds a quantitative element to the analysis of qualitative material, since the frequency issues or themes appear in the interview material as measured (Fisher, 2004).

The techniques employed in analysis of the data collected are dependent on the type of information collected, the research design and the design of the data collection tool.

Qualitative data were analysed by reading respondents' comments from interview transcripts, and listening to their comments recorded during interviews. The outcome of the analysis is to detect how and why respondents differ in their views from the standpoint of both trainers and trainees as regards:

The attitude of the trainers and trainees towards Buddhism

- Perception and learning outcomes after the Buddhist T&D is complete.
- Development of individual, organisation and community after the programme.

There are five stages in interview data analysis or qualitative content analyses, these are: transcribing, highlighting, copying, pasting and coding.

Stage 1 Transcribing of the interviews was necessary in order to ensure that all of the important details could be picked up. The transcription of the audio tape recordings was performed in two stages, firstly the direct transcription from spoken Thai to written Thai and secondly the translation of the Thai into English. When transcribing, the researcher linked the 'keyword' with the analysis point concerned. In order to simplify the task, comparing and contrasting the different answers obtained

for each question from the 5 trainers and 40 trainees' interviews conducted was carried out. The researcher tried to make sure that no key answers for the research were missed. There are another four steps which were followed to collect data into a suitable format for analysis. These are highlighting, copy, pasting and coding.

Stage 2 the section of the transcription containing useful information is **highlighted**.

Table 3.4 shows how research highlighted the transcription.

Table 3.4 Highlighted Technique

Interviewer:	First of all, what is the objective of training and development by using Buddhism?
Respondent:	Actually, we can say that Buddhism is a way of life. So who wants to have a good life, without dilemma and suffering, should learn, practise and develop following the Buddhist way of life. Since the Buddhist principle is the pathway of being, accordingly it is so important and necessary for Thai people in case they get dilemmas in their lives. This Khuna Dharma camp will teach how to bring Dharma into their lives and practise it until Dharma is useful to them. The Buddhist training time is the time to learn Dharma and the facts of human being's lives. This kind of training also teaches the trainee to know themselves in what are they doing at the moment, why they have a lot of problems in their lives and how to solve them. They will be taught about principles of life, ways to improve them and release them from suffering by using their own potential and Noble Eightfold Path (eight ways to reduce the difficulty). This kind of improvement makes them believe that they have the potential to develop their lives
Interviewer:	Normally, what topic do you train?
Respondent:	Um.... I should say that the topic of training and development in Buddhism depends on the behaviour or conduct and intention of the learner or the group of the trainee. According to the level of Dharma there are 2 levels - those are Lokiya Dharma (mundane or ordinary level of teaching) and Lokuttara Dharma (Supra mundane) level, we as trainers also consider the behaviour of the trainees and what topics they would like to learn and want to gain knowledge of which side of the fact of their lives. That is why it is Dharma which this camp instructs, and is not fixed. I always apply Dharma altogether and sort it out in the way which is most useful to the learner. The approach that I use is that I consider the manners and intent of the subject matter of Buddhist Dharma that they are concerned with and what the crisis they face digs up at the moment. The motivation to do this is based on the beliefs that people have the potential to develop themselves. Action we called "Sila" (precepts, morality). This is to train them to have better behaviour in their bodily action and speech. To talk in the present language, we can say that this is the way to generate discipline in conduct control. The following is Samādhi (concentration). This is the way of practicing right mindfulness or attentiveness and the right concentration. It teaches people to control themselves to not do bad behaviour by being in command of their mind. This is in accordance with the Buddhist principle that said, "Mind is the boss, body is the subordinate".

Everything can be a success because of the mind. In a contradictory way, when our wit said we are suffering, we are also ill with that suffering. The way we run through our mind at the present time is called “Samādhi practise” or “Right concentration practise”, which puts into practise our mindfulness, attentiveness and memory. The way we develop this memory is to increase powerful and influential wisdom or insight. Then, after everything else, is Paññā (wisdom, knowledge, insight), which is the way to guide people to solve their problems in the right way and at the right time. It can be said that after people develop their attentiveness, their insight also builds up. Then they will be able to analyse things in the right way. This is the learning process of wisdom in Buddhism. In Buddhist teaching, there are 3 levels of wisdom or Paññā. The first one is Suttamaya Paññā; it comes from information collecting. The next one is Cintamaya Paññā, which is the wisdom which comes from the right analysis process until one finds what the problem in our life was and how to solve it. The final one is Bhavānā Paññā, which is the intelligence that arises after we do insight meditation. This is the wisdom with which we discern the truth of our lives and become bored with defilements or evil passions. In this step, the spiritual insight will take place and make us feel that all conditioned things are impermanent, suffering and non-self.

Stage 3 The highlighted sections are copied into a table format. Table 3.5 shows the **copying technique** derived from the previous highlighted sections.

Table 3.5 Copy Technique

Interview Questions	Trainer 1 answer
1. What are the objectives of training and development using Buddhism?	<ul style="list-style-type: none"> - To make the trainee know themselves in what they are doing at the moment, why they have a lot of problems in their lives and how to solve them - To make them believe that they have the potential to develop their lives - To teach them about Eightfold Noble Path (ways to reduce difficulty)
2. What topic do you train?	<ul style="list-style-type: none"> - It depends on the group of trainees, Lokiyadharma (mundane) or Lokuttaradharma (Supra mundane)
3. What new skills/ competencies are required?	<ul style="list-style-type: none"> - Sīla (precepts, morality) to train them to have better behaviour - Samādhi (concentration) as the way of teaching people to control themselves and not committing bad behaviour - Paññā (wisdom, knowledge, insight) as the way to guide people to solve their problems in the right way and in the right time.
4. What is the purpose of you training this topic?	<ul style="list-style-type: none"> - To let the trainee know the things they do not know, do not understand and are unclear on - To provide them with more understanding and raise the level of their knowledge - To release people from their troubles (dukkha) and be more happy.

5. Why are you interested in giving training on that topic?	- Because the Dharma or Buddhism teaching can point out several dilemmas in today's community.
6. What methods do you currently employ in your training using Buddhism and do you think your method has any strength or weakness?	- Helping people to address dilemmas and difficulties in their lives by using Buddhist Principles. This will make them feel that they can accept on the truth of this belief
7. Do you have standards and expectations for the performance of the Buddhist T&D that have been agreed by organisations?	- To direct lay people that they have the potential to do many things, especially as noble truth teaching
8. Do you evaluate the overall success of the Buddhism training and development programme, and the individual parts of it? If so, how do you evaluate / measure the effectiveness of the training?	- Yes, I have. I evaluate the trainees during and after the training. During the course, I evaluate their behaviour and the attention that they pay on the course.

	Trainer 2 answer
1. What are the objectives of training and development using Buddhism?	- To make the participants calm down and be more happy - To make the people around them stay happy
2. What topic do you train?	- Mahā Satipaṭṭhāna - Body, sensation, mind, - Dharma - Doing the right thing
3. What new skills/ competencies are required?	- To guide them that the lives of human beings are 2 lives, one is the body life and the other is the mind and feeling life so they should practise to separate them from each other
4. What is the purpose of training on this topic?	- To teach the learner that to do anything we have to constantly realize what we are doing at that time and why we are doing it.
5. Why are you interested in giving training on that topic ?	- Focusing on the present life leads them to a better life today
6. What method do you currently use in your training using Buddhism now and do you think your method has any strengths or weaknesses?	- To create the idea for the Buddhist that knowledge and wisdom are in themselves - The application of mindfulness has just strengths and no weaknesses

	Trainer 3 answer
1. What are the objectives of training and development using Buddhism?	- Training and development using Buddhism makes people who work in the organization more cooperative and work together pretty well. It teaches them to know their duty and responsibility.
2. What topic do you train?	- Tri Sikkha or three disciplines which are <ul style="list-style-type: none"> • Sīla or precepts and morality to control behaviour S • Samādhi or concentration to control mind • Paññā or wisdom , knowledge and insight to control one's speech - Dharma for working people
3. What new skills/ competencies are required?	- To teach Thai people to know that there are many levels of Buddhist teaching. It's not just ceremonies as perceived by lay people. They can practise and control themselves by doing or not doing something by using Buddhism as their guide
4. What is the purpose of training on this topic?	- To exclude people from misconduct as follows <ul style="list-style-type: none"> • To refrain from killing = loving kindness • To refrain from stealing = charity and right means of livelihood • To refrain from sexual misconducts = sensual restraint • To refrain from lying = truthful speech • To refrain from drinking intoxicants and alcohol = mindfulness
5. Why are you interested in giving training on that topic ?	- Brainstorming can increase the participation of the group
6. What methods do you currently use in your training using Buddhism and do you think your method has any strengths or weaknesses?	- Raising the current quandary and crisis of people, then dividing them into groups, subsequently allowing them to work in groups to find the way to solve that problem and presenting this back to the class as a whole. - Invite specialists in each topic to be the trainer

	Trainer 4 answer
1. What are the objectives of training and development using Buddhism?	- Normally the objectives of training and development using Buddhism are designed as follows : <ul style="list-style-type: none"> • To teach about ethics to the exclusive level of organisation • To develop success of the organisation
2. What topic do you train?	- Buddhist economics <ul style="list-style-type: none"> • Ethics for the working people • Sati (mindfulness)

<p>3. What new skills/ competencies are required?</p>	<ul style="list-style-type: none"> - The members of each organization can solve their own problems - To build up cooperation in each organisation
<p>4. What is the purpose of training in this topic?</p>	<ul style="list-style-type: none"> - To enable the members of each organisation to solve their own problems - To build up cooperation in each organisation
<p>5. Why are you interested in giving training on that topic ?</p>	<ul style="list-style-type: none"> - To press that Dharma and Buddhism beliefs have reason in them, the lay man should not just trust them because somebody has told them to believe or it was a long-established principle
<p>6. What methods do you currently use in your training using Buddhism and do you think your method has any strengths or weaknesses?</p>	<ul style="list-style-type: none"> - Role-playing - Games - Social activity
<p>7. Do you have any standards or expectations for the performance of Buddhism T&D that have been agreed by the organisations?</p>	<ul style="list-style-type: none"> - Yes, I do. After I provided training and development to the juveniles on each course, about 1-2 weeks later I often got comments from their parents saying that their children had improved a lot in their behaviour. Also the organisation which sent their staff to the Buddhist course gave the statement that their team devotes more time to their work. They seem to understand more about their jobs, roles and responsibility. I believe that Buddhist training helps them to improve that conduct.
<p>8. Do you evaluate the overall success of the Buddhism training and development programme as well as the individual parts of it? If so, how do you evaluate/ measure the effectiveness of the training?</p>	<ul style="list-style-type: none"> - Yes, I do. I did it during and after the course. For the duration of the lessons, I observe their actions changing. For the evaluation following the closing stages, I have sent the evaluation form to the organization and asked them to weigh up the training. I discover that 80% of the trainees who passed this kind of Buddhism training and development give the impression that they are satisfied with the classes and want to join them again. Moreover, each organization tries to contact me again and ask for training for their team.
<p>9. How do you expect the training to change in line with what needs to be developed or improved?</p>	<ul style="list-style-type: none"> - I would like to see them changing the conception and perception in the right approach and come out with better performance in all three areas of acting, speaking and thinking
<p>10. Do you have any mechanism to change them?</p>	<ul style="list-style-type: none"> - I think the mechanism or process depends on the goal of the training and development. Each organization will have a different purpose for their Buddhist training. It depends on the concept and theory of those groups as to the way they would like to go and want to be. For example, secondary school students should learn about meditation and practise it for their learning.
<p>11. In what ways may they change?</p>	<ul style="list-style-type: none"> - It seems to be that their behaviour and the reaction of their relatives and co-workers, which is the result of the training, is improved. They pay attention and care about other's feelings more following attendance of the class. For example, when their parents want to go anywhere, they will take them there.
<p>12. Do you have any appraisal to measure the trainee before and after the training in developing in these areas</p> <ul style="list-style-type: none"> • Ethics • Social responsibility • Behaviour 	<ul style="list-style-type: none"> - I use the pre-test and post-test to evaluate the outcome of the teaching. For instance, I asked them if they know about Buddhist training or not and how much do they know, for example do they use any Buddhism practise in their life before attending this course and do they think that this kind of course will be useful for their job?

<p>13. What do you know about the western style of training and development and do you know how the style of training using Buddhism compares or differs with the western style of training?</p>	<p>- I assume that the training in the western style is along the line of control and is quite authoritarian. The style of training is dictated by the goals and objectives of the organization more than the individual. As a contrast, Buddhist training points to the feelings of the individual, then develops the goals and successes of the group and business. Buddhist schooling indicated the improvement of mind and wits and believed that people will develop up their conduct and speech after that.</p>
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Stage 4 is the **pasting technique** in which the researcher pastes information copied from the selections from individual transcripts to another new table arranged by topic.

Table 3.6 shows that method.

Table 3.6 Sample of Pasting Technique

<p>1. What the objective of training and development by using Buddhism?</p>	
<p>Trainer1</p>	<ul style="list-style-type: none"> - To make the trainee know themselves that what are they doing at the moment - To make the trainee know themselves why they have a lot of problem in their lives - To make the trainee know and how to solve problem by themselves - To made them believe that they have the potential to develop their lives - To teach them about the Noble Eightfold Path (way to reduce the difficulty)
<p>Trainer 2</p>	<ul style="list-style-type: none"> - To make themselves calm down and more happy - To make the people to stay around them happy
<p>Trainer 3</p>	<ul style="list-style-type: none"> - To make people who work in the organization more cooperate and work together pretty well. - To teaches them to know about their duty and responsibility.
<p>Trainer 5</p>	<ul style="list-style-type: none"> - To teach about ethic to the exclusive level - For the succeed of the organization

<p>2. What topic do you train?</p> <p>Trainer1</p> <ul style="list-style-type: none">• It was depend on the group of the trainee <p>Trainer 2</p> <ul style="list-style-type: none">• Mahā Satipaṭṭhāna (a kind of meditation)• Mind• Dharma• Doing the right thing <p>Trainer 3</p> <ul style="list-style-type: none">• Tri sikkha or three disciplines• Sīla or precepts and morality is to control behaviour• Samādhi or concentration is to control mind• Paññā or wisdom, knowledge and insight is to control wording speech• Dharma for working people <p>Trainer 5</p> <ul style="list-style-type: none">• Buddhism economic• Ethic for the working people• Sati (self consciences)• Mindfulness
<p>3. What the new skills/ competencies are required?</p> <p>Trainer1</p> <ul style="list-style-type: none">- Sīla (precepts, morality) is to train them to have the better of behaviours- Samādhi (concentration) is the way of teaching people to control themselves for not doing the bad behaviour- Pañña (wisdom, knowledge, insight) is the way to guide people to solve their problems in the right way and on the right time <p>Trainer 2</p> <ul style="list-style-type: none">- To guide them that the lives of human being are 2 lives, one is the body life and another one is the mind and feeling life so they should practise to separate them from each other <p>Trainer 5</p> <ul style="list-style-type: none">- The members of each organization can solve their own problems- To build up the cooperate in each organisations

Stage 5, Coding was employed in order to group likeminded responses together, allowing some quantitative data to be formed. Numbers or coding is used to represent each different idea obtained from the respondents, and the set of answers is categorised and then translated into a generalised sentence at a later date

**Table 3.6 Coding Technique
Coding of interview question number 1**

Objective of training and development by using Buddhism	<u>Coding</u>
Make trainee know what are they doing at the moment/ their duty and responsibility	1
Make trainee know why they have a lot of problem in their lives	2
Make trainee know how to solve problem by themselves / Teach trainee about the Eightfold Noble Path (way to reduce the difficulty)	3
Make trainee believe that they have the potential to develop their lives	4
Make trainee calm down /more happy	5
Make people who stay around trainee happy	6
Make people who work in the organization more cooperate / looking for succeed of organization	7
Teach about ethic to the exclusive level	8

Coding of interview question number 2

Topic of Buddhism training	
It was depend on the group of the trainee	1
Meditation e.g. Mahā Satipaṭṭhāna	2
Mind/ mindfulness/Samadhi or concentration (to control mind)	3
Dharma & Dharma/ethic for working people	4
Pañña or wisdom(knowledge and insight is to control wording speech)	5
Sīla or precepts and morality (to control behaviour)/ Doing the right thing	6
Tri sikkha or three disciplines	7
Buddhism economic	8
Sati (consciousness)	9

Coding of interview question number 3

Skill/ competence after training and development by using Buddhism	
Have better behaviour	1
Can control themselves for not doing bad behaviour	2
Can solve problems in the right way on the right time	3
Can separate feeling in mind from the body	4
Members of each organization can solve their own problems	5

The next section of the thesis will move on to explain the method used in observation analysis which uses the same technique as interview analysis.

3.6.3 Method of Observation Analysis

The application of **content analysis** is made in order to analyse the observation data collected. Here, **content analysis** was performed using techniques of cutting, pasting and colour coding from full transcripts. This is a systematic way of identifying all the main concepts which have arisen in the dialogue, categorising and developing them into common themes. Following the guidelines of Hancock (2002) on drawing conclusions from observations, discussion of the findings made are pursued by an identification of the limitations of the study, and recommendations that can then be made in order to put further research into practise. The data analysis is carried out in Chapter 4. At this stage, the research gives an explanation of how the observation has been analysed in this thesis. There are 9 points to be analysed.

- Main concepts of Buddhist teaching
- Syllabuses and contents of training
- Topics of Buddhist Training in Thailand
- Skills/Competences trainers expected to see from trainees
- Purposes of training on each topic

- Training process
- Form of training
- Time of practicing T&D
- Place for Buddhist T&D

These are 9 cards examples from both observations on which the researcher wrote down what she observed on each separate topic and highlighted the essential points for observation content analysis.

The Main Concepts of Buddhist Teaching

In common, from my observations in Buddhist teaching at the temple, there are three main ideas that monks or trainer looking forward to serve trainees. Those are

- wisdom development
- mental development
- Behaviour development.

Starting from **wisdom development**, the training organisers provide about books, magazines, training document, power point and slide projector, tapes and video. These all education material about life development of Thai lay people and supporting the intellectual development of learners and observers.

The next one is **mental development**; whereby the Buddhist training and development carried out a series of meditation exercises.

Behaviour development is based on moral teaching

The Syllabuses and Contents of Training

From this research, I discover that the syllabuses and contents of training are different depending on the learners who come for teaching.

- Naturally, the **content to train the youth and students** will different for training general people. From these observations and training documents, for people in general, trainers will employ Dharma, which underlined on the fundamental virtues of working and living. For instance, training in all higher morality, attitude and wisdom about main concepts of Buddhist teaching.
- The training groups also pick up some Buddhist ideas which considering that can serve the clients like the Four Noble Truths, direction of a good relationship. As the Four Virtues for a good household life, basic of sympathy and sources of happiness in the present life, happiness of household life. In the meantime, they also consider about the Eightfold Noble Path, Dharma in daily life and principle of work.

The Topics of Buddhist Training in the Course I Observed

Next point of considering of Buddhist training and development which taught by the Thai monks are depend on the **curiosity of the group of people who attend the course**. However it focus on the area of meditation practise

- Mahā Satipaṭṭhāna
- Sati (mindfulness)
- Also concern on ways to control mind
- Ways to control the wording speech, (wisdom)
- Ways to control behaviour (Five/ Eight Perceptive).

The Skills or Competences that the Trainers expected to see from the Trainees

As the monk, want his learner to know the three basic of Buddhist those are

- Precept, (morality) is to train them to have the better of behaviour
- Samadhi (concentration) is the way of teaching people to control themselves for not doing the bad behaviour
- (wisdom, knowledge, insight) is the way to guide people to solve their problems in the right way and on the right time

The Purposes of Training on each Topic

The central purposes of Buddhist teaching is to help trainees avoid the five misconducts killing, stealing, unchasteness, lying and drinking alcohol. Moreover to help them practises Five Virtues

<i>The Five Percept (abstinence from five kinds of sin)</i>	<i>The Five Virtues (doing five kind of merit)</i>
<i>To avoid killing</i>	<i>Loving kindness</i>
<i>To avoid stealing</i>	<i>Charity and right means of livelihood</i>
<i>To avoid unchastely</i>	<i>Sensual restraint</i>
<i>To avoid lying</i>	<i>truthful speech</i>
<i>To avoid drinking intoxicants and alcohol</i>	<i>mindfulness</i>

The Training Process

According to the syllabuses in training that depended on trainees group, training processes then follow what clients are interested in. In my observation tasks research, I found out that to train staff from Thai organisations in general, the training group started their course by

- Telling their learners about fundamental practise while living at Buddhist Dharma moral camp.
- Then lecture on topics which are considered important for household or topics that learners want to know.
- Also, the training fulfils the requirements, through meditation, for trainees to realise the facts of life. For example, the moral camp that I did my search study on, set their training process like these:

1. **Telling the rules**, controls and disciplines to practitioners
2. Trainers support practitioners to **practise themselves** in mindfulness and meditation.
3. When the practitioners make mistake in practise, the trainer will **remind** them for their progress of training by giving them the yellow card that mean, they must practise special meditation. One yellow card for 15-20 minutes.
4. In case practitioners broke the main rules of the practise, the trainers will **issues red cards that mean** they failed in training process.
5. The moral camp will issue certificates to practitioners who have passed the training.

The Form of Training

There are 7 forms of T&D by using Buddhist teaching which I saw on my observation



Time of practicing Training and Development

Next areas of my concerns on the Buddhist classes are the length of time the courses lasted. From questionnaire assessment, majority of trainees claimed that the period for which they were involved in the development is too short and they need more time on this kind of working out.

Location for Buddhist Training and Development

To explore about learners' views on the place of Buddhist training and development, I got the answer that the greater part of them agree that the location is suitable for their courses arrangement. They are of the same mind that temples or **Buddhist monasteries are the proper places for them to have this manner of learning** since it is the centre of Buddhist knowledge.

Some negative feelings were that they consider that **some temples did not have any acceptable space and enough quiet for them to practise, especially when large numbers of people are on the course.**

This observation content analysis outcome compared these points to the interview content analysis results and secondary data. The next section provides an explanation of how the thesis analysed the secondary data.

3.6.4 Method Secondary Data Analysis

There are two sources of secondary data collection in this research; T&D source material and results of the questionnaires that T&D organisers collected. The researcher used the same techniques as given above for observation analysis (**content analysis**) by cutting, pasting and coding the Buddhist course material.

For questionnaire analysis, in keeping with Zigmund (2000), this study knew that the organiser applies 'descriptive analysis', which refers to the transformation of raw data into a form that simplifies understanding and interpretation, while providing

descriptive information. The calculation of averages, frequency distributions, and percentage distributions are the most common way that T&D summarises data as consistent with what Sekaran (2000) describes as ‘**descriptive statistics**’. These consist of frequency distributions and measures of central tendencies and dispersion. Frequency and percentage distributions, that the T&D organiser calculated, helped the researcher to gain a feel for the data that can be used to describe the sample in the method section of the written report. The benefit of ‘**frequency distributions**’ is that they provide the most basic form of information. Frequency and results of what organisers found are visually displayed in the following tables.

Process of Buddhist T&D course

<i>Process of Buddhist T&D</i>	<i>Percentage</i>
<i>Very suitable for learning</i>	<i>36.36 %</i>
<i>Suitable for learning</i>	<i>58.44 %</i>
<i>Less suitable for learning</i>	<i>3.90%</i>
<i>Have to improve</i>	<i>2.60%</i>
<i>Total</i>	<i>100%</i>

Content of Buddhist T&D course

<i>Content of Buddhist T&D</i>	<i>Percentage</i>
<i>Very suitable</i>	<i>40.26 %</i>
<i>Suitable</i>	<i>57.14 %</i>
<i>Less suitable</i>	<i>1.29%</i>
<i>Have to improve</i>	<i>2.60%</i>
<i>Total</i>	<i>100%</i>

Timing of Buddhist training and development course

<i>Timing of Buddhist T&D</i>	<i>Percentage</i>
<i>Too long</i>	1.92 %
<i>Suitable</i>	44.23 %
<i>Too short</i>	53.85%
<i>Total</i>	100%

Location for Buddhist training and development course

<i>Location for Buddhist T&D</i>	<i>Percentage</i>
Suitable	98.71 %
Not suitable	1.29 %
Total	100%

There is a limitation in that the T&D organisers produce only simple analyses of a one dimensional kind. However, the researcher was not worried about this as she used the information that the T&D organisers provided in conjunction with other analysis techniques.

3.7 Interpreting Data and Formulating Conclusion

The interpretation of data and formulation of conclusions is necessary. This thesis interprets data derived from the data collection and divides it into 3 stages:

Data collection	Data Interpretation
5 trainers interview	T&D using Buddhism aims
2 Buddhist T&D courses observation	
Secondary Data Study of 200 participants questionnaire survey	Buddhist T&D course program
40 trainees (who attended T& D course in the previous 6 months – 1 year) interview	
	Development after attending T&D course

The researcher interviewed five trainers as to the basic principles behind Buddhist teachings. Permission was sought and granted by two of the trainers for the researcher to observe their training. For the stage of the main study during the T&D course, the researcher interpreted data from the two Buddhist course observations, the results of the organisers' questionnaire survey and the interviews of 40 trainees from another Buddhist T&D course. The research also derived information on how people develop themselves after attending Buddhist T&D courses from those 40 trainees' interviews.

Moreover, the use of the computer software 'Mind Map' is made to draw relevant and useful conclusions. The following two figures will show how this research data is interpreted and formed to report the outcomes in the next chapter.

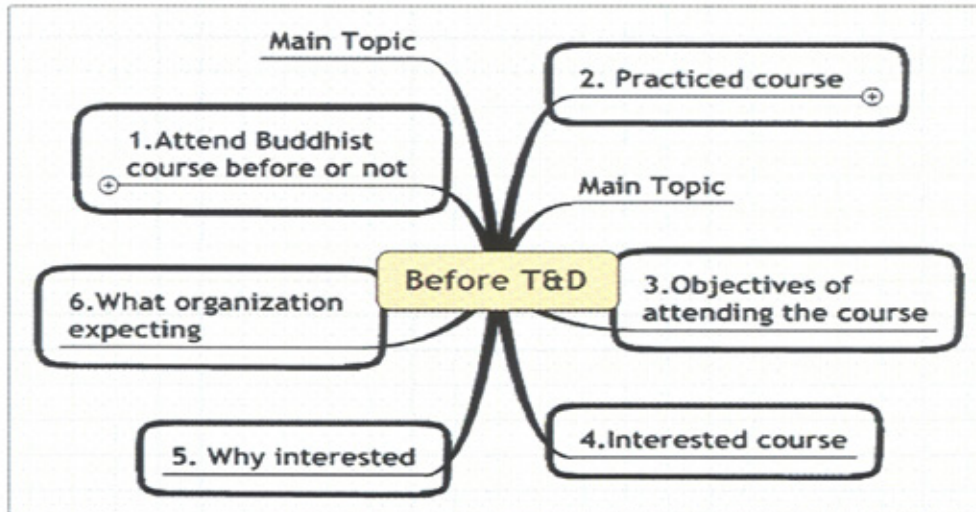


Figure 3.12 Interpretations and Formulations of Data Stage of Before Buddhist T&D

The figure highlights the aspects that the research is interested in, at the stage prior to the participant attending the Buddhist T&D. Those are: information on courses that trainees have attended previously, what their objectives are through participation in those courses, what courses are they interested in attending and why, and what their organisations expect as a result of their attendance at the course.

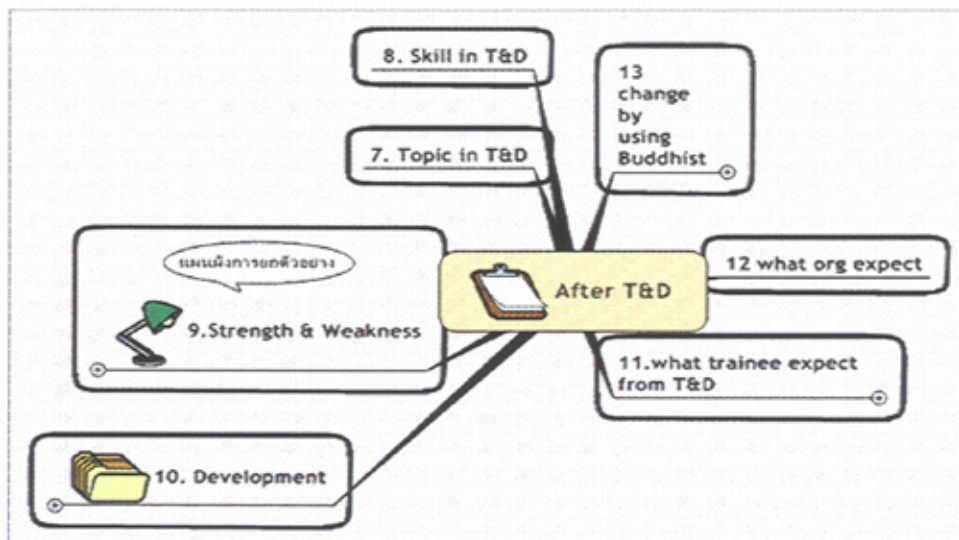


Figure 3.13 Interpretations and Formulations of Data Stage of After Buddhist T&D

In the research, all the methods that approached the participants did not ask the participants for their ideas on the Buddhist T&D course alone, but also on their ideal training course and the possibility that they would recommend this course to their colleagues. Figure 3.14 shows the issues that the research is interested in once the participants have finished the Buddhist T&D course. Those are: topics, skills that the participants have gained from the course, the participants' perceptions of the strengths and limitations of the course, and also benefits that trainees themselves and their organisation expect as a result of the course. Finally, there are the changes outlined in the Buddhist T&D course those found in the trainees themselves?

3.8 Reflection on Research

According to Warring *et al.* (2005), qualitative research needs to reflect both the research and the researcher simultaneously in order for the data to be interpreted correctly. The reflexive critique may also help the researcher to consider the value of their research. Warring *et al.* (2005) also stated that at a simple level that a reflexive critique allows a reader an insight into the researcher's thinking and helps the reader take this into consideration when reading the researcher's account of the research. The reflexivity also implies, as Hammersley and Atkinson (1995:16) declared:

"The orientations of researchers will be shaped by their socio-historical locations, including the values and interests that these locations confer upon them"

In considering their own impact on the study, the researcher needs to understand the following three points:

1. What role the researcher played in producing the knowledge obtained as a result of the research outcomes?

2. How and why the research was performed?
3. How the resultant knowledge attained functions to shape the world?

In this body of work the researcher is a Thai Buddhist and, as a result, information is relatively easy to gather. However, the researcher's beliefs may also bring about bias on the research outcome. As declared this thesis is a DBA thesis, and the most important purpose of a DBA thesis is to make an original contribution to practise rather than only focus on theoretical contributions. To enhance the practical contribution of this research, more reflection of research on the researcher's self will be explained in chapter 5 (reflection on the effect of the DBA study on the researcher as an individual: learner, trainer and researcher).

3.9 Limitation of Research Methodology

Any qualitative research has its own advantages and disadvantages due to the kinds of research methods used. As a new qualitative researcher, concentrated methodology training, through DBA block studies, helped the researcher to manage academic research effectively. However, practical experience is still a cause of limitations for this research. The researcher recognised that limitations can come from internal and external factors. **Internal limitations** are the researcher's personal interview and observation skills and confidence. If the researcher became too excited, this possibly caused a limitation at the very beginning of the data collection stage. However, during the research process, the researcher did try to develop her qualitative research ability and confidence, and this improved at the later stage of the research.

For the **external limitations**, one of the main factors apparent in the interviewing process of this thesis was the inability to conduct one-on-one interviews with the trainers. Due to regulations forbidding monks to be alone with women in close environments, such as an interview room, a third party always had to be present. As a result it was clear to the interviewer that the monks did not necessarily offer their personal viewpoint, but instead answered in a pre-ordained manner as would be expected of them by others. This made obtaining in depth personal opinions regarding specific points difficult. Thus, the researcher tried to conduct the interviews in open areas such as on a bench under a tree, which did not require a third party. If the third person was genuinely necessary, he/she will not be active in the interview, but merely present. Next, although useful information was obtained via the questionnaire survey, respondents did not always fully respond to all questions posed. This may have been as a result of the questionnaire being provided at the end of the training course when participants are tired and eager to leave. Any questions they felt that required too much thought they may have skipped. Thus, the researcher suggested the T&D organisers design short and not unclumsy questions and walk around to clarify questions when trainees fill in their questionnaire. The next external limitation is the extreme weather conditions (heat) in Thailand and the lack of any climate control in the locations of the training courses (temples) which may have an adverse affect on course participants. During the summer months (the period during which the data collection took place), the extremely high temperatures may have resulted in the participants becoming more lethargic than at other times of the year and, as such, may limit the ability of the observer to truly depict their feelings about the course material. Thus, the researcher tries to overcome this limitation by collecting course material as frequently as possible, and also by taking photos of the T&D. These could then be

analysed at her home office which has air-conditioning and is therefore cool and more conducive to better quality work.

3.10 Ethics Issues for Practitioner Researchers

In planning this research study and following the planned line of data collection, the research considers the potential impact of the researcher, particularly on the HRM subject. The research followed a code of ethics by the University Ethics Committee at Northumbria University. Ethics arise at a variety of stages throughout the duration of a research project in social research and involve issues such as privacy of participants, informed consent, deception etc. (Saunders, *et al* 2000; Zikmund, 2000; Bryman, 2004). The ethical concerns mainly focused on the researcher and research participant roles and relationships in the nature of the selected research method of face-to-face qualitative interview.

Anderson (2004) stated that there are some ethical issues for practitioner researchers; in this work the following points have been addressed:

1. All relevant permissions have been gained before commencing the thesis. Observations in this thesis have never been undertaken without the explicit permission of those being observed. Also, permission has been obtained prior to the examining/copying of files, correspondence or organisational documents. The researcher chose 2 courses to observe by asking permission from her 2nd and 5th trainer interviewees and informing them both verbally and by a formal letter to outline the observations in their training. Both trainers let their colleagues' contact the researcher with information regarding when their

training course would take place exactly. They also sent the researcher a detailed timetable.

2. Confidentiality is maintained throughout. The researcher noted that breaking a promise of confidentiality is certainly not ethical, and never publicized the name of either trainers or trainees.
3. The research should not cause harm or distress to anyone involved or embarrasses any stakeholders. The researcher carefully selected the language of any verbal or written communication in order not to offend any participants.
4. Pressure should not be exerted to gain participation or access to information. The researcher never forced anybody to answer anything that they were unwilling to.

Along with the above ethics and moral values concerned, the researcher informed all participants that it was not necessary to answer any questions that they did not wish to, and that they could terminate the conversation or feel free to ask the interviewer to stop the tape recording at any time they felt uncomfortable to continue. Moreover, the researcher promised the respondents and organisations the research would remain confidential. Feedback was also provided to participants in the form of Thai interview transcripts and an observation content analysis sheet taken from the data collected during the project allowing them to suggest amendments with regard to enhancing fairness, accuracy and relevance. Reliability and validity are important aspects of all qualitative research and should be rigorously checked throughout as Mather, Fox & Hunn (2002) proposed. There are 3 main points which guide the ethical issues of this thesis: reliability, validity and confidentiality.

In terms of assessing the quality of qualitative research, the emphasis is on the 'reliability' of the method employed. **Reliability** of this research is established through triangulation techniques between the different methods of data collection. The ability of different research methods to provide reproducible results offers clarification of the 'reliability'. Hammersley and Atkinson (1995) suggest that qualitative research findings can be strengthened by combining participant observation with interviews and documentary sources in a single case, as is the case in this thesis. Clear evidence is required for the generation of themes and concepts of theories from the data in the documentation of the process and through recourse to external evidence, including previous qualitative or quantitative studies, to test the conclusions.

'**Validity**' will be judged by the extent to which an account seems fair and to accurately represent the data collected. The research was performed and results analysed with the acceptance that data was collected accurately and the possibility of subjective bias was minimised as much as possible. Reflection is required on the impact of the research design and approach to the analysis of the results presented. The consistency of the findings must also be investigated, for example whether more than one researcher has undertaken analysis and whether the conclusions drawn are the same. The extent to which all relevant views are represented and the adequate and systematic use of the original data in the presentation of the analysis should be able to convince the reader that the interpretations relate appropriately to the data gathered. To validate this research, data analysis must ask the opinion of respondents to ensure the transcription draft has been correctly represented. This process was carried out after the first set of interviews and again after the second set of trainee interviews. To

confirm for the validity of data, the researcher herself can also reflect, as she was born as a Buddhist and grew up with Buddhist teaching as the basic knowledge of teaching morals and ethics of family, and has also been practicing meditation for twenty years. Also, she has 5 years experience of teaching HRM and taking part of business T&D to validate the research when conducted. Remenyi *et al* (1998) suggested that using multiple data sources establishing particular evidence, and having a draft reviewed, strengthens the construction of validity in this regard.

‘Fair treatment’ and ‘privacy’ are important requirements of the interview task. To ensure fair treatment, questions that can potentially put a participant under pressure or diminish their self-esteem are avoided. Ethical considerations were also maintained during the data reporting phases. As a special Buddhist training group within the North of Thailand, many Buddhist trainers and lecturers who were interviewed knew each other previously. To maintain the anonymity, extra attention was paid in reporting this research to prevent any participants and organisations to be identified or blamed (Sunders, *et al*, 2006). The privacy rights of observation participants were addressed with participants during a debriefing period at the end of the training course. To allay any concern about ‘**confidentiality**’ and anonymity, all research data collected was untraceable to individuals. Respondents were assured that their own and their organisation’s identities would be used for academic purposes only.

3.11 Summary

In general, the nature of the research’s main sources and data were identified along with research philosophy, paradigm, approach and method in this chapter. It explained why social constructionism has been selected as the research epistemology which

brings about the researcher's option of using the interpretivist paradigm and qualitative approach. Constructed upon the qualitative methodology statement, it was described that qualitative interview and observation methods suit the research question of this study and helped the researcher to achieve the research objectives.

Furthermore, details of data collection and data analysis are presented transparently in order to provide the reader with a clear picture of how this research was actually processed. The thesis explains in detail how this study has accomplished interviewing, observation and survey of questionnaires secondary data at each stage. Throughout the discussions, ethical concerns with specific regard to reliability, validity, fair treatment and confidentiality were incorporated. There are also some reflections on the limitations of the research. Lastly, the researcher identified her preliminary practical limitation of conducting qualitative research. Meanwhile, she asserted that her research capabilities have been well developed during this DBA research. The next section (chapter 4) will move on to the results and main findings of this research, and then discussion and evaluation of those research findings will be discussed.

CHAPTER 4

DISCUSSION AND EVALUATION OF THE RESEARCH FINDINGS

4.1 Introduction

The general Buddhist perspectives that everybody needs to achieve the holy life by purifying virtue and the mind, and increasing spiritual insight are potentially of value to individuals and organisations. As discussed in chapter 1, little has been done to investigate T&D using Buddhism, either conceptually or empirically, especially in Thai organisations. Drawing upon the data collected, this chapter sets out to present and analyse the findings of this study. It begins with the general approaches of OD, learning, T&D plans with particular concentration on individual morals, organisational ethics and social responsibilities. The rest of the chapter provides the findings that emerged from the data and reveals trainers' and trainees' individual experiences in relation to their Buddhist teaching T&D. By providing direct evidence from the data, the key findings and discussions of this research are presented by exploring:

1. Ideas of using Buddhist teaching for HRD
2. Levels of Buddhist development in organisations
3. Goals of Buddhism development
4. Transformation of OD resulting from Buddhist T&D, such as; input, process, syllabus and contents of Buddhist training, administration of T&D and evaluation system
5. Output of Buddhist T&D – Buddhism for ethics in business and CSR, for moral development and management competency

6. Benefit and limitation analysis
7. Theoretical framework contribution

The chapter also provides ideas for other areas, including management competency, to which the research can contribute.

4.2 Ideas for Human Resource Development (HRD) in Thailand

Today's challenge is to undertake continual self-assessment and plan change to keep up with problems and opportunities in a complex and demanding environment. It has been shown that organisations and their managers must work hard to adapt to the times and to achieve the innovation needed to show a profit as highlighted by Schermerhorn, *et al* (1994) and Schermerhorn, *et al* (2000) in section 2.4. Many managers have realised the importance of organisational development (OD), which is a comprehensive approach to planned change designed to improve the general effectiveness of an organisation. So, OD is the use of knowledge from the behavioural sciences in a long term effort to improve an organisation's ability to cope with change in its external environment and to increase its internal problem-solving capacities by improving performance in organisations of all types, sizes and settings (Kilcourse, 1994) in section 2.4. Generally speaking, OD focuses on the change process as a bottom-up, individual-level phenomenon such as changing attitudes for altering behaviour as typified in section 2.4.

4.2.1 Buddhist Teaching & Practises as a Solution for Thai Financial Crisis

In line with Horstmann (1997) and Lauridson (1998) statements on the financial collapse, which held back Thailand with a considerable national debt and created

much damage in the country, a much more Buddhist economic style of living is required. The guidance it offered suggested that the crisis occurred due to the nation's mistaken focus on objectives such as accumulating possessions and money, while neglecting the well-being of humans. Along with the statement of Rowley, (2003) in section 1.1, that the country was absorbed in consumerism, the explanation offered was that wrong thinking and a lack of morality comes from the three poisons: greed, hatred and delusion. This research study suggests that Buddhist economics should be held in greater focus and better known, as trainer number five used as a focus of his training. In fact, Buddhist teaching already has that kind of philosophy through 'Virtues Conductive to temporal welfare' or 'Ditthadhammikattha Samavattanika Dharma', which are seen to lead to material and economic welfare. These are: being endowed with energy (Utthana - Sampada), to succeed in life, we must have enthusiasm and energy, a strong desire to accomplish and believe that only those who work hard will be successful; being endowed with vigilance (Arakkha - Sampada), this second virtue advises us on the importance of being attentive to what is earned or possessed and knowing how to use wealth properly and maximise its benefits; association with good people (Kalyānamittatā) suggests how to choose friends and companions and also what kind of people to associate with to bring about prosperity; and leading a balanced life (Samajivita) of not being too thrifty or profligate, where money should be spent on what is essential and proper.

4.2.2 Ideas of Using Buddhist Teaching for OD

A basis that makes Buddhist learning appropriate for Thai society is the consideration that Buddhism is the national religion. Therefore it is not difficult to apply this religious training in the work environment. However, organisations need to understand the best way in which to integrate this training.

The explanation that could make Buddhist training relevant for Thai society is the fact that Buddhism is the national religion. Thus it is not difficult to apply it to working surroundings, although organisations have to know how to introduce it in the right way. There are many trainee participants supporting this idea, commenting:

“I suppose that Buddhism is suitable for Thais since it is the national religion and Thai people are soft and easy to accept and learn things.”

“From the old days, Buddhism has had a long life within Thailand and all the Thai traditional lifestyle is related to Buddhism from birth to death. Even the working styles need to support and carry the unanimity or harmony of teamwork.”

“Buddhism is suitable for Thai organisations because the majority of Thais always care for one another and it moves in the same direction as Buddhist teaching.”

From the research study, all interview participants agree that Buddhist teaching could be useful and suitable for Thai organisations, and that Buddhist teaching or Dharma itself is about social benefit and aims to bring peace to the whole world, so without question it can bring the same peace into organisations in which it is applied. However, styles of training and trainers are important as well. The trainers' interviews assert and gave evidence that people in organisations and society in general can live together peacefully, harmoniously and happily with respect, if they follow the moral

conduct or social ethics called ‘Sīla or precepts’ as illustrated in Table 2.13 and further explained in section 2.4.4. Five trainee participants stated that they evaluate that Buddhism is a central part of any organisation, concerned especially with social benefit and advantage by bringing about benefits to all departments in achieving organisational goals. However, how effective T&D will be will depend on the trainer’s ability to make people understand about Dharma for their working life.

4.2.3 Employee Learning Scheme

There is a continual need for people to move towards education and training in self-discipline and control, relying on the belief that learning depends on matters of innate intelligence. Jean Jacques Rousseau (1712-1778) saw people as principally good and active beings, free and self-directing. This humanistic and optimistic view of people showed the way for Rousseau to highlight instincts and feeling in education.

Cole (2002) suggests that the transfer of learning can occur in two ways, positive and negative transfer, as explained in section 2.4.2.2. **Positive transfer** occurs when something learned in the past is helpful in the future. For example, in the observation tasks, while chatting during the training course mealtime, the researcher found that the trainees joined the course because they used to attend the course and found that it is useful and can be adapted in their lives. Some of them had direct experience from friends or colleagues that the Buddhist course changed their friends in positive ways, such as making them more responsible on the job. **Negative transfer** takes place when something learned previously hinders future performance. For example as Buddhist trainees heard about Karma or the unwholesome story in which somebody ends up with a bad life since they have done something very bad in the past. For example,

participant seven told the story that since she had read a lot of stories about bad people with poor lives she had wished she will not have the same as them, and as a result she had become primarily concerned with sin and unwholesome behaviour. Briefly, learning is a compound of obtaining knowledge, understanding, skills and values which settle into the environment. Thus, arguably, the organisation, when planning Buddhist T&D, should consider the level and capacity of learning of the trainees and should also apply both positive and negative transfer of the learning idea. Also, as explained by Cole (2002) in the same section, theories of learning should be ‘trainee centred’ rather than ‘organisation centred’, which provides an increased sense of motivation for the trainee to take part, knowing that it is being undertaken to personally develop themselves. This can be likened to the current strategy of development which focuses on people-centred development instead of the traditional notions of economic or political development (Lossky *et al*, 1991: 270).

Training programmes should be flexible rather than running on a fixed timetable, as this allows training to be adapted to each individual trainee, which in turn provides the trainee with the feeling that the training is designed for their own benefit.

4.3 How Buddhist T&D effects the Individual, Organisation and Society

According to Chanchamngong (2003) and Bodhinantha (2004), the adoption of Buddhist teachings takes place at three levels: lower, middle and high. The highest level of development (Abhidhamma) wants learners to be free from attachment. In the middle level, people are supposed to reduce their clinging and attachment. At the lower level, practitioners understand the cause and effect of nature; that wholesome actions bring good results whilst unwholesome ones bring unpleasant results. In designing the OD programme along with the level of development, as recommend by Schermerhorn (2005) and discussed in the level of Buddhist development, the organisers should pay attention to 3 key levels; individual or trainees themselves, organisation level and group or society level. This is the answer of research question RQ1 and RQ2 as shown in Figure 4.1.

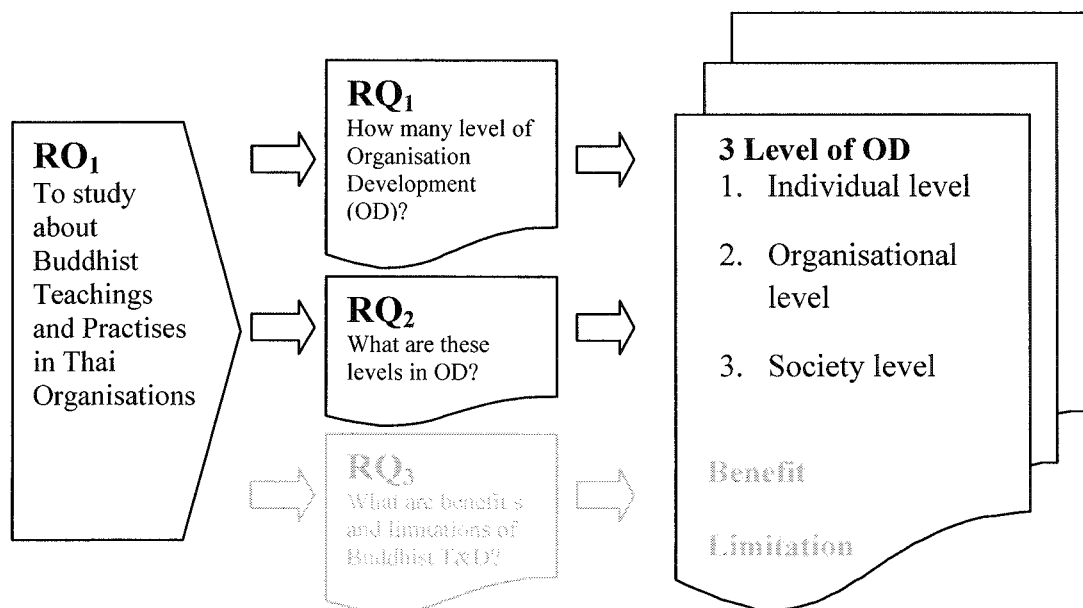


Figure 4.1 Answer of Research Questions 1 and 2

Starting from the **individual level**, a need for growth and development are most likely to be satisfied in an encouraging and challenging work atmosphere. This level also assumes that most people are competent in taking responsibility for their own actions

and making helpful comments on organisational performance. The second level is that of the **organisation**, which has an effect on the culture and individual feelings and attitudes. Designing development at this level involves concern at all levels i.e. individual, organisation and society. **Group** or **society** and **community** level is the third level which development may contribute to. We assume that groups/society help their members satisfy their main individual needs and can also help in supporting organisational objectives. So to work in a co-operation may meet individual needs and create successful groups.

4.3.1 For a Trainee's Individual Conduct

As stated earlier, the 40 trainee interviews were conducted among trainees who attended Buddhist T&D courses in the previous 6 months to a year. Many interviewees stated that after they came back from the course, they found themselves more competent and productive at work and within teams. Meditation aids this. For instance, more than half of the interviewees improved their knowledge of the practise of mind development or mindfulness, and improved attention due to courses on insight meditation (Vipassanā), concentration, mental discipline and breathing meditation. The 37th participant pointed out that

“I was given another opportunity for 8 days and 7 nights Buddhist development in one province. This practise brings me mindfulness (Sati) when at work, through which we distinguish ourselves constantly through what we are doing at the moment. This kind of practise seems to me like I am exhausted from work recharging my battery. When back I can feel that it is very fresh.”

Participants three and eighteen were both born into the Christian faith, but had been to the Buddhist T&D course and were also satisfied with it and found that their mindfulness (sati) improved a lot. They found the courses relevant in both their home

and working lives. It is possible that Buddhist teaching can help to develop and improve the quality of the individual's mind and life when applied in daily life, as it may lessen suffering in their bodies and minds. This is because they can see the chance for self-improvement and can adapt Buddhist teaching on decision making when confronting barriers. Trainees are also more patient in their jobs so productivity should increase.

Trainees, in addition, accept that after attending the course, they gained more understanding of Buddhism. The 40th participant accepted that

“I am approach Dharma as I am suffering from something and need to go to the temple.”

The 20th participant considered that

“Buddhism can guide me to forgive other people for their mistakes or faults.”

Respondent twenty-two was stricter on the Buddhist teaching and put all knowledge into practise; for example; the Five Precepts (commitments to abstain from killing, stealing, sexual misconduct, lying and intoxication); merit-making; performing meritorious action and donation and practicing the Four Brahmavihāra.

However, a limitation of Buddhism for the individual is that if the trainees do not practise the teachings often, they will soon be forgotten, resulting in a lessened ability to display mental control. Also, learners might not have much time to do this, as Buddhist practise needs time. Some barriers exist from their own individual habits, for example if they are lazy or intolerant and they do not intend to carry it out.

4.3.2 For Their Contribution to Their Organisation

Meanwhile, they can help their organisations to change some negative norms in business. Buddhism seeks to develop the trainees' right mindfulness and attentiveness to work.

It improves their concentration and enthusiasm for the job. They focus on improving moral conduct and performance of duties in the organisation's members due to their improvement of self. This is a good opportunity for them and their organisations as it creates better relationships with customers and colleagues. They will be more involved in troubleshooting within their organisations. Buddhism will improve the trustworthiness of members of the organisation.

The advantages of Buddhist T&D for the organisation are that it can help maintain the skills of employees, and then develop knowledge and skills in the employment force in a planned way. At the same time, it also improves job performance and productivity as well as product quality, as staff trained on a Buddhist course feels they are a member of organisation and have an important role and responsibility to carry out in organisational achievement. The 19th participant added that

"I aim to learn the right Buddhist teaching and then apply it in my organisation; I love to see my institute progress. After the course, I can encourage myself and colleagues to meditate more and concentrate on the job; this is an advantage for our organisations."

Moreover, it increases motivation in employees and the quality of their service to customers. Also, ethical behaviour in employees tends to be profitable for organisations in the long run. In this level, Singalovada-sutta on the relationships with six types of persons or six areas of life to be respected in Buddhist teaching provides helpful guidance: social, economic and spiritual relationships such as family (parents,

children, wife/husband), teachers, friends, employer/employees/servants and holy men), the role and duty of the manager in relation to their subordinate and colleague has also been discussed in Buddhist thought.

However, a point of concern for the researcher is that some participants seem to practise Buddhism in an extreme way, and as they are members of an organisation, this makes it difficult for the organisation to manage. For example, if they want to do good things at all times and run the organisation like a charity without concern for any profit, then the organisation will be bankrupt eventually. Another point is that, currently, in our society there are a lot of selfish people who want to take advantage of ethical people because they are more likely to forgive them. Thus, this thesis will suggest that members of organisations consider the ‘Middle Way of Buddhist teaching’ and follow the T&D programme of a ‘model’ employee (discussed later) as a hope that the thesis will be a part of a method which can solve the problems mentioned above.

4.3.3 For Their Contribution to Society in General

Starting within themselves trainees should be more concerned with and understanding of other people’s minds, rather than being selfish, and thus reduce greed in their own mind. This should be followed by spreading loving kindness to every nationality and class and an acceptance of the truth that there is nothing which exists permanently in this world. This is the application of the Four Brahmavihāra and the Four Sangahavatthu in society.

The majority of participants declared that being a good layperson was a key competency after they attended the Buddhist course. This is their contribution to society. Participant two said:

“I make my mind up to undertake the Five and Eight Precepts, and I absolutely believe that this helps me to be an ethical person of society.”

Buddhist philosophy not only develops the honesty and moral conduct of people in society but they can also then apply the knowledge they received from the training course as guidelines for the teaching of others. As a minimum, ethics training can help already ethical people to better face moral dilemmas that arise in the business world. Since it ensures they have already put some thought into how they would handle these challenging situations in advance rather than on the spot. However, a limitation of the effect of a Buddhist training course in society is the small number of Thai organisations which intend to offer this development to their employees.

There is no definite information as to how many Buddhist courses are providing in Thailand, however, the researcher did find out that recognised courses are provided by the Young Buddhist Association of Thailand under Royal Patronage, Ajaan S.N. Goenka Vipassanā meditation course, Khun Mae Dr. Siri Krinchai's week-long insight meditation retreat courses, Sathira-Dhammasthan inhabitants and Savika-Sikkalai of Mae Chee Sansanee Sathirasuta, Wat Rai Khing, Mahamakut Rajawitayalai (Mahamakut Buddhist University) both Bangkok and Chiang Mai. In addition no information as to how many organisations in Thailand send their staff or organise the Buddhist course for staff has been identified. Attendees are mainly government and public organisations; however private sector organisations that have arranged

Buddhist T & D are CP. Fairy Land Department store, Oriental Hotel, Charoen Pokaphan (CP) and Jaksu Ratanin Hospital.

4.4 Goals of OD and Buddhism Development

Generally, Buddhist ethics focus on human actions by motivating a person to be good in mental, physical and verbal actions. Human beings have to control their own thoughts, behaviour and speech in order not to harm themselves and any other living beings. In the meantime, correct behaviour should be realised within different social situations, for example with family, friends and work colleagues. The observance of such virtue plays a great role in improving individual and human society as a whole.

There are two goals of development in current organisations which the leader or training organiser has to bear in mind, as Schermerhorn *et al.* (2000) illustrated in Table 2.1. Those are **process goals and outcome goals**. The process goal focuses on improvement in the way people work together, whilst the outcome goal is to improve the individual. To set up goals for any T&D programmes, both need to be considered. In addition, the T&D policy of each organisation is typically directed towards achieving the goal of the organisation, though these may or may not coincide with the goals of the individual. That offers a challenge to modern theory to find some way of resolving basic conflicts between the requirements of organisations for training employees and the needs of individuals for personal growth and career development.

From the Buddhism trainers interview comprise of the review of Kesaradhammo (2003) Buddhist course documentation about the goal of T&D using Buddhist, this parallel to Cole (2002) idea. Firstly, OD aims to create an open problem-solving

environment throughout the organisation using knowledge and competency. Similarly, Buddhist T&D supports participants to clearly understand what the Buddha is teaching and provide participants with the opportunity to discuss with monks or the T&D team these knowledge teachings about their problem. They then apply the teachings for problem solving in real life situations. Secondly, OD is designed to shift decision making to ensure that trust and enhanced teamwork amongst individuals and groups is achieved. This concept is similar to Buddhist development in organisations which tries to encourage trainees to live together peacefully by practicing Dharma, whilst observing self-discipline. Thirdly OD intends to help organisations and their members in a variety of ways. OD allows people to enhance their self-direction and self-control over their job. These objectives are constructive and reinforce each other. Similarly, Buddhist T&D provides optimistic targets which, if the trainees succeed in achieving them, will provide many useful new skills to take back to the workplace.

To reconcile the different development aims of stakeholders and to achieve the organisation's goals, T&D systems that utilise Buddhist teachings and principles should be designed with the following outcomes in mind, as Simmonds (2003) recommended:

1. Aids the learner to change performance
2. Confirms the extent to which the objectives have been achieved
3. Rewards the learner with knowledge of results
4. Provides certification for qualification purposes
5. Provides evidence of learning as a basis for further training
6. Identifies the need for corrective training and learning gained
7. Provides evidence to improve the training design
8. Offers good reasons for use of resources such as: people, time and equipment

OD is a powerful driving force for change in the organisation because it is a design for improving the contributions of individual members in achieving organisational goals (Webb, 1996). To achieve the goals of organisation development using Buddhist T&D in Thai organisations, an important theme is that the more cooperation there is the more organisations can succeed. The figure below shows how data was gathered in respect of RO2 and how that data was formed into an answer.

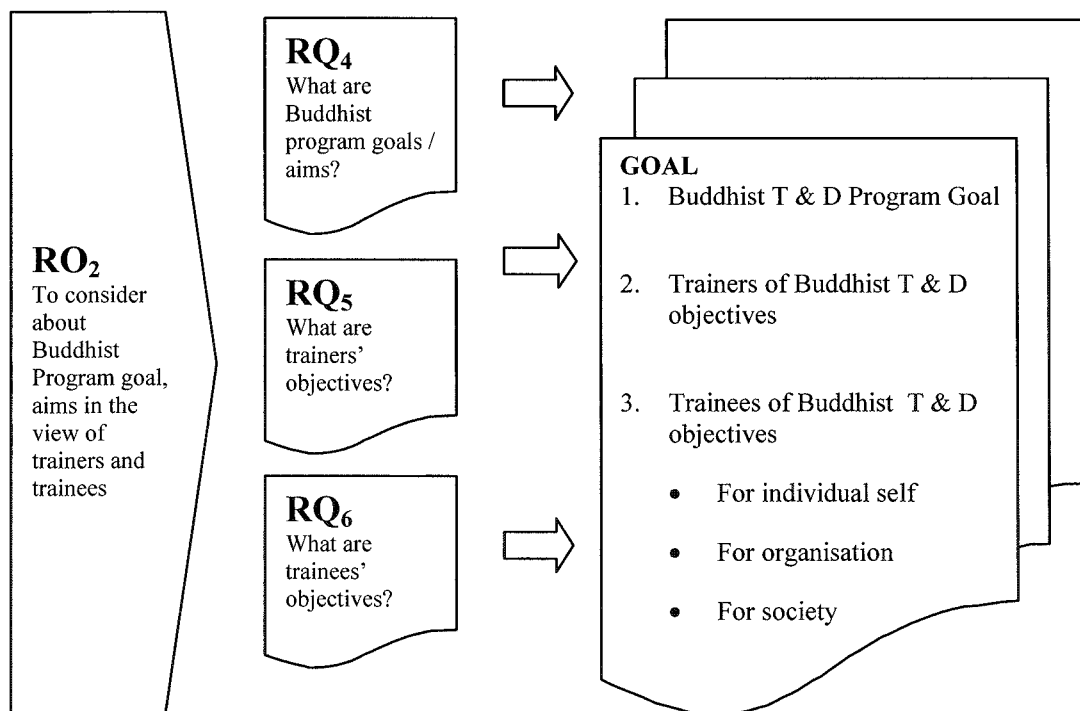


Figure 4.2 Answer of Research Questions 4, 5 and 6

To obtain the research objective RO2, which considered the Buddhist programme goal, aims in the view of trainers and trainees, the three research questions were used, as explain in sections 4.4.1, 4.4.2 and 4.4.3

4.4.1 Buddhist Development Programme Goals, Aims and Intensions

Research conducted on the trainers during the training course was concerned with the content of the course provided and why the content has been chosen. The research also focuses on the trainers' views about the flow of the course in terms of syllabus, timing, location and practise. The research looks at whether the trainees thought the course was relevant, their feelings towards the style of course presentation and also towards the relevance of what they were being taught. The objectives of Buddhist teachings are investigated using research observations, interviews and analysis of selected training documents.

The goal of Buddhism is the elimination of human suffering as it proclaimed that the Buddha arose for the good and happiness of the many, out of compassion for the world and for the benefit, advantage and happiness of humanity. In this research, we have investigated how the goal of Buddhism overlaps with the goal of HRD and OD and how they facilitate each other's policies. The questions underlying the programme aims are: what do we look forward to members achieving or what is required to achieve these aims? The study suggested that a general declaration on the goal of the training must be compiled. For example, the aim of a programme is to improve the mindfulness and attitude of staff at work. An increased level of focus should be placed on the staff and organisation during the programme design, in terms of what problem issues organisations are interested in solving and how these can be aided through Buddhist training. For the most part, Buddhist T&D programmes need to be designed specifically for the trainees, in order for their organisation to receive the benefits it seeks. At the executive level it focuses on morals and the success of organisations. More evidence and explanation of this can be seen in sections 4.4.2, 4.7.1, and 4.9.4.

4.4.2 Objectives of Buddhist T& D during Course from the Trainers Standpoint

From a review of the course documentation Kesaraadhammo (2003) compared two Buddhist courses commenting that the Buddhist course is designed to fulfil five purposes. Firstly, to encourage participants to realise, adapt and be confident about them. Secondly, to support participants in clearly understanding what the Buddha taught. Thirdly, to provide participants with the opportunity to communicate with monks or the T&D team on the Buddha's teachings. Fourthly, is to encourage trainees to live together peacefully, whilst observing restraint, and finally to support all participants in practicing Dharma together. These objectives, set out in both training courses documentations, are constructive, although trainers provide optimistic targets which, if the trainees succeed in achieving, will provide them with many useful new skills to take back to the workplace. As trainer participant three stated

“From my point of view, T&D using Buddhism can make people who work in an organisation more co-operative and better at working together. It teaches them to know about duty and responsibility.”

The views of the trainers expressed in the interviews support the ideas in the ‘training document’ which trainers provided to trainees as a handout - that trainees should understand their duties and responsibilities in life, and know the cause of their problems, as well as how these problems can be solved using Buddhism. The trainers also hope the trainees will develop belief in their own potential to develop their lives, to become calmer and happier mentally and in their attitude towards people around them. This is described by the first trainer participant:

“To bring Dharma into their lives to the level at which it becomes useful. This training also teaches trainees to know themselves in what are they doing now, why they have many problems in their lives and how to solve them. They will learn about principles of life, ways to improve and relieve

suffering using their own potential and Ariyamagga (Eightfold Noble Path) to reduce difficulty. This kind of improvement makes them believe that they have the potential to develop their lives”

Another aim of the trainers is to develop the ethics of participants, particularly those working at the executive level. An important theme in Buddhist training in Thai organisations is that the more cooperation in work there is the more organisations can succeed. It can be said that one aspect of Dharma is aimed towards developing individuals. Trainer participant three stated:

“Buddhist T&D can aid people in organisations to be more cooperative with their work colleagues because the course will teach them to know about their duties and responsibility to their organisation”.

The trainers also want to teach the trainees to continually be aware of themselves, what it is they are doing and why they do it in that way. Monks act as moral, good friends for all people interested in Buddhism. They look to assist people to become familiar with points that they don't recognise, or are unclear about, and to raise their knowledge at the same time. Another significant aim is to help release people from their troubles.

The major motivations of these trainers in applying Buddhism in their T&D are that they trust that Buddhist teachings can highlight the dilemmas present in today's communities. By focusing on these, it can lead to improving the trainees' lives. Also trainer participant five revealed that Dharma is the Buddhist principle which has its own reason for each recommendation, so people should not simply believe because somebody tells them to. It is a long-term principle; the individual should learn and practise it by him or herself. In order to make a decision as to whether or not the Buddhist training course is likely to have an effect on trainees' organisations, trainers'

views need to be considered. Trainers believed that their concerns are very broad topics of T&D and their motives are development of life as a whole, not just the contribution to organisations.

4.4.3 Objectives of Buddhist T& D during Course from the Trainees Standpoint

This research has also focused on the trainees' aims and objectives in learning about the Buddhist path. Three main trainee objectives were identifiable in Buddhist development: for themselves, for their organisations and for their society.

4.4.3.1 Objectives for Themselves

One of the reasons for trainees' attendance on the Buddhist T&D course is their wish 'to reduce their daily problems', for example mental suffering, misery, illness, sorrow, trouble, discomfort, dissatisfaction, stress, conflict, and physical or bodily pain. One example of this is trainee participant two, who attended a course due to her inability to sleep and the resultant exhaustion this created in her working role. From both the observations and interviews, it was found that Buddhist trainees would like to raise their awareness of the Buddhist Paths, those being: Four Forms of Presence of Mindfulness (Mahā Satipaṭṭhāna), Four Bases of Success (Four Iddhipāda), Eightfold Noble Path (Ariyamagga), which leads to the cessation of suffering, as in suffering from birth, age, sickness and death. Another reason for participant attendance is 'to develop the mind to be calmer' by concentrating with attentiveness, mindfulness and also to exercise themselves to have a good sense of self awareness and an improvement in general feeling. For example, trainee participants eighteen and thirty

two considered that Buddhism might guide them to become more forgiving of other people for their mistakes or faults.

Many participants 'yearn to learn more about the Buddhist path and method to provide guidelines for their lives, looking for the core course of Buddhist understanding'. Usually these people have had previous positive sentiments about Buddhism and so volunteer for Buddhist T&D courses. Each course length is different, and some joined courses of 3 days and 2 nights while others preferred longer courses of 7 to 10 days. There are also a variety of organisers for this kind of Buddhist course in Thailand at the moment, as some are arranged and run by government offices and others by the private sector. Normally, there is no coercion in any organisation, and trainees usually volunteer with the organisation only informing them that the course is being held. Trainee number seven mentioned that she recognised and had been fond of Buddhist teaching since she was young, so whenever she heard of a Buddhist T&D course, she would often join it. Some participants wish for guidelines to live their lives and would like to learn about the original Buddhists, since there are many schools of Buddhism. The two T&D courses that the researcher observed focussed on fundamental Buddhist teachings and are reliable since one was arranged by the lecturer team of Mahamakut Buddhist University and the other is organised by the Wat Rampoeng Tapotaram (a Buddhist northern insight meditation centre), Chiang Mai. Both groups have lengthy experience of Buddhist T&D courses.

4.4.3.2 Objectives for Their Organisations

The intentions of trainees often differed from their organisation's when attending Buddhist T&D courses; namely 'to improve the ethical thinking atmosphere of the

workplace, to relieve stress and tension’ and ‘to reduce their own defilements, impurities and limitations about work’, with the subsequent intention of their becoming a calmer person.

4.4.3.3 Objectives for Their Society

Three trainees perceived that their attendance on the course provides benefits to society. The trainees looked ‘to learn in morality’; moral conduct resulting from mental development. The 18th participant declared his anticipation that

“I would like Buddhist training and development to guide me in my concern that society is more important than me.”

A further example from the 21st participant, demonstrates that

“I consider that if we promise on each of the Five Precepts, we become the quality people of society, and therefore I attend this course.”

The 19th participant suggested that

“I want to contribute to my society and to maintain Buddhist teaching, so I am starting to attend the Buddhist Dharma and practise course”

However, almost all applicants said that Buddhism is not only useful for them, but also for others, such as for their organisations and society. This is because it is the way of life of the Buddhist to exclude greed, anger and obsession, bringing about peace for organisations, society and countries. Indeed, a participant declared his anticipation the Buddhist T&D would lead to his increased concern about his usefulness to society.

The main purpose of Buddhist ethical teaching is to deter people from five areas of misconduct by training them to be concerned with sensitivity. At the same time,

trainees have monks as moral, good friends to guide them. There are underlying expectations that Dharma can reveal any dilemmas present in today's communities. By focusing on the present life, trainees can be led towards a better life. The research (observations and trainers and participant interviews and tasks) showed that trainers or monks have good intentions in helping lay people and they try to promote the Buddhist development process, even though this is very broad. This still has a direct advantage, both for the organisations and participants. The majority of interviewees look to meditation practise for profit and merit and believe this practise will bring about the actions of right conduct, whilst making them calmer and more able to see purpose in their lives as concentration is one method of mental discipline.

There are many purposes behind organisations using Buddhist teaching in their training programmes. Firstly, Buddhist T&D supports participants in understanding clearly and deeply what the Buddha's philosophy is and encourages trainees to exchange words with the training team on the Buddha's teachings. Training groups can constantly encourage the trainees to realise, adapt and become confident in applying Buddhism to their lives, such as by considering what they are doing now, why they have problems in their lives and how to solve them. Moreover, this approach in training encourages trainees to respect discipline and peace on earth and bring about a moral world whilst also being happier people for living in this world.

It is expected that Buddhism can be adapted into people's daily lives and can aid them in lessening their daily problems, in view of the fact that it develops trainees' minds to be calmer through attentiveness and mindfulness and to spread loving kindness. In the meantime, Buddhism encourages trainees to apply this in work by relieving stress and

tension problems. The trainees also wish to become coaches to inspire moral conduct in performing duties, and therefore it is important that they are guided in the right way.

Due to the specific characteristics of Buddhist teaching from this research, there are many reasons for Thai organisations to exercise these in their employee training programs. In general these are:

1. Buddhism encourages trainees to respect discipline and peace. It reinforces good morals and improves the general quality of people's lives by developing trainees' minds to become calmer through mindfulness and encourages them to spread loving kindness.
2. Buddhism T&D supports participants to understand deeply what Buddhist philosophy is by encouraging trainees to exchange ideas with the training team.
3. Buddhist teachings can be directly applied in Thai people's daily lives, assisting them in lessening their daily problems. The training groups offer trainees continual encouragement in realising, adapting and becoming confident in applying Buddhism in their lives, such as considering what they are doing in the present, why they have problems and how these problems can be solved.
4. Buddhist T&D is focused on the individual's needs within the employee role in organisations; trainees also inspire moral conduct and improved performance in others, as a result trainees are more cooperative and take more responsibility in the realisation of their own duties. At the executive level, focus on moral judgment helps to bring about success in organisations. It also encourages trainees to relieve work stress and tension. This because it supports

trainees in becoming aware of the Buddhist Paths as the Eightfold Noble Path (Ariyamagga), which leads to an end of suffering.

As discussed at the beginning of the training course the objectives of what trainers and trainees might be with regard to Buddhist T&D may be different, which can lead to misunderstanding or misconceptions about the course, since they come from different backgrounds or may have different perspectives? Trainers or organisers should better prepare course documentation and ensure that trainees have some background idea of why they are attending the course and what they are going to learn. The research suggests that the objectives of the training course are made reasonably clear during the preparation stage.

There should be more focus on the staff and organisation with regard to the problem issues they want to deal with, as Buddhist training is often able to facilitate this. Prior to a training course the trainers have to look at the T&D needs of the course attendees, whether these needs come directly from the participants or from the participant's organisations. An appropriate plan of Buddhist teachings must be formulated to fulfil these needs.

This researcher asserts that to solve problems, in particular to remove the cause of suffering - specifically human greed, selfishness, anger and delusion - peaceful means should be used. These experiences will promote a sense of compassion, open-mindedness and respect towards other living beings and towards nature as a whole and its code of moral conduct, including avoidance of abuse, both of others and of one's self. However this is quite demanding trainees have to practise it frequently

until they achieve it and remind themselves constantly to utilise it in their daily lives. If they are unable, their learning becomes useless.

4.5 Transformation of Organisational Development Resulting from Buddhist Teaching T& D

In this thesis transformation, a link has been made between Buddhist development systems and organisations, as this is seen to lead to social welfare, harmony and peace by referring to a way of living embedded in Buddhism which is ethical and promotes moral judgment, self-responsibility, self-training and self-determination, which is the main theme of personal development.

From the research observation and interview results, in planning Buddhist training, Thai organisations still overlook some points of concern. According to the premise discussed by Adelsberg and Trolley (1999) in section 2.4.3.1 in relation to the basic points of running a business training programme successfully, organisations have to bring an exact business discipline to everything training does and continually adjust the business environment by considering risk in an entrepreneurial way. At the same time there is the need to promote learning not as an ideal but as a way to fulfil specific business-driven objectives and also arrange training to provide exactly what is required. Ideally, organisations could divide learners into groups and offer them development. Written agreements with course providers specifying the value to be delivered, and at what cost, and the learners' roles in achieving the targeted results is also significant in the development process. Therefore, Buddhist T&D organisers should also consider: who are the training participants and the amount of training they require, qualifications of trainers, goal or objectives of the training programme,

content of course, program scope and method of learning and evaluation. They should also consider administration details such as location, timetable and cost. This research has identified the direction to be considered in operating a Buddhist T&D program, following the transformation of input process and output explanation.

Table 4.1 Transformation of Buddhism Teaching into Thai Organisation

INPUT	OUTPUT
Participant target groups & Target numbers	Buddhist T&D for ethics in business & social responsibility
Training staff	Buddhist T&D for moral development
Form of Buddhist T&D	Buddhist T&D for mind development
Process of Buddhist T&D	Buddhist T&D for management
Syllabus, programmed scope & method	competency
Administration costing, timing & place	Stress management
Programme evaluation and measurement	Conflict management
	Anger management
	Leadership

Source: The author, 2006

Table 4.1 clarifies that how trainees see Buddhist T&D as having changed them discovered from the research conduct is the way to answer RQ7 and achieve RO3 which will be elucidated further in sections 4.5.1 to 4.5.8.

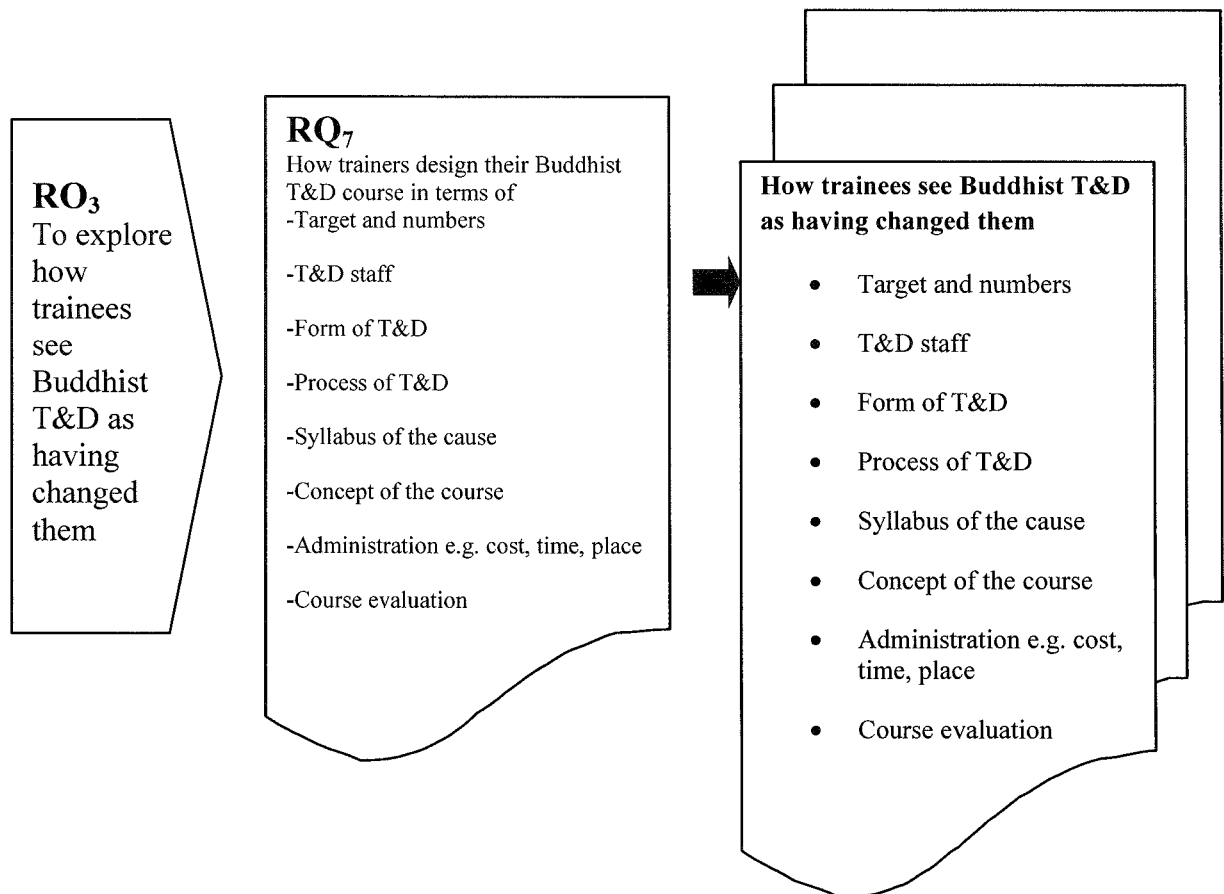


Figure 4.3 Answer of Research Questions 7: How trainees see Buddhist T&D as having changed them

This illustration above relating to how trainees see Buddhist T&D as having impacted upon themselves can therefore be adopted by an organisation seeking to implement Buddhist T&D. A more thorough discussion of this is considered in more detail in the following chapter. On the basis of this research investigation, this design input step has been developed. In the contribution step, Buddhist T&D should consider the following points:

4.5.1 Participants Target Groups and Numbers

Identification of those who intend to be trained must be carried out, particularly whether attendees are supervisors or subordinates within the organisation, the kind of work each carries out and their responsibilities. An estimate of numbers of staff

involved in the course is required from the organisation as well. Both research observations revealed that 100 people per T&D course is an acceptable number. During the training course observational task break time, the researcher had the chance to chat with trainees in attendance about the T&D course idea in general. The majority agreed that around 100 people in attendance is a perfect amount, it should never be more than that.

4.5.2 Training Staff

A question of Buddhist T&D is who should carry out the training? This comprises of the qualification levels of staff to be used, specialists, trainers and departmental staff, and also any external speakers to be employed. In Thailand, there are two types of Buddhist T&D; public courses such as Young Buddhist Association of Thailand under Royal Patronage, Ajaan S.N. Goenka Vipassanā meditation course, or Khun Mae Dr. Siri Krinchai's week-long insight meditation retreat, etc, and in-company whereby the training officer will be responsible for arranging the training, whilst the monks or specialist trainers are responsible for the content of course (Kusalasaya 1983, Chadchaidee 1994 and Kesaradhammo 2003) Both type the learner are volunteer to join the courses, none of them are compulsory course. From the research interview and observation investigation, participants would love to see a variety of styles of trainers but have to be in no doubt that they have enough knowledge and specialise in the topic. During the research observations there were some comments among trainees that the style of trainer was an important factor when deciding to take part in the course.

However there is often a tendency to want monk keynote speakers rather than layperson present. Various T&D systems in Thailand follow the teachings of the Buddha and in doing so ask monks to be their keynote speakers or at least have some involvement in lecturing. This is because they believe that monks follow the Buddha during their missionary work, bringing about happiness to many, in the world. Thai Buddhists also believe that the Buddha advised his disciples to serve society and created the status of the monk to put the teaching into practise, with monks as exemplars and teaching the people. Also, in the event of disasters, monks will extend a helping hand to people as much as possible as Kesaradhammo (2003) described and the examples (such as Phra Phayom Kalayano of Suankaew temple or Panyanantaram temple) outlined in section 2.3.3 suggest. Counselling groups, headed by monks and nuns as well as religious advisors and university professors, are used to help relieve participants of mental suffering as a proper way of additional training as stated in the trainers' interview results.

4.5.3 Form of Buddhist T & D

Several forms and methods of training in use within Buddhist teaching were observed during the research study at Wat Rampoeng (Tapotaram) (The Northern Insight Meditation Centre), Chiang Mai and one moral camp arranged by the Mahamakut Buddhist University lecturer team. A range of methods was also used in the courses attended near Bangkok, Chiang Mai and some big cities in Thailand by the 40 interviewed trainees. These included: Young Buddhist Association of Thailand under Royal Patronage, Santi Asoke, Dhammakaya and temples such as Wat Umong.

The forms of Buddhist T&D used in general are: lectures by the trainer or discussion amongst trainers and trainees; Dharma presented through conversation or the presenting of problems and solutions by the participants; chanting and the practise of various meditations according to the regulations of training. Brainstorming is an effective method in which trainees can join in as a group and consider issues. Other methods which can be used are role-playing and games. Trainer number three supported **brainstorming** as an effective method, as trainees have the chance to join in and consider issues of the teaching in class. Two trainers do this by raising confusions and crises in modern life, before dividing the trainees into groups, subsequently allowing them to work in order to find ways to solve these problems. The first trainer stated that trainees accept the techniques above as suitable methods for training as they trust the trainers' ability. While the second trainer believes that knowledge and wisdom are within the trainees themselves. The research shows that the development forms worked because trainers and trainees trust each other.

“Well, generally my Dharma coaching is based on the behaviour and characteristics of my students. I look to talk about real world crises and then give examples of how to use Dharma to sort out these troubles. I try to induce my learners to consider their own actual problems and the ways to solve them. Then I ask them to look forward with hope and make them more confident and trusting me that I am their morally good friend who will be on their side in working through these. Furthermore, they will tell us about their problems since they believe that the Sangha or monk is credible and really wants to help them by maintaining confidence and being a good listener. The monks have to pay attention to their story by using attentiveness and mindfulness whilst continuing Buddha teaching.”

Organisers and trainers should choose whichever training method is most suitable for their trainees or combine many different methods. The research study outlined in chapter 2 of Simmonds (2003), and the results of this research suggest that trainers who want to be good companions to the trainees should provide more of their time or arrange specific times to talk either to groups or individual trainees. This offers

trainees a good opportunity to discuss their own thoughts or private lives. Providing a mobile telephone number or address at which trainees can reach the trainers for later help would also be of benefit, and was the case in all five trainer participants. The most important point is mutual trust between trainers and trainees. The research study shows that trainees should have confidence in the trainers' abilities, whilst trainers should also believe that trainees have the wisdom to learn.

4.5.4 Processes of Buddhist T& D

Buddhist courses usually follow a pre-determined syllabus and content, according to the trainers' and trainees' interview information. This also can be seen in the two research observations. The training processes outlined below is an example of a moral camp (Buddhist T&D course) observation studied within this thesis:

1. Informing the participants of rules and disciplines of the T&D course to practitioners.
2. Trainers support participants in practising mindfulness and meditation.
3. When the participants make mistakes in practise like showing up late or drinking or eating something during the course, the trainer will remind them by giving a 'yellow card' that means they must practise special meditation. One yellow card requires 15-20 minutes or more practise and four yellow cards equal to one red card.
4. In cases where participants break the main rules of practise like interrupting or breaking up the process of training without good reason or chatting during meditation practise, the trainers will issue a 'red card' that means they have failed the training process.

5. The moral camp issues certificates to practitioners who have passed the training.

Figure 4.4 shows the feedback on the Buddhist T&D course process which shows the distribution of participants' responses to the organiser's questionnaire item on how appropriate the Buddhist T&D process was from the trainees' perspectives.

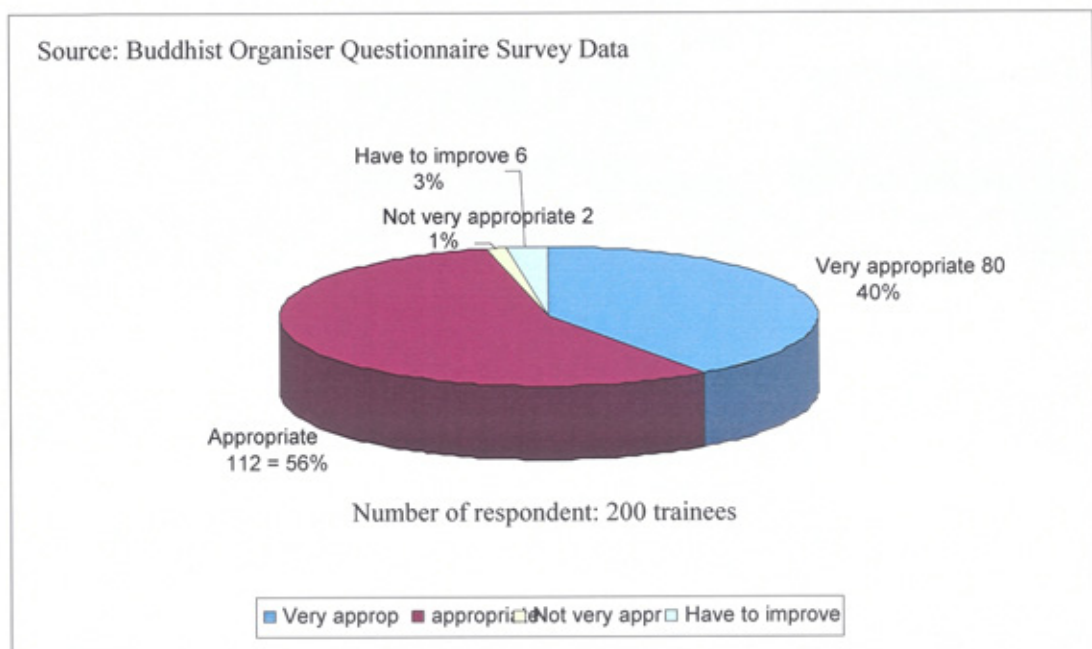


Figure 4.4 Feedback on Process of Buddhist T&D course

The majority (96%) of the trainees are of the same opinion that the process of the Buddhist T&D course is appropriate, while only 4% of them thought it not very fitting and requiring improvement. A notable example from trainee participant four describes what process of the course satisfied her.

“The Buddhist T&D course which I attended began with teaching about how to avoid bad behaviour. This was followed by how to perform the right actions by following the Buddhist teaching. Walking and sitting meditation in the Buddhist style (Samādhi) and chanting practise (Chareon Bhāvanā or Bhāvanā development) was also covered. All of these are aimed at increasing happiness.”

The researcher does still not completely agree with all the ideas Thai trainers are using. The basic idea of the Buddhist course is to develop the trainees, but there is some punishment given to those who do not follow the rules or fail the training programme. Although this is given reluctantly, it can discourage trainees from continuing to practise Buddhism and from attending further courses. A better idea would be for graded certificates to be issued to practitioners who have passed the training. Breaking the pass into levels of achievement would allow progress to be monitored more carefully whilst giving the trainee a sense of achievement which can drive them forward to further development. Moreover, the feedback received from participants in this research was positive and it is important that this positive feedback should be used to promote the course to all stakeholders, sponsors and learners. Organisations also need to show their support of the training courses and invest in them, thus providing continuity of training and encourage long term improvement.

4.5.5 Syllabus, Programme Scope and Method

The syllabus used in training depends on the trainee group. In the observation tasks of research, it was found that when training employees from Thai organisations, in general, the training group started their course by telling their learners about fundamental practise while living at a Buddhist T&D centre (some T&D group or monastery called Buddhist Dharma moral camp, because the training focussed on moral teaching of Buddhism and this attracted a big group of trainees on the course). Lectures were included on topics considered important or topics that learners wanted to know about. Most teaching was directed towards solutions and life development, including meditation and wisdom for realising the meaning of life. Different trainers have different techniques, and trainer participant one declared that:

“The approach that I use is that I consider the manners and intent of the learners in relation to the subject matter of Buddhist Dharma that they were concerned with and the crises that they face at the moment.”

Trainer participant two used another technique as:

“I raise the quandary and crisis in the life of people at that moment, and then divide them into groups. Subsequently by allowing them to work in-group they are better able to solve that problem and present the solution in front of the class. In the training, our moral camp invites specialists on each topic to be the trainers.”

In considering the scope and method of the programme the following questions should be raised: What learning methods are of interest? And to what extent should participants be seeking advice from the character and scope of the programme?

4.5.6 Contents of Training Topic of Buddhist T& D Course

The contents of Buddhist training courses in Thailand differ depending on the course participants. Naturally, the content of training for young people will be different from that for adults, since they have limited worldly understanding. According to Kesaradhammo (2003) and the trainers' interviews, whilst training the younger students, trainers emphasise fundamental principles which encourage them to have discipline, virtue, ethics and good morals. They also highlight problems and solutions using Buddhism for this category of learner. Generally, trainers employ Buddhist Dharma teaching to underline the fundamental virtues of working and living, for example, training in morality, attitudes and wisdom. The training groups also utilise other Buddhist ideas which they consider beneficial to the clients, such as the Four Noble Truths, in order to help develop good relationships. They also consider the Four Noble Truths Dharma in daily life and the principles of work.

This research also studied (as secondary data) the organiser survey of opinions of Thai trainees in relation to the appropriateness of the content and process of the Buddhist T&D course. The results are drawn from two organisers' surveys, which were collected from 200 respondents (there were 100 respondents who filled in questionnaires on each T&D course, so two courses of observations have been collected). Broadly, the trainees' report that they found the content of Buddhist development suitable (over 90% of responses were in the suitable or most suitable categories).

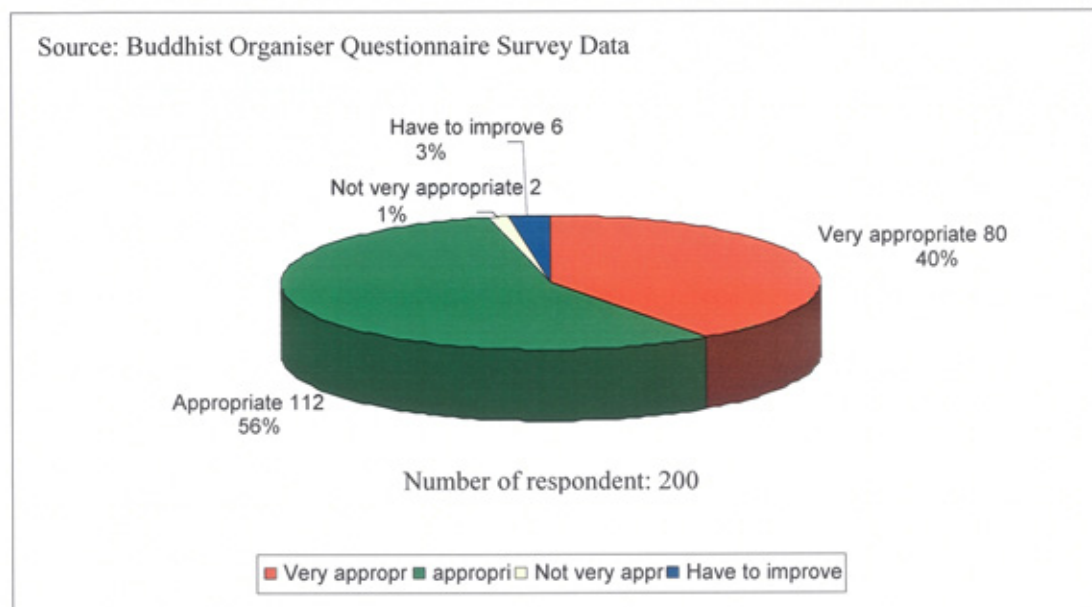


Figure 4.5: Content of Buddhist T&D Course

There are several explanations supporting the above ideas about the patterns of Buddhist development derived from trainees' interviews and informal discussions with other trainees who attended the course during researcher observations, those are:

1. There are varieties of content on Buddhist T&D.
2. During the process of Buddhist learning, they have the chance to learn theory and put the theory into practise in the correct way.
3. This kind of development is useful in their daily lives.

4. The stage of learning (3 days 2 nights) is not too long, thus making their time worthwhile.
5. Development that focuses on applying knowledge in the workplace is valuable.

Trainee participant 22 gave some ideas to support this as:

“The Buddhist T&D course which I attended is the teaching about how to omit misbehaviour, and then perform only the right things by following the Buddha teaching. Starting from being frightened of sin, and followed by some practises like walking up and down in Buddhist style and sitting meditation (Samādhi), also chanting on mental culture meditation (Chareon Bhāvanā or Bhāvanā development).

“After the course, I bring the knowledge into practise, for example, being strict on the five precepts with merit-making; performing meritorious action and donation as a kind of giving to charity. My objectives for donation making is to aid poor people from suffering and raise more good action in myself, to make myself more happy and auspicious. Moreover, it develops me as a loving, giving person. The best way to make a contribution is starting from the intention that really wants to offer the donation, and then during offering time also paying attention, and after that bringing back the good feeling and recalling it. In addition, I understand better and practise Brahmavihāra 4 which makes me more calm and mindful.”

The issues to be considered here are: what are trainers trying to achieve in the syllabus? How should this content be best planned? The content to be included in the program needs to be designed, then learning objectives should be carried out, and learning methods have to be exercised as well. The syllabuses and contents of Buddhist training courses in Thailand differ depending on the course participants. As explained earlier, normally, there are four main concepts in general that monks or trainers look to provide trainees with – intellectual wisdom development, mental development, physical and behaviour development. The research agrees that these are core focuses of Buddhist development. As mentioned earlier that the trainees report that they found the content and process of the Buddhist development fitting, there

seems little need to change this approach. These are the strong points of Buddhist T&D content that can bring about success. Organisers should promote these benefits of the course in order to become renowned among trainees, stakeholders and also attain course sponsorship.

From the interviews and the two observations, the success of Buddhist T&D in Thailand offered by Thai monks is dependent on the curiosity of the group of people who attend the course. From the conducted research, there are **several major topics** which should be taught on a Buddhist course for any organisation. These are also skills or competencies that trainers prefer their students to become acquainted with for the improvement of organisations and society. This will be explained in further detail later in the chapter.

4.5.7 Administration Costing, Timing, Place

This covers details of the timetable of the course, the time for which trainees need to be free from normal duties, course location, expenses and costs that will have to be devoted to the course.

As Adelsberg and Trolley (1999) suggested in section 2.4.2, when running or arranging training programmes the organisation should build and keep reliable systems and processes, along with handling administration cost as variable, rather than fixed, expense. They should be flexible and seek opportunities in resources. Development timing, as revealed in the research study, usually takes place over a period of 3 days and 2 nights, while more intensive courses take place over 7 days. The duration is determined by the aims and content of the course. The amount of time

which trainers are able to spend with trainees to give advice or simply be a good companion needs to be increased. One-to-one tuition offers a good opportunity for trainees to deal with their personal problems. The evidence from the secondary data questionnaire assessment suggests that the majority of trainees claimed that the time period for the development and practicing of new skills is too short and they need more time. It was shown in the following chart that the 3 days and 2 nights timing of Buddhist development courses was too short in the feeling of more than half the trainees, suitable in the point of view of 44% trainees, and too long in only 2% of trainees' consideration.

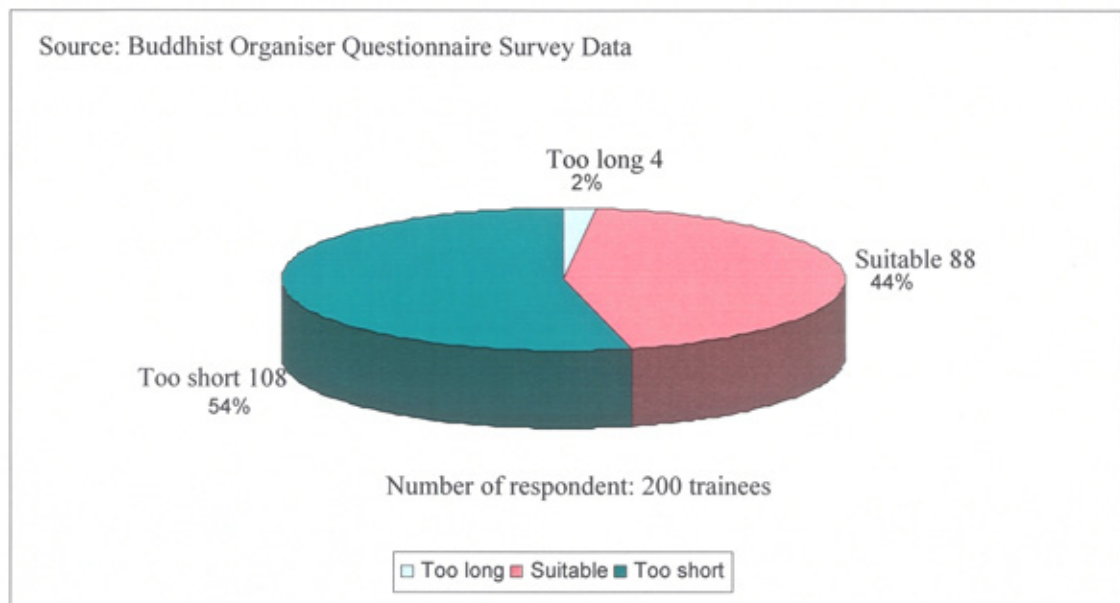


Figure 4.6: Timing of Buddhist T&D Course

For the convenience of the trainers and trainees, and to save expense, the research shows that Buddhist T&D in Thailand is generally provided in temples. However, a new trend in this development is that organisations now invite a trainer to speak or give a Dharma talk at their company, such as the CP Group (Charoen Pokphand www.cpthailand.com) and the Manager Group (www.manager.co.th). In this

instance, the trainers and organiser should be careful in choosing the most suitable facilities based on participant group size. The organisation should not ignore the criticism of the 1% of trainees who suggest that some places do not have acceptable space or are not good enough for them to practise in; especially when there are large numbers of people attending the course. In exploring the trainees' views on the location of the training course, the majority of them agree that it was suitable. They are of the same mind that temples or Buddhist monasteries are the proper places for them to have this form of learning, since they are centres of Buddhist knowledge and teaching. For example, the Virtue Adult Worker Camp of Wat Panyanantaram provides training about honesty and development of quality of work life.

4.5.8 Programme and Method of Evaluation

The method of programme evaluation is decided by setting out criteria which measure the qualified success of the training in terms of both objectives achieved and impact on the organisation. Trainers should design their trainees' evaluation on each course. The instructor will test the practitioners on their understanding, behaviour and listening to report on practitioners' feelings and suitable learning methods. From the observations and interviews, the evaluation scheme used by the trainers to see the effectiveness of the training takes the form of pre-test and post-test evaluation forms. The **pre-course evaluation** is a form which the trainer provides trainees before starting the course, to see how knowledgeable in Buddhist teaching the trainees are. The **post-course evaluation** form is a kind of questionnaire survey which the trainer or organiser provides to the trainees to check how much and what trainees learned from the course. These forms ask trainees to appraise the training and provide some details as to their feelings after completing the course. The trainers also include in

their feedback their impressions of the students in their class, rating them in case they decide to come back for further training. Two trainers stated that they assess their trainees during the lessons via their behaviour and attention paid to the course through observation. As for the evaluation after the closing stages, the organisers or trainers send the anonymous evaluation forms to the organisation either immediately or just a week after and ask them to weigh up the training outcomes. For example, asking trainees how much they knew about Buddhist training prior to the programme and whether they apply their current knowledge in their lives. It is also important to find out whether they think this kind of course will be useful to their jobs. The feedback from trainees who passed the development is positive and they were satisfied with classes and want to join again. Moreover, organisations ask for further periods of training for their staff. In addition, trainer participant number five gave details of his T&D evaluation, measuring standards or expectations for performing Buddhist T&D agreed by the organisations:

“Around 1-2 weeks after providing T&D to juveniles, I often receive comments from their parents saying that their children had improved a lot in their behaviour. In addition, the organisations that sends staff, offer statements such as teams devote more time to work. Members seem more understanding of their jobs, roles and responsibilities. They believe that the Buddhist training has helped them to improve their conduct. This provides me with a level of training standard check.”

The ideas support the assessment process that the moral camp sets as its policy. The trainers ask the practitioners about their understanding and behaviour and listen to the report of practitioners during training at the camp. Then there would be follow-up by the practitioners’ organisations after finishing the training process. For example, teachers or organisers have to assess their students according to the aims and process of training.

As discussed in Section 2.4.5 and evidenced in the research results, training evaluation is a key to the implementation of a successful T&D system. However, Thai Buddhist T&D courses are weak in this area, using only pre-course and post course evaluation as a means of assessing the programme. However, such evaluation does not allow for the trainee to reflect on the programme some months following completion of a programme of study. This study suggests that Thai trainers comply with Bee and Bee (1994) and Simmonds (2003), exemplification in section 2.4.5. They assumed that training evaluation is carried out for a variety of purposes. It is used to evaluate the tools and methods of training, needs analysis and comparing the options available. T&D evaluation is also used to obtain the reactions of the trainers and trainees. It allows training strategies to be improved and the achievement of knowledge, skills and attitudes in the trainees to be monitored while establishing whether organisational goals are being met. Moreover, the evaluation can improve the quality and effectiveness of the overall course in terms of the trainer, methods, length of training, training objectives and contents, whilst also indicating the level of training by showing that it is cost effective.

This research suggests that the evaluation of the method of training should also be carried out following the four levels of Kirkpatrick's model (1967) shown in Table 2.7. Firstly, the reaction level, which considers whether or not participants are happy with the training. The learning level looks at what participants learned from the training. And lastly, the final two higher levels are concerned with behaviour in terms of how participants change after the training and whether that change was positive for the organisation. The evaluating points that can be used by the evaluator to improve the Buddhist training course are required. Such points include what Buddhist teaching

content should be put in the program, and how will the T&D methods proposed help trainees achieve the learning objectives? Also, who will deliver that training, such as a lecturer or trainer? And what should be their knowledge, experience and reputation? The costs and timescale are also important points to be evaluated.

To perform a professional T&D evaluation, it should reflect the objectives of the evaluation; take into account the audience for which it is being produced and what information they require. Evaluation results should be clear about the strengths and limitations of the methodology and the practicalities of data collection and analysis, highlighting areas for improvement rather than areas of limitation. This should take place within an appropriate timescale. As in Buddhist T&D, monks, trainers or organisers can all perform the role of evaluator.

Simmonds (2003) stated that the nine most significant criteria that should be considered in the evaluation of the effectiveness of T&D programmes are:

Table 4.2 Factors of Buddhism T&D Evaluation

Factor	Issue for evaluators
Organisation	<ul style="list-style-type: none"> • What issues are brought up by the objective arrangement of Buddhist T&D in the Thai organisation?
Organisers /training managers/ supervisors	<ul style="list-style-type: none"> • How well respected are their training roles for Thai Buddhist T&D? • How effective are they in their Buddhism coaching or counselling role?
Training staff	<ul style="list-style-type: none"> • How well qualified are the Thai Buddhist trainers? • Have they enough experience in supplying the training? • What sort of skills are on hand in the staff team?
Trainees	<ul style="list-style-type: none"> • How were trainees chosen? • What are their individual needs and motivations? • What are their learning styles and what previous learning did they bring to the programme?
Learning context	<ul style="list-style-type: none"> • What standards of performance are expected of Thai Buddhist trainees?
Programme content structure	<ul style="list-style-type: none"> • On what Buddhist teaching and perspective was the programme content set up and to what extent was teaching linked to practise? • How suitable were the course aims and objectives? • How relevant was the course content?
Learning methods	<ul style="list-style-type: none"> • What method were used and how fitting or helpful were the methods selected? • How much thought did the training staff give to the learning methods selected?
Material used	<ul style="list-style-type: none"> • What documents were used and what contributions did they include? • What documents were used to point out individual needs for improvement or other forms of feedback and how valuable were the handouts?
Behaviour changes	<ul style="list-style-type: none"> • What methods have been used to evaluate individual evolution? • What modification has occurred in the development of the trainees and to what extent have desired changes occurred?

The above nine aspects should be considered in designing the model of staff development. These criteria include content and quality of the staff development programme, including organisational climate and culture.

4.6 Buddhist T&D for Ethics in Business and Social Responsibility

This section tries to make clear the study of Buddhist teachings and practises in terms of ethics and corporate social responsibility (CSR) by answering research questions RQ8 and RQ9 in Figure 4.7 Answer of Research Questions 8 and 9: Buddhist for Business Ethic and Corporate Social Responsibility (CSR)

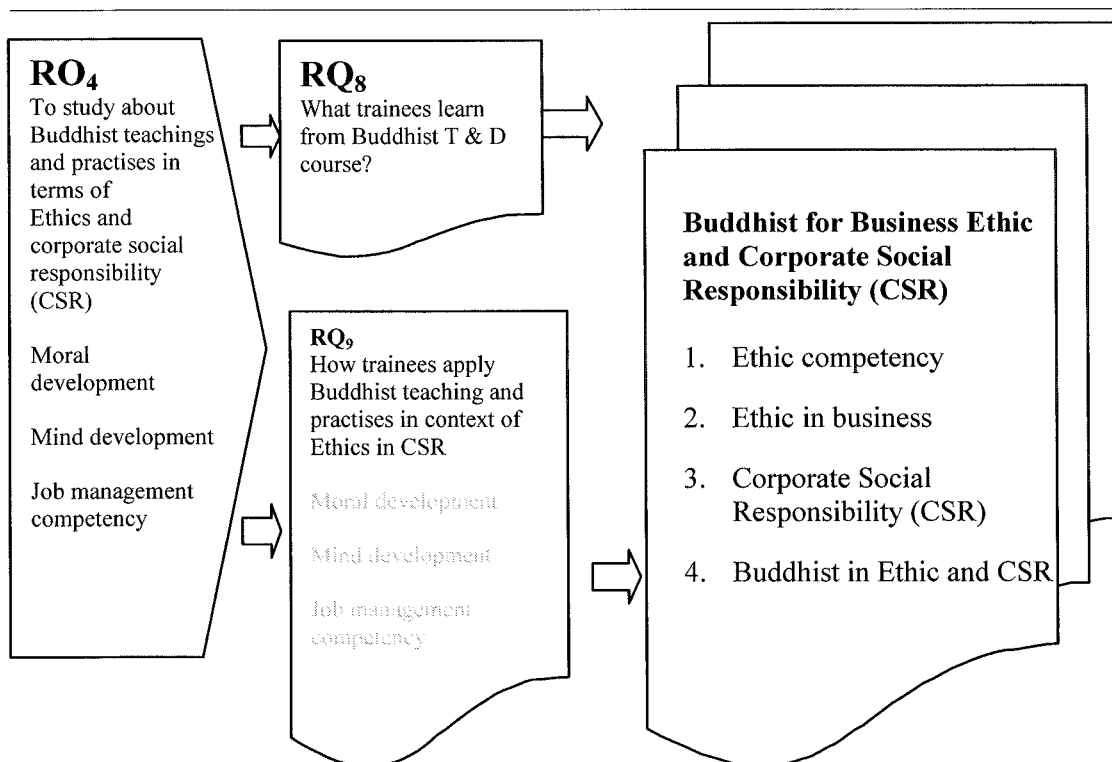


Figure 4.7 Answer of Research Questions 8 and 9: Buddhist for Business Ethic and Corporate Social Responsibility (CSR)

4.6.1 Ethical Competency

Ethical competence is based on skills and, following this, education for ethical competence should focus on skill training and skill achievement. This will guarantee that trainees have already put some thought into how they would handle challenging situations such as the financial crisis or credit a crunch in the future. Buddhist teaching at the present time also tries to train, support and maintain ethical processes in the organisation. As an example of this, Buddhist teaching focuses on mind development and wisdom improvement, thus preparing trainees to confront situations. It is acknowledged that in real circumstances decision makers have to be able to apply the general principles of ethics and perform in accordance with them. However, when a conflict or problem of a moral character arises, it is seldom obvious what comprises right or wrong. In those situations, decision makers need a mental ability, a tool, which has to function well, so that when used all aspects of a moral problem may be

handled satisfactorily and the right solutions can be established in each case. In that sense, ethical competence is a capacity, a psychological skill, and a way of dealing with ethical problems and conflicts. The way to systematic and critical thinking must be open, including the ability to consider all relevant values, principles, interests, feelings, duties, needs and beliefs as explained in section 2.5.1.1. It implies clever awareness which readily captures ethical situations; anticipating ethical conflicts, knowing about them once they happen and overcoming the difficulty with self-confidence. Individual ethical competency is also an ability to think, analyse, make decisions and handle those moral problems. It is also the skill to support and carry on ethical processes in the organisation, such as, ethical leadership in order to deal with and confront ethical matters. When decisions are questioned, ethical competence is the ability to defend the decisions clearly. Therefore, Buddhist ethical competence should focus on skill training and skill achievement. This will guarantee that trainees have already put some thought into how they would handle any difficult circumstances in the future.

4.6.2 Ethics in Business

As has been discussed, the three possible motivating ‘unwholesome’ roots of human action in Buddhism are: greed (Lobha), hatred (Dosa), and delusion (Moha). Therefore, the Buddha taught that Buddhists have to overcome such unwholesomeness by deep loving kindness and clarity of mind. However, this process is difficult, especially in the business world, as to survive in a competitive market environment businesses need to display a level of self interest. Thus, the most efficient and appropriate way to solve such difficulties would be to run a business based on ethical concerns such as to be honest to customer and supplier. To explain

ethics in business, this research looked at four issues of organisation: ethics itself, ethical behaviour, ethical climate and moral standard.

Stoner *et al* (1995) defined ethics as the study of how decisions affect other people and as it is the study of people's rights and duties, the moral rules that people apply in decision making and the nature of the relationships among people are significant. Meanwhile, ethics usually refers to the rules or principles that define right and wrong conduct (Stephen, *et al*, 2001). The reasons why organisations and communities have to concern themselves with ethics include that ethical behaviour is accepted as '*good*' and '*right*', contradictory to '*bad*' and '*wrong*', in each particular social setting (Schermerhorn *et al*, 2000). They are also profitable in the long run as King Solomon's proverb declares. Unethical actions can be financially costly and bring about bad reputations. Ethical behaviour can play a role in the survival of any organisation (Robie & Kidwell, 2003). Therefore, increasing numbers of organisations offer ethics training programmes to help managers analyse their ethics and practise self-discipline when making decisions in difficult circumstances.

There are various factors that can influence the ethical climate in organisations. **For individual staff** these include personal self-interest, individual friendships and personal morality. **For organisations** these include team interests, rules, standard procedures and company profit and operating efficiency. **For communities**, these include the social responsibilities of each organisation, and also laws and professional codes. The ethical climate of an organisation is a joint set of considerations about what acceptable behaviour is and how ethical issues will be handled. When established, a positive and clear ethical climate can help all organisation associates to

make good choices when faced with ethical dilemmas. It can grant them self-assurance to perform actions with the understanding that what they are doing is considered acceptable and will be supported by the organisation. This displays how ethics and corporate culture tie together.

Velasquez (1998, cited in Morris (2004)) stated that the criteria for identifying moral standards are '*what we think can seriously injure or seriously benefit human beings?*', and '*they are not established or changed by decisions of particular authoritative bodies*'. Therefore, moral standards should be preferred to other values including self-interest and be based on impartial considerations. To answer concerns about moral ethics in this piece of research, HRD academics, practitioners and business ethics are drawn together to identify how an ethical focus might inform both academic research and debate and the practise of HRD in organisations. Buddhist teaching and moral standards should be preferred to other values including self-interest, be based on unbiased considerations and associated with special emotions and special expressions.

4.6.3 Corporate Social Responsibility (CSR)

CSR and ethics are not identical, but the concept of CSR has a clear ethical basis. It might be more helpful to talk simply about 'corporate responsibility', which will include social, environmental and financial issues as well as legal compliance. However CSR is useful as accepted shorthand. What these terms all imply is that companies need to focus not just on making money but on how they do it and why they are in business in the first place. CSR is a strategic issue because it requires companies to examine why they are in business and what they need to do to stay in business (CIPD, 2002). In the present business climate of courtiers such as the UK

and USA, CSR initiatives can be seen as providing a great deal of support for the companies adopting them. The idea assumes that suppliers, employees and customers are all more likely to choose to do business with a company that conducts its operations on an ethical basis. The way it treats its employees, including its practises on diversity, employee representation and development, will contribute to the picture of a company that is willing to accept its wider responsibilities (CIPD, 2002).

Furthermore, business could provide support to people in difficult situations, either directly or indirectly, by way of a contribution of organisational benefit or by an act of social responsibility in environmental care, like cutting industrial pollution (Mintzberg & Drucker, 1973). On the one hand, how individual companies might respond to social issues. On the other, the theory might decide the social concern over which the businesses should take action. These two attitudes can be joined to classify the ways in which corporations can react to specific social concerns. This research hopes that attendance at Buddhist courses or increased Buddhist practise would develop greater concern about social issues, especially environmental pollution in industry. The form of social responsiveness solutions to such potential problems should be sought early in the considerations of such issues (Ackerman, 1977). It may be in the enlightened self-interest of companies to make the best information available to their employees, giving them confidence to ask questions and transfer or retrain members of staff on request. Being responsive may well be the best path to achievement of corporate social performance in the long run.

CSR is the way in which companies meet their wider obligations, both to employees and the wider community. The responsible organisation recognises that its activities

have an impact on the society in which it operates. It is not the same as compliance with minimum legal standards or delivering shareholder value, but should contribute to both. It emphasises the need for companies to adopt a coherent approach for a range of stakeholders, including investors, employees, suppliers and customers. This is because CSR offers a better way of doing business for companies, and high and sustainable levels of business performance have to be based on effective community, customer and employee management as Davis and Frederick (1990) illustrated in Table 2.11. Additionally, Abeysuriya, *et al* (2007) recommended that the adoption of a moral code consistent with both Buddhist economies "Right Livelihood" and Adam Smith's *Wealth of Nations* philosophy may facilitate profitable corporations that provide better economical, ecological and social outcomes. Thus, T&D using Buddhist teaching practises may be helpful in creating additional responsibilities within organisations, including pleasing working conditions for employees, returns on investments for shareholders and gaining the trust of customers. Similar contributions would then be found on community and environmental concerns. For example, in **corporate social performance**, a single theory of corporate social action encompassing social principles, processes, and policies, is another important consideration for many shareholders (Archie Carroll 1979). The belief is that an organisation's good social performance is not only about being socially responsible, but should also leads to good financial performance. Recently in Thailand, there are mutual funds in existence for social responsibility, duties like protecting the environment and helping the local community such as those carried out by Petroleum Thai (<http://www.pttp.com>, 2008). Also, each fund uses its own standards in settling which safety measures are acceptable. At the present time, there are many pieces of

research that refer to the idea that businesses are unavoidably involved in social issues and how these are dealt with are either part of the solution or part of the problem.

From the standpoint of this research work, it is time that all businesses in Thailand become more concerned with social responsibility, for example by making charitable donations for orphans, or elderly or homeless people. This should also not simply be left to the Thai government, as they do not have a large subsidy budget. As explained in the literature review chapter, the research needs to mention CSR because in the economic crisis situation businesses in Thailand seem to be concerned primarily with their own survival. In Thailand, through training programmes, organisations could try to communicate the idea that an ethical solution is a goal in any problematic situation (Singhapakdi, 2000). If each business has a hand in this responsibility, enormous improvements in society can be achieved over a short period. This echoes the Theravāda Buddhism teaching of the ‘Middle Way’ and ‘Dāna’ concepts, which advocate that we should give our wealth back to society. As in the given examples in section 2.3.3 show, Thai monks try to express their role and focus on the concept of the above two teachings, especially Dāna as we saw in Phra Phayom Kalayano’s Suankaew temple (the 14 projects aim to help Thai society sort out problems), Luangta Mahā Boowa Yanasampanno Dharma Talks (public speeches discussing Buddhism) to encourage the paying back of the IMF debt project, Wat Panyanantaram HRD projects (moral camp using Buddhist training and development aims to improve people in organisations), all three endeavour to gather assistance from kind people to aid in overcoming the Thai financial crisis.

According to the research study, employees are quite concerned about their own responsibility to their organisation, yet they still want the organisation to look after them. For example, the majority of employees believe that the ethics of their leader and their organisation affect them a lot. It can motivate and create loyalty within the organisation. They also raise the issue of community responsibility. However, issues surrounding suppliers and competitors were never identified. The research study therefore suggests that Thai organisations tend to be more concerned with social responsibility in the areas of employees' benefits, shareholders' return on investment, consumers' value and community contribution. To be more responsible, the organisations should also consider their suppliers, competitors and environment. For example, payment on time for suppliers, fair competitive performance for competitors and minimise pollution of the environment.

4.6.4 Buddhist Teaching Applied in Social Responsibility

On investigation of what people feel about Buddhism as being knowledge of development, there is some supportive data from the trainees' responses. They believe that Buddhist teachings can be applied in everyday life. Moreover, Buddhism teaches human beings to always do the right thing. With regards to work, **Buddhist teachings place high emphasis on practising mindfulness and spreading loving kindness.** Trainees believe that Dharma teachings are able to play an active role within their jobs. For example, the Virtues of the Householder (Karavasa Dharma) are applicable to maximising the efficiency of teamwork. In addition to this, outside the workplace, trainees become more charitable towards society in many cases happily donating some part of their income to worthy causes. Trainee participant 27 supports this idea:

“ I appreciate that Buddhism is a reasonable religion teaching about cause and effect, so we should do only the right thing that will end up with

nice thing. From any social crisis, we can see that numbers of people who break the law are increasing since they don't appreciate Dharma. Actually the Dharma can help them to be good people and solve their problems. When Thailand faced financial crisis in 1997 we could see that many people who could not solve the dilemma had committed suicide, which is a tragedy. Some are going to trust black magic that is terrible to weak and poor people"

From the research interviews, after attending Buddhist training, trainees are more concerned with social responsibility, as they donate more money and time to their community along with being more concerned with Dāna as well. The 19th participant illustrated how donations could contribute to this

"I make a contribution for fixing dwelling-place for monks' retreats; monasteries; repositories of Buddha images, Buddha-image halls, and shrine-halls and kitchens."

Similarly, the 20th participant said that

"I love to publish and reprint Dharma books; I do believe that this is a good way to sustain the religion. Alongside that, offering money to pay for water supplies and electricity bills in Buddhist monasteries is also what I do."

The 22nd participant voiced her intentions on the subject of donations

"My objectives for donation making are to help poor people be free from suffering and carry out more good actions myself in order to be virtuous and happy. Moreover, this will make me a loving, giving person. The best way to make a contribution is starting from the intention of really wanting to give. Then, during offering time, also paying attention and after the finish it brings back good feelings to recall it."

This made the researcher believe that Buddhist T&D can improve the CSR spirit of Thai trainees, since trainees' reactions to the substance of the training course, in regards to social responsibility, were supportive. They claimed that the developments aid them to be more concerned with social responsibility. In consideration of social responsibility in research interviews, the trainees related that Dharma made them

more considerate of others' feelings. They are more aware of their own duties and responsibilities and give time and money to create a happier society. Moreover, Buddhism teaches human beings to do the right thing and cease wrong behaviour by focusing on mindfulness and the 'right view' concept of the Eightfold Noble Path (Ariyamagga). With regards to trainees' jobs supporting ethics in society based on Buddhist ideals, it can be said that Buddhist guidance, especially 'Karavasa Dharma' or the Virtues of the Householder, which teaches forbearance and generosity, makes them more cooperative in teamwork, whilst also giving them the conviction to be a useful person in society. For example, some of the study's participants, who are teachers and lecturers, take the opportunity to insert the Dharma they have learned into their classes. In addition, they donate some part of their income to society as well.

4.7 Buddhist T&D for Moral Development

Armstrong (1987) hoped that moral reasoning could be taught - that specific courses in moral reasoning were required by the learner and these should be developed further for practitioners. Also Kohlberg's (1981) six stages of moral development progression, especially at the post-conventional level as ideal moral development learning, were discussed. This thesis is concerned with the higher focus on people's morality in organisations by looking at stages 5 and 6 of their development. Kohlberg's level 5 assumed that as mature persons we begin to understand that people have different opinions about morality and that rules and laws vary from group to group and culture to culture. Morality is seen as upholding the values of the group or culture. So if that the group or culture was trained in moral development this could bring about peace within that social group. At level 6, the understanding of personal beliefs allows adults to judge themselves and others based upon higher levels of

morality. In this stage the basics of morality are playing an important role. Based on this research study, the researcher believes that Buddhist T&D certainly can play a large part in facilitating moral decision making of people. However, Thai organisations have to put this Buddhist T&D in their company's course of action. This thesis considers morality in three ways: individual misconduct, performance of duties, and Buddhist for moral development as shown in Figure 4.8

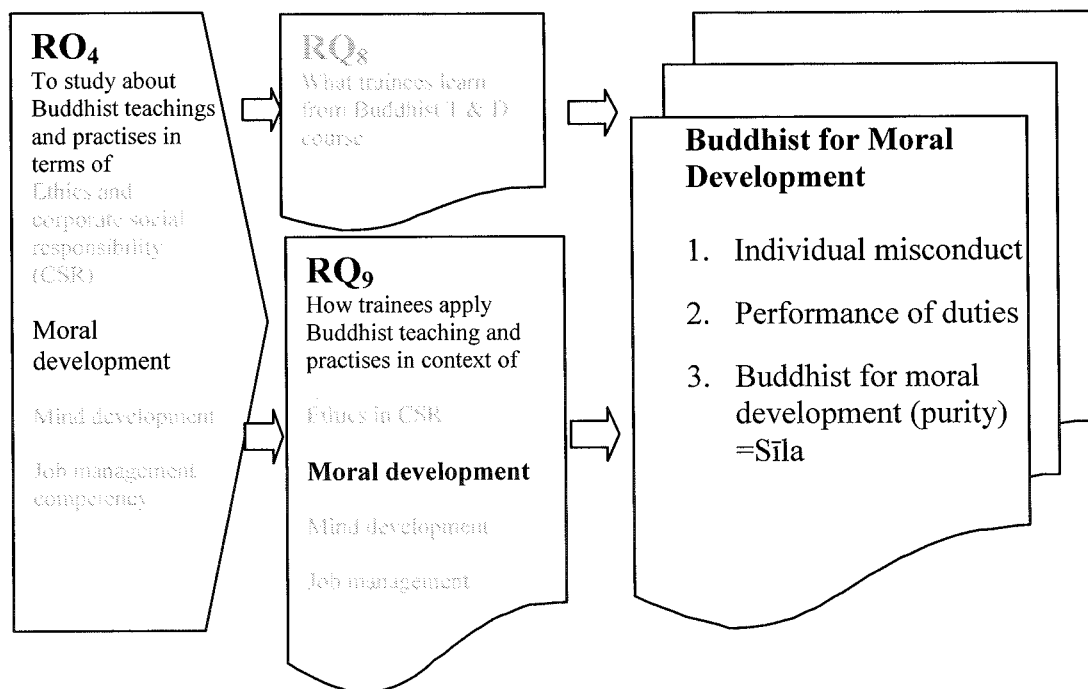


Figure 4.8 Answer of Research Questions 8 and 9: Buddhist for Moral Development

4.7.1 Avoiding Individual Misconduct

Enquiry regarding the ethics of Thai people was made through the use of the following questions: Have they ever done anything wrong at work with respect to the Five Precepts? Do they feel this misbehaviour is affecting their organisation? Do they perceive that there has been any change as a result of attending the Buddhist course? Despite the fact that Buddhist teachings promote always doing the right thing, some trainees still argue in the interview whether one should tell truth is dependent on circumstances. For example, if a trainee tells the truth and makes somebody want to

kill another colleague in same organisation, he/she will certainly avoid doing this. Also, if they were in a situation where telling the truth may have a negative effect on their organisation or community, they would certainly hesitate to do so.

The interview results suggest that about 5 Buddhist T&D trainees, who undertake the Five Precepts (commitments to abstain from killing, stealing, sexual misconduct, lying and intoxication), are behaving better and are more concerned with their process of thinking and deciding after the course. They also let others know their good perception of Dharma, and how it has enriched their lives. However, their perception may not be a reality as they might be just assuming that they had behaved better. The research suggests that they need to learn in more depth about Dharma over time and with further practise. In relation to the Five Precepts, trainees state that they have attempted to refrain from the consumption of intoxicating substances (e.g. alcohol) in order to retain a high level of calmness and to allow them to practise the mindfulness they have learned. This reduces the danger to society, as it is accepted that drunkenness can lead to crime or the breaking of any of the other precepts. Trainees' responses to the questions of training using Buddhism for Thai organisations in their individual behaviour development are positive. This development makes them more polite and more respectful of the rules of society. To be more productive, the trainees try to learn more Dharma and inform other people of how good Dharma is.

Trainees believe that mindfulness is very important when considering the use of lies or truths within the organisation. They consider that telling the truth is dependent on chance and situation. Based on the consideration of doing the right thing, then anything that causes others trouble is avoided.

4.7.2 Performance of Duties

The responses to three of the questions can be used to evaluate how trainees change in their moral conduct and performance of their duties. These are:

1. Are they confused about their conduct?
2. Do they consider themselves to be troublemakers within their organisations?
3. Is the moral and ethical attitude of the leader effective with regards to their staff's work?

The research has examined whether trainees are ever confused as to whether their actions are morally or ethically right or wrong, and whether they use training to obtain the answer. The responses from the trainees are that they do use their training to decide if what they have done is good or bad, and as to whether it has caused anybody trouble. If they perceive that they have done something wrong then they will take steps to avoid it happening again. Next, it is useful to discover whether trainee participants are aware whether they were perceived as troublemakers by their friends or colleagues prior to the training course. The feeling which came across during interviews was that, despite what has happened in the past, they are moving forward from that in a positive way. They feel guilty, disappointed in themselves for their previous actions, less likely to continue in that manner and wish to explain themselves to their colleagues. Practising meditation and mindfulness also lessens their stress and increases their concentration and ability to do their work. They also use the Five and Eight Precepts to control their behaviour. By studying the Four Divine States of Mind (Four Brahmavihāra) they spread more loving and kindness, aim to be more understanding of other people's feelings and become more responsible for their

duties. These responses are positive in relation to changes trainees make in their own moral conduct after undertaking the Buddhist training course.

From the third question of the research interview, trainees responded by suggesting that the ethics of the organisation's leaders effected organisational policy and motivation of staff. Therefore, trainees confirmed that they are concerned whether their leader is ethical or not, and they would prefer to work with an ethical leader. The research conducted shows that the ethics of executives have a significant effect on staff working under them in terms of direction and culture, performance appraisal, growth and productivity of work. It can be seen that the perception of the trainees is far reaching, showing that the ethics displayed by the managers has a direct effect on productivity and growth in the organisation. Trainee participants believe that a good leader should spread loving kindness to all staff and the ethics of the leader of the organisation can make staff calmer and better in decision making. The trainees also consider that it is this attribute that is responsible for creating a calm working environment. However, three participants gave their opinion that Buddhist T&D is of little interest to some leaders as:

“The leader is sometimes unconcerned by sin.”

“Some leaders are not interested in this kind of training and development.”

“Lots of leaders have no idea or knowledge about Dharma outreach.”

These are the points that the organisations have to understand and improve as well.

4.7.3 Sīla (Five/ Eight Precepts) Directs Moral Behaviour

In general, currently Thai people are seen as not caring much about others' feelings; the trainers were really worried about this and claimed that they wanted to have the important role in training their trainees to be more concerned with sensitivity. This has a direct advantage for the organisations and the trainees individually. Two of the five trainers who participated in the interview used Sīla as a main teaching and aimed to provide trainees with the ability to improve their behaviour in terms of their bodily actions and speech, i.e. to produce discipline of conduct control.

The first precept is directly related to non-violence. No-one has the right to take another creature's life. Thus, businesses that have to kill or sell animals are usually avoided by those who try to follow the first precept, as the first precept forbids the taking any of life and encourages refraining from killing living creatures, and a kind of wrongful trade (Vanijja) is trade in flesh (Mansa Vanijja). Also, as stated in section 2.5.2.3, wealth should be acquired through ethical methods and with 'good' intentions behind it and, also, 'wealth should be used to improve the welfare of oneself and others without causing harm'. So in an organisation, violence should be avoided. The second precept deals with abstaining from taking the property of others that is not given. Organisationally, this includes the neglect of duty or responsibility, corrupting or misusing the organisation's belongings. In respect of corporate social responsibility, the organisation has to consider not selling defective goods, or overcharging customers. If everyone adheres to this, organisational performance can be increased. For the third precept, unlawful sexual contact or sexual harassment in organisations will not arise whenever humans are able to control their own mind. The fourth precept is to abstain from false speech. It refers not only to lying but also to

harsh speech, infighting, idle gossip and telling untrue stories. The act of lying can be by either bodily gestures or written and spoken communications. Our organisation and society will be healthy and pleasant to live in if there is an absence of such falsehoods of speech. The final precept is to abstain from consuming distilled and fermented intoxicating liquors. This is because drinking blurs the senses and brings man down. It brings about bad behaviour and offensive exposure, and also causes loss of wealth. For organisations and society, drinking alcohol can cause problems such as quarrels, fighting and crime. It induces carelessness at work, absence, sickness - both mental and physical - and impairs intelligence.

As mentioned in chapter 2, this thesis also discussed a number of difficulties in terms of interpretations of ethics and ethical manners in business organisations. Additionally there are some questions such as; whether an individual always telling the truth or lying expediently is ethically acceptable in organisations. Equally, can Buddhists work as butchers or farmers for example. The main purpose behind Buddhist teaching focuses on helping people avoid five areas of misconduct or sins - killing, stealing, sexual misconduct, lying and drugs. There are also five kinds of behaviour of merit, following the Buddhist teachings of Pañca – Dharma. No matter how much we may wish to be good, if we cannot change the desires that make us act the way we do, change will be difficult. Buddhism is a human-centered belief, to know what is right or wrong we have to develop deep self awareness and self understanding, so Buddhism is quite difficult. However, the ethic which is based on understanding is always stronger than a response to a command.

4.8 Buddhist T&D for Mind Development

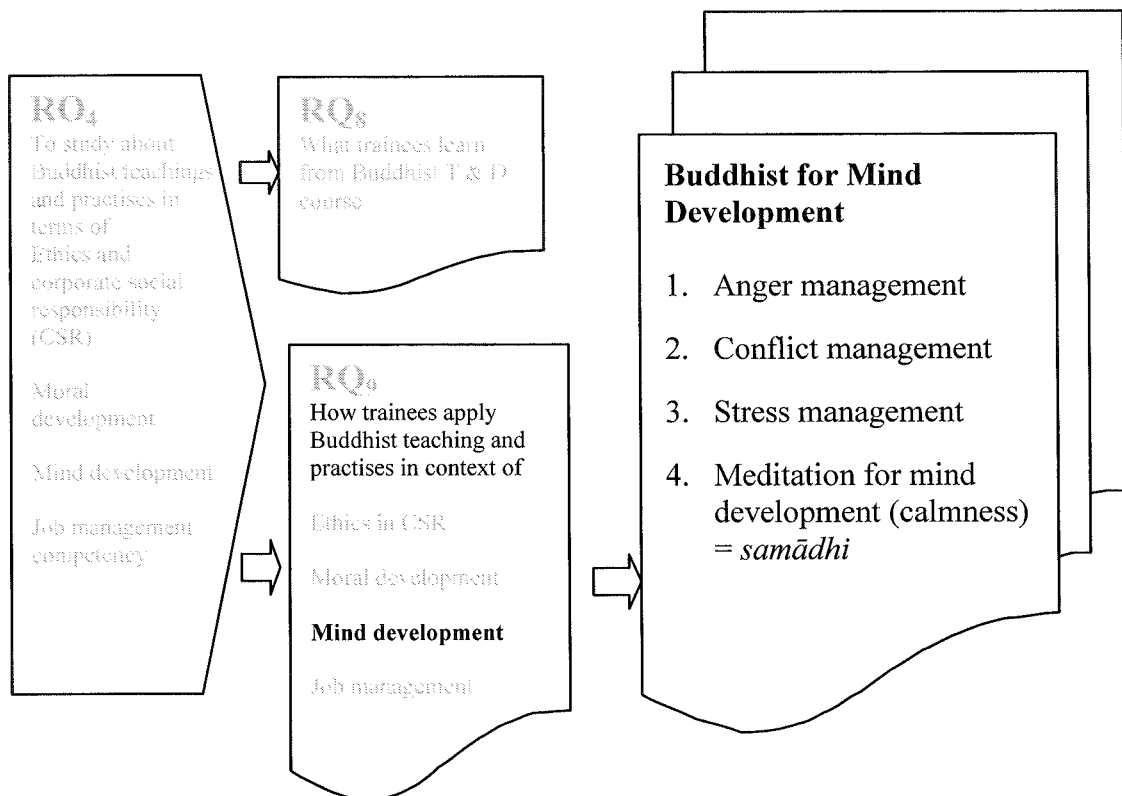


Figure 4.9 Answer of Research Questions 8 and 9: Buddhist for Mind Development

4.8.1 Anger Management

Buddhism teaches that defilement in people is natural; everyone can be greedy and angry, but it is better to concentrate on the good things in other people, avoiding negative situations. There are three participants from the 40 trainees of the interview research who believed that Buddhist teaching helped them to overcome greed, anger and obsession. Several techniques are taught as tools for anger management, including breath counting and removing one's self from difficult situations. Trainees try to be more reasonable through the practise of meditation and being more attentive and mindful. Moreover, trainees try to spread loving kindness and tell themselves that becoming angry is senseless. For example, the 2nd participant stated that

“I sense that I am more considerate of on other feelings and understand why people do things like this, making me easy to forgive and forget when people do something wrong to me.”

The 7th participant suggested that

“Being more patient is a new competency for me after the Buddhist training. I was never patient when commanding the customer likes this before and I feel that I am more pleasant when serving the customer.”

The 20th participant observed that

“A training which I attended guided me to be more patient, less angry and greedy, this is very useful for me and my community.”

The 22nd participant stated the hope that

“I optimize the training and development course to help me to diminish the level of anger in my mind in relation to my colleagues and customers.”

The 37th participant affirmed that

“Whenever I find myself stressed, confused or angry, I come back to observe my breathing, then I can tell myself what I am doing. This is the wisdom in the Buddhist path, when you can pull yourself away from anger and suffering. You know, it is logical that the causes of stress are from our thought. When we do not achieve the goal we have set then we will feel pressure and become nervous. So it is better to consider how to solve the dilemma instead of just worrying about it. Believe me or not, when we avoid suffering it is easier to get to the bottom of the difficulty because we can sort out what the truth and real origin of that crisis is. Someone too worried about the past and future does not consider the present. Actually if we are really concerned with the current time we will find that there is nothing there.”

Within anger management, particular changes are noted in Buddhist trainees who had previously shown a volatile character, and who outlined the techniques needed to combat this. Initially, to avoid argument, they should walk away or avoid people who make them angry. Then they should practise more meditation to make themselves calm and be more patient and reasonable. Equally, they should spread loving kindness

and tell themselves that to become angry is unnecessary and any difficulties can be dealt with.

4.8.2 Conflict Management

Conflicts or disagreements can happen at any time in an organisation due to the different viewpoints of the workforce. To deal with this possibility, conflict management is used. At the first sign of a conflict, the cause should be established and a solution found. Based on the literature review, there are a number of ways in which conflict can be managed within an organisational setting using Buddhist teachings.

They include:

1. **Clarity and openness** This is based on the notion that conflict can arise when there is a lack of clarity about the intentions of management. It is believed that a commitment to ensure clarity and openness within the organisation could provide a climate of trust that in turn minimises misunderstandings and conflict. From the Buddhist teaching of the Five Precepts, number four says that one should avoid lying and do as promised. This teaching can be applied to conflict management.
2. **Negotiation** Negotiation provides a process by which individuals and groups can directly resolve their differences. Buddhist teachings guide Buddhists through negotiation by applying 'mindfulness' and lessen 'kilesa or defilement' greed, hatred, delusion or release attachment, while at the same time spreading loving kindness to others.
3. **Compromise** This represents a satisfactory approach to conflict resolution, which searches for the acceptable area between two points of view so that no-one completely wins or loses.

4. **Avoidance** This style reflects a minimalist approach and the avoidance of any open confrontation or hostility in the situation. Common responses include ignoring the problem and avoiding specific attempts to deal with it. Just letting it pass. To avoid hostilities is at the heart of Buddhist teachings.

Generally speaking, Buddhist teachings deal with conflict and anger in two ways; **accommodating and compromising styles** under 'The Four Brahmavihāra' which are concerned with loving kindness, compassion, sympathetic joy and equanimity teaching. The **accommodating style** refers to cooperative and unassertive behaviours and represents an unselfish act, a long-term strategy to encourage the cooperation of others. Meanwhile, the **compromising style** refers to behaviours which are an intermediate level of cooperation and assertiveness. Ideas about conflict in organisations from trainees suggested that sometimes situations arise over which they have no control. It is better to be able to avoid conflict in order to retain harmony within the organisation. As soon as conflict arises, it is important that the cause of the conflict is discovered and a solution found. In general, to solve conflict, all sides need to be sincere in the search for a solution. For instance, the 28th participant suggested

"I keep in mind that Buddhist courses teach me and members of my organisation to lessen our level of concern with gaining advantage. I trust that this is a way to reduce the conflict in the organisation."

Conflict management in organisations using Buddhist teaching teaches trainees that forgiveness, perseverance, patience, mindfulness and attentiveness are keys to problem solving. Buddhists also teach that defilement in people is natural; everyone can be greedy and angry. However in times of conflict one should think about the good things that the opposing parties have done in the past. Focusing on the positives or favours previously performed by the opposing person in the conflict promotes a

more forgiving train of thought. Anger management techniques can also be used to improve patience and determination in conflict management.

4.8.3 Stress Management

The mental condition of the employee can also be indicated by anxiety, tension, irritability, and depression. Equally, the physical condition of the employee can be illustrated by digestive problems, high blood pressure, sleeplessness, and alcohol or drug use. Commentators on stress suggest that the toleration of stress differs from person to person. Some people succeed in stressful environments whilst others have difficulty. An example of stress management that parallels Buddhist practise was found in medical staff in USA hospitals, as discussed in section 2.7. They cope with on-the-job stress by trying to remember that the patient is having a worse day than them and also by trying not to 'own' the emotions of other people. Some practise meditation and talk to their trusted, like-minded co-workers, describing the issue that's causing the stress in order to find a solution. It often helps to look at what part they might play in a stressful situation, what they can change, what they cannot, and how much control they have over the situation. If they don't have any control, then why get stressed over it? These ideas are similar to Buddhist teachings and practises. Buddhist T&D facilitates stress management through consideration that Buddhist teachings help trainees to release nervous tension and constant worry. A Buddhist way of life applies the Four Noble Truths to find out what the cause of stress is. For the next step, Buddhist T&D assists people to lessen stress by finding why they are suffering or identifying relevant problems and solving them using the guidelines of the Eightfold Noble Path (Ariyamagga). Moreover, by using meditation to empty the mind of distractions and create more mindfulness, an initiative and belief is created in the

person that to do good now will bring you a bright future and will create a person who loves to spread loving kindness to everyone. It also aids in accepting that impermanent suffering will not bring about permanent stress. There are several stresses in the work place that an individual has to cope with, such as feeling bored with the job or feeling isolated from the group.

Trainees learn that to prevent becoming bored with their job (a kind of stress in the work place) they need to find time to distance themselves from it by taking holidays or taking part in extra activities. At the same time they should find some aspects in their job that can motivate and give them the willpower to work. Buddhist techniques that relinquish boredom include: reading Dharma books and applying the Four Iddhipāda (Four-Path of Accomplishment, or Four Bases of Success) in work. Most important is meditation practise.

Prior to the training course, trainees often found that they compared themselves to their colleagues. This often leads to them feeling sad, especially when they see that others have higher qualifications or abilities and don't make the same sort of mistakes. After the training, trainees become more positive towards their colleagues. They focus more on attempting to correct their own mistakes themselves, rather than trying to victimise their colleagues, thus accepting that everyone has their own strengths. The 32nd participant declared that

“And I think, according to Buddhist teaching, one philosophy that can make us be satisfied in any situation is the Dharma that teaches us to find fulfilment in anything we own and we have. Don't compare with others.”

Buddhist teachings assist trainees to remove their sense of isolation from colleagues by considering the benefits of those people, thus promoting the feeling that they

would like to work with them. Trainees develop the desire to perform their responsibilities to the best of their ability and try to not pay attention to negative situations.

The level of mind development gained by the trainees during the training course was investigated through two of the interview questions. The first of these was do trainees find that any of the Buddhist teachings help them to relieve stress? The second was to see whether trainees perceived themselves as being quick tempered and as to whether the training had allowed them to control their temper. Within the research interviews it was shown that, Buddhist trainees release stress by applying the Four Noble Truths finding what the cause of their stress is and then sorting out that cause, accepting that impermanence and suffering are natural. Moreover, they try to be more mindful by exercising meditation practise, and applying the Four Brahmavihāra teachings to spread loving kindness to everyone. This development makes them feel more sympathy for their colleagues and have more understanding about their lives. They become less angry, less greedy, more patient and calmer in everyday life. More valuable than that is that the trainees believe that they have a higher level of concentration at work and practise meditation.

4.8.4 Samādhi, (Meditation) & Sati (Mindfulness) Directs Mind Development

Samādhi is a way of teaching people to control themselves in order not to indulge in bad behaviour, by being in command of their mind. It also teaches how to practise right mindfulness or attentiveness and the correct degree of concentration. This impinges on the mind of individuals. **Sati** is concerned with controlling the mind (Samādhi), speech (Paññā or wisdom) and behaviour (Sīla) and to follow the mind to

be more mindful (have Sati). The development will guide that person to watch their own body & mind, observe what they are doing and monitor what they are thinking whilst examining that can they control themselves. This is related to work because if the workers have Sati then they will concentrate on the work and know what are they doing, and saying. This provides people with a greater chance to apply wisdom in the work place. Again, according to Buddhism, if we can establish our mindfulness (Sati) and consider Buddhist instruction, we wouldn't suffer so much. The philosophy teaches that suffering can happen, but then settles and leaves. Suffering is with us in every stage of life from being born, to when we get ill, and then growing old and dying, but it is better not to worry about it.

Meditation practises such as Mahā Satipaṭṭhāna (foundation of mindfulness) for lay people are by no means an escape from life. Its practise is largely based on life activities and its effects are meant to improve the quality of life. To develop higher concentration a certain degree of privacy or a carefully chosen environment may be more favourable. Buddhist meditation means more than just concentration practise. Meditation means the development of the mind, and because a disciplined and controlled mind is most important, the practise of meditation can bring perfect enlightenment to realise 'Nibbāna'. However, Nibbāna may be too remote a goal for those who simply aspire to everyday benefits. From the research we can see that meditation practise is currently the main interest of both trainers and trainees, as outlined by trainer participant two who raised the topic of meditation practise, the second trainer considers this to be the basis of Buddhist study. Therefore organisations should exercise this chance to promote this practise and encourage staff attendance.

There are two main types of meditation practise in Thailand, as outlined by Thitavanno (2000) and Bodhinnantha (2004): **Tranquillity Meditation (Samatha)** and **Insight Meditation (Vipassanā)**, and both should be of concern. Since the benefits of Tranquillity Meditation (Samatha), which develops calmness and relaxation for practitioners, leading to people making fewer mistakes as their memory improves thus improving performance at work. Subsequently, individuals will get along well with other people, for example while at work, and unity and friendliness will accrue to all concerned, including one's superiors, colleagues and subordinates (Thitavanno 2000). The reward from Insight Meditation (Vipassanā), which involves an increased awareness for those who practise it, is wisdom. They are able to reduce various kinds of mental defilement, which are the original causes of suffering, and then the reduction of suffering is followed by an increase in happiness. At that moment, one's selfishness will be diminished to the benefit of others. As a result, the mind becomes more purified and brilliant, with good value. This is matched in the ethics of society as will be shown throughout the following research.



Figure 4.10: Benefits of Applying Buddhist Teaching in Mind Development

Staff should be supported to attend such courses frequently and practise teachings repeatedly to hone their skills, not just when it is in fashion. The research found trainees perceived that meditation also improves self-confidence, develops one's conscience and understanding of the difference between right and wrong whilst increasing esteem for family life. Meditation leads to practitioners making fewer mistakes as their memory skills will be improved and other tasks will be performed more efficiently, with mistakes being minimized through developed mindfulness. Also, a greater volume of work can be accomplished, with better results.

4.9 Buddhist T&D for Job Competencies

Buddhist teachings try to reduce inconsistency in organisations by providing anger management and conflict management tools and reduce the sense of isolation between work colleagues through improving forgiveness, perseverance, patience, mindfulness and attentiveness in solving problems as explained earlier in this chapter. In this section, the explanations of the teaching of the Middle Way in Buddhism and Wisdom, also ethics and Buddhism for working people plus the leadership management will be summarised.

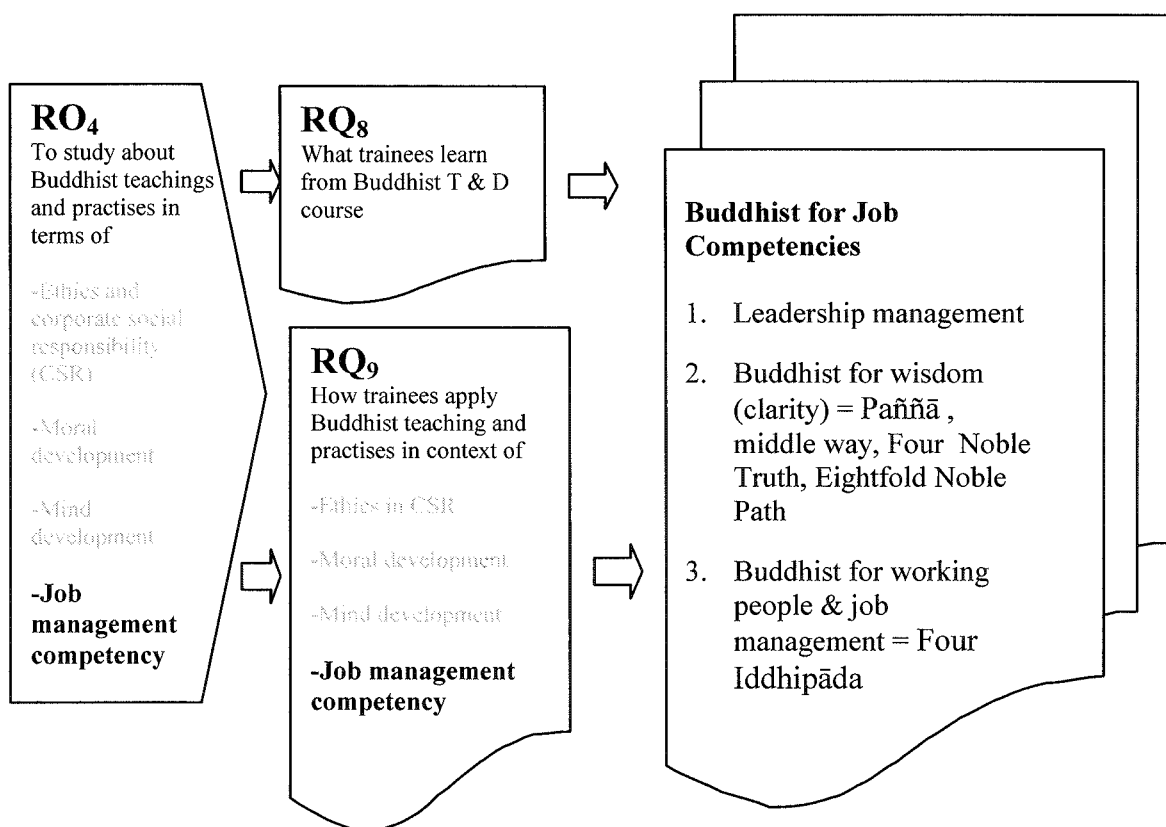


Figure 4.11 Answer of Research Questions 8 and 9: Buddhist for Job management competency

The above gives an idea about how to manage the workplace by utilising Buddhist teaching. Figure 4.12 shows some achievable benefits of Buddhist teachings in the workplace as outlined by the research interviews.

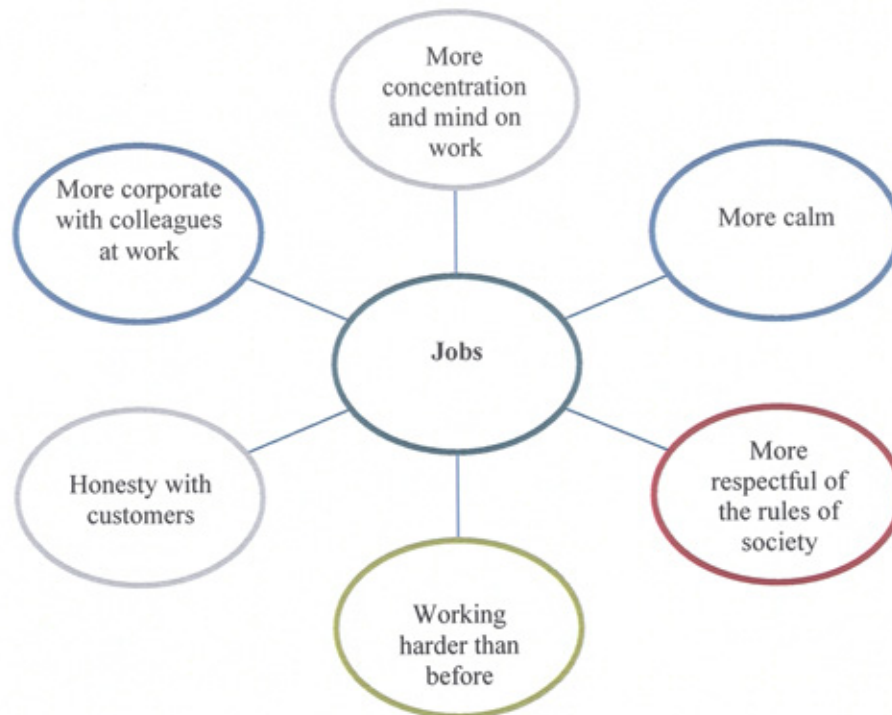


Figure 4.12: Benefit of Buddhist Teaching Applying in Jobs

The trainees' responses to questions regarding what the development Buddhist training brings to their job are positive. This development makes them calmer and more diligent at work and they are more attentive to their customers and colleagues. The teaching makes trainees become harder and calmer workers who concentrate more on their job. Not only do they become more honest with customers, more attentive to colleagues and organisations, but also they become people who show more respect for the rules of society. The research found that in order to alleviate boredom at work trainees simultaneously apply both secular methods and the Buddhist path. From the secular world perspective, they try to motivate themselves to love their jobs by improving their will power and finding the advantages of their current role. Conversely, they may find that they need to take a break from work, take a holiday or participate in outside activities. The Buddhist development path encourages the reading of Dharma books and listening to Dharma songs. A particular

Buddhist teaching, Four Iddhipāda, which is the will or aspiration to accomplish the right view and analysis of information is applicable in the workplace, and makes trainees love and have less boredom in their job.

Trainees are often people that compare themselves to their colleagues and find themselves lacking. They then choose to attend a Buddhist T&D course to improve their performance. Afterwards they are able to look at themselves more analytically and deal with their mistakes. Dharma schooling can aid them to be calmer, more relaxed and to accept the truth that everyone is different.

4.9.1 Teaching of Middle Way, Four Noble Truths and Eightfold Noble Path

These three teachings concern suffering and its cause. As we realise that every organisation has problems, these teaching are the ways to give assistance to sort out the problem (See section 2.7.1.3 for more principle information).

The **Middle Way** is the middle practise in which the Buddha recommends Buddhists avoid the two extreme ways of life - self mortification and sensual indulgence - which lead them away from the Buddhist goal of mental liberation and realization of the truth. The Middle Way is the Eightfold Path which includes the practical application of the Buddhist ethic. It is the method of ethical practise for a better way of life - the Buddhist lifestyle which leads to the cessation of suffering at both individual and social levels.

The **Four Noble Truths and Eightfold Noble Path** and the relationship between them (section 2.7.1.2). These encompass a full range of inquiries into human

situations and their solutions; the nature of suffering, origin of suffering, and cessation of suffering and finally the Middle Way leading to the end of suffering. To end suffering via the application of the Eightfold Noble Path it is suggested that the right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness and right concentration are used in human conduct. The views of the trainers from the research interview supports that the trainees should understand their duties and responsibilities in life and know the cause of their problems, as well as how these problems can be solved using the Eightfold Noble Path of Buddhism.

4.9.2 Paññā (Wisdom) Ways to Control Speech and Display knowledge and Insights

Paññā (wisdom, knowledge insight) is the way to guide people to solve their problems in the right way and at the right time. It could be said that after people develop attentiveness, their insight also improves. Then they will be able to analyse problems; such as their dilemma in the right way. This is the learning process of wisdom in Buddhism.

The benefit of Insight Meditation (*Vipassanā*) for those who practise it is wisdom. They are able to get rid of or reduce various kinds of mental defilement, which are the original causes of suffering. The reduction of suffering is followed by an increase in happiness. At that moment, one's selfishness will be diminished and forgone for the benefit of others. The mind becomes more purified and brilliant with good value. Likewise, the Buddha taught that our wisdom, even if it is a bit slow, could solve every problem. If we do not use our insight intelligently, it is easy to make mistakes. Additionally, emotional decision-making always brings about an inaccurate outcome. One motive that drew the attendees' attention was to explore their Buddhist heritage

and hear from friends that Buddhism is a religion that can lead them to a meaningful life. A meaningful life, from a more Buddhist perspective, is one in which we always look to what we can do for someone else to help them find a more meaningful and clear life for themselves. This will lead us to wisdom.

4.9.3 Ethics and Buddhist Teachings for Working People

According to the thesis, based on Thai organisation's and society's concern, this topic is very important, requiring more attention and should be applied more in all organisations. This thesis suggests four Buddhist teachings should be considered:

1. To be a good member of an organisation and society by supporting the group, the '**The Four Sangaha Vatthu**' teaching should be applied. Exercising charity or making merit (Dāna), kind speech (Piyavācā), useful conduct or rendering services (Atthacariyā), and equal opportunity consisting of fairness and behaving oneself properly in any circumstance (Samānattatā) should all be followed. This Dharma supports equal opportunities and the wellbeing of the organisation in both trainers' and trainees' beliefs. The implication in professional practise will be explained later in the thesis.
2. To practise the '**Four Divine States of Mind**' or '**Four Brahmavihāra**': Loving kindness (Mettā), wishing happiness to others as opposed to ill will; compassion (Karunā), wishing others to be free from suffering contrasting violence; sympathetic joy over others' achievement (Muditā), as opposed to jealousy; and equanimity (Upekkhā) in being unbiased as contrasting to showing prejudice (See section 2.7.3.1 for the principle details) should be followed. Trainers believe that this is a good topic for T&D to generate cooperation and enthusiasm in the organisation. Organisation leaders should

also have all four states since they generate good will, friendship, unconditional love and empathy for all beings.

3. **Sigala-Sutta** on relationships with six types of persons; here the role of manager, subordinate and colleague are particularly important in organisations. Buddhism teaches that a good manager should assign jobs according to the strengths of their staff. Staff should be supplied with fair wages, development and holidays. Good employees should devote themselves to the job, work hard and arrive before and leave after their boss, they should also be satisfied with their assignments and carry the organisation's flag. Good companions should not desert colleagues in trouble. They should be sincere and giving when required. From the interviews it was shown that the trainees believe that a good manager should have the above Sigala-Sutta characteristics. However this kind of person in an organisation is quite idealistic and hard to find in the real world.
4. **Four Principles of Success or Four Iddhipāda**, which are: purposefulness, energy, thought and examination or investigation. These are also the keys to success amongst working people. To stay in their organisation and make it grow, participants should be trained to have these characteristics to support their organisation. These play a significant role for organisation leaders. Leaders also need to support their staff, providing them with these characteristics through T&D.

An example is drawn by trainee participant 27 who has a role as a member staff but is also the boss in the same organisation.

“For me I draw on Four Iddhipāda, which brings me success. First of all is Chanda, which makes me satisfied with my job; secondly is Viriya which represents the effort that I should put into that job. Then thirdly is Citta, which denotes how to carry on my task. And the final one is Vimamsā,

which refers to the rectifying of any mistakes. All these four bring about success from Buddhist teaching unquestionably to me.”

4.9.4 Leadership Management

In modern organisations, it is suggested that most successful leaders share four traits: intelligence, maturity and breadth, inner motivation and achievement drive, and honesty (Hellrigel, *et al*, 2001) as mentioned in section 2.7.3. Buddhist T&D courses focus on these four characteristics. Starting with ‘intelligence’, this can be derived from wisdom practise, before moving to ‘maturity and breadth’ which can be derived from both tranquillity and insight meditation practises. ‘Inner motivation and achievement drive’ can be found through mindfulness practise and the Four Iddhipāda, while ‘honesty’ is one of the basics of Buddhist teaching.

In examining the morals and ethics of executives or leaders, there was an attempt to uncover whether this aids in motivating organisation employees. The morals of organisation leaders are linked to staff feeling. It brings into focus the direction and culture of the organisation, whilst also improving productivity and performance appraisal. Amoral leaders bring about low efficiency in organisations. According to Buddhist teachings the moral leader should spread more loving kindness to all staff.

The 31st participant declared that

“According to myself, when any of my subordinates have made any mistakes, I brought in Buddhist leadership teaching to solve problems. I will be patient, kindly and reasonably listen to the stories. I always consider their intentions and give them the opportunity to correct it. I constantly tell myself to beware when spending life and not harm other human being’s. To live in a society, I love to share what I have and what I know with the community without bias. You know, it brings me a lot of

happiness since I also have good friendship and sincerity in supporting and encouraging me. I am really self-reliant in that I won't suffer because of my good wishes which I always give to everyone, like saving money in an account and deposit it in the bank. It never disappears."

Also, the 37th participant discussed the dilemmas in work in which he had employed Dharma to solve as a leader that

"I apply Buddhist teaching especially in my job, for example how to make my business develop. When we have a problem in our organisation, I always discuss it with my staff and tell them that it is alright, anyone can make a mistake. However, the most important point is that they choose to accept the truth that they have done the wrong thing"

As discussed in section 2.7, organisations can move to a more affluent system of management by expressly accepting certain principles such as 'faith' of religious-based principles. This idea supports the above suggestion that Buddhism may have a great effect on Thai organisations, especially on the individual level of the trainees' role. This is a way to verify that it will not be too difficult for organisations to focus on Buddhist T&D in order to create the outcome of CSR. It regularly states that we also need to consider non-economic factors in judging how T&D systems perform. Thus, we have a firmer basis for CSR and a strong argument for a system of corporations that promote an ethical obligation for corporate officers and directors to take into account. We might conceive the responsibilities of a corporation under the 'model' of an employee T&D system.

4.10 Benefits and Limitation Analysis of Buddhist T&D

This section aims to answer research question RQ3 as shown in following figure

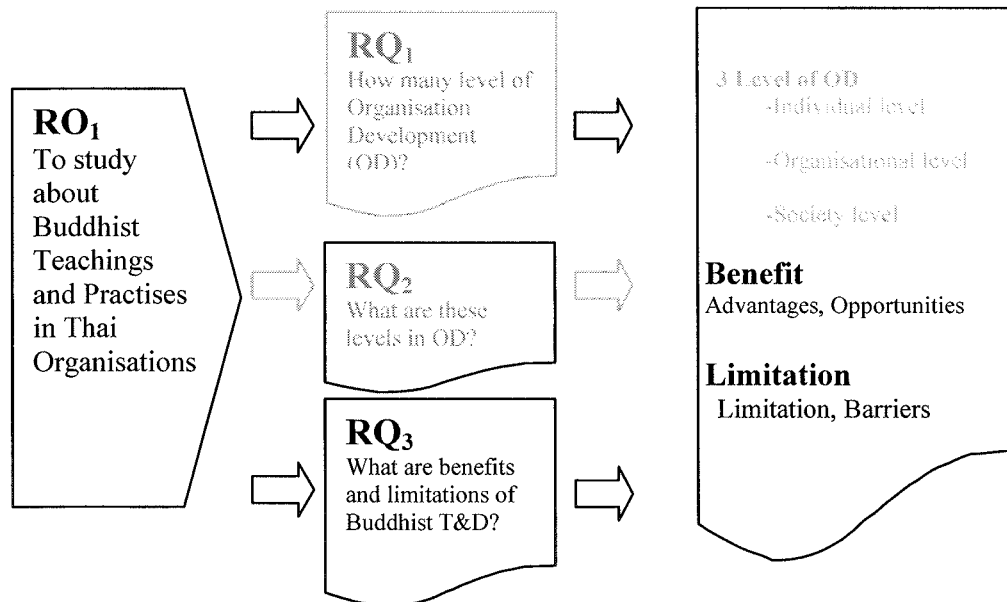


Figure 4.13 Answer of Research Questions 3

In considering the advantages and disadvantages of Buddhist training by means of benefits and limitation analysis, the content was divided into four parts, as follows:

1. Advantages of Buddhist T&D
2. Opportunities for applying Buddhist T&D
3. Limitation of Buddhist T&D
4. Barriers of applying Buddhist T&D

4.10.1 Advantages of T& D by means of Buddhism for Trainees and Thai Organisations

This study was designed to gain data on the reaction of people who attended Buddhist development courses. 99% of respondents in the secondary data (organiser questionnaire survey) at the course end survey stage stated that the courses are useful

for them. A summary of the 40 trainees' interview results suggested that for the fulfilment of this development, the training gives a better grasp of Buddhist teaching or the Dharma path, and opportunities to learn about ideas previously unknown. Next, participants can bring this knowledge back to practise at home, having received the right guidance. The final point is that they all found themselves calmer. The Thai Buddhist trainers are optimistic and confident of the benefits of applying Buddhism in Thai organisations, since 90% of Thai people are Buddhist and are already aware of some Buddhist teachings. Therefore it is relatively easy for them to understand. Moreover, there are many Buddhist teachings, so it is easy to adapt to any career path. Basically, every Sangha monastery welcomes anyone and is pleased to teach Dharma and, as mentioned earlier, all monks wish to be good companions.

One group of participants considered that they can apply Buddhism in their daily lives; such is the strong point of the Buddhist T&D. They exercise Buddhist meditation to reduce suffering in their bodies and minds. As three participants observed, they intend to exercise Buddhist meditation in facilitating their mind improvement. They learned about quality and superior mind development. From the meditation T&D course, they trained to live up to this level and to purify their minds. Meanwhile, another two participants confirmed that the meditation course makes them more subtle and more considerate of everybody. After the course, their colleagues gave commentary that they are calmer and more peaceful. It can be said that the Buddhist teaching makes them more sedate and tranquil.

One group of five participants who discussed right-mindfulness and attentiveness as strength for themselves. Another set believed that having self-identity, as in knowing

who are you and why you are there for the organisation, is strength for their organisation, since the staff know their role and responsibility. The majority of participants outlined that Buddhist practises are not only just for themselves or their organisations, but also for their society. For instance, three of the participants mentioned that Buddhism teaches them to spread loving kindness to any nationality and class. Some also believe that another strong point of Buddhist teaching is that it coaches and trains people to see the facts of life as 'Eight worldly vicissitudes or Loka Dharma' and the suffering from birth, becoming sick, old and dying in human life. Then, they should accept those facts and apply the wisdom in Buddhist teachings to solve problems. A different participant also remarked that they employed wisdom to lessen greed in the mind and also to be less angry. Whilst another said that they can see their own mistakes and oversights made in the past so are more aware of the present. They believed that Buddhism is the middle path between the extremes of austerities and sensual indulgence and also we reap what we sow

4.10.2 Opportunities Trainees Found following Attendance of Buddhist T&D Courses

After attending the Buddhist T&D courses, the interview participants found some opportunities for themselves to improve their daily family lives and for their workplaces to develop their working lifestyles.

First of all, the contributors mentioned that they found Buddhist teaching could help them to develop and improve the quality of their mind and their lives, along with their families, on a day-to-day basis. They suggested that they drew on Buddhist teachings as good guidelines to life. One participant stated that to practise Buddhist teaching and meditation, for her, is an example for her children. Another three participants

gave similar responses that they can see the chance to improve themselves through Buddhist development and will adapt Buddhist teachings when confronted by a threat. Also, Buddhist practise has helped their lifestyle to become more practical. They believe that regularly practising Buddhism will greatly improve their mind. Five participants stated that after they came back from Buddhist T&D courses, they are more patient in work, and thus productivity increased, and become more concentrated and enthusiastic at work, thus benefiting their organisations. Meanwhile it is an opportunity to improve unity in organisations. Moreover, after members of organisations have attended Buddhist courses, they improved relationships with customers and colleagues at work by being more concerned with kindness (Mettā) and compassion (Karunā). Next, trainees spread and promote Dharma to colleagues. Participants nine and ten plan to apply the knowledge they obtained from the training course to assist teaching others as their contribution to society. Subsequently, another participant found that they could accept reality more than in the past and see that nothing is ours, which means nothing really belongs to us, and we cannot keep everything forever; especially when we die and we cannot bring anything back with us. Another outstanding opportunity is that the participants discovered the methods allowing them to learn which were unknown before. Considering this, a further participant stated:

“I got the knowledge that I want and am looking for; I found myself wiser when I came back from the lessons.”

The Thai trainees are optimistic that Buddhist teachings can help their organisations to change some negative behaviour in business, such as cheating office time by doing personal things or using organisation resources on private business. This will be applied by managing the organisation with the Buddhist second precept (refrain from

taking what is not given) teaching, for instance. Meanwhile, five of the trainees believe that Buddhist philosophy can develop honesty and moral conduct by improving the trustworthiness of members of organisations. This is because much Buddhist guidance focuses on improving the moral conduct and performance of duties of the organisation's members.

4.10.3 Limitations of T&D using Buddhism from Trainees' Perspective

More than half of the participants stated that there is no weak point or limit to employing Buddhist Teaching in their lives and their organisations. However, Buddhism still has some limitations that trainers have to be concerned with. Firstly, Buddhism takes time to study; it cannot be understood without practise or within a short time. For example, the practise of meditation course requires at least 6-7 days of development. In addition, sometimes to apply Buddhism in the organisation takes place too late since a problem has already occurred and it takes such a long time to learn and practise Buddhist improvement. There are no exact measures to prove the outcomes of the development; these take time for people to believe as well. The next point of concern over Buddhist inadequacy is that there is a limited budget for temples to carry out training, since the main income of monasteries is from donations.

The remainder realise that there are some more limitation in this kind of development since it relies on the talents of the trainers in maintaining trainee interests. Another case is that, if the trainees do not practise the teaching often, they will forget and lose the ability to implement the teachings effectively, so follow up is really needed. There are two points that the participants consider as limitations of Buddhist T&D for the organisations. Firstly, there is no exact indicator to prove the outcomes of the

development. Moreover, the image of people in organisations who go to temples and learn Dharma is sometimes negative, such as them being a problematic person, leading to people possibly avoiding Buddhist improvement.

4.10.4 Barriers for Buddhist T&D Trainees Found after Attending T&D Courses

The individual barriers that trainees discover after they attend the Buddhist courses are that they realise they do not have much time to practise, when in reality Buddhist training needs follow-up time. After returning to work, the routine of the job does not provide them with time to carry this out. Also, some do not practise due to barriers from their own individual habits, such as resistance to or rejection of the principles of Buddhism. When considering the factors that can constitute barriers to practising Buddhist teaching, participants' families and colleagues are also included in these pressures. Another pressure that can put a stop to the applicants developing the use of Buddhism in the organisation is the leader of the company and the difficulties associated with not being given time to attend the training. Therefore, the Buddhist trainees reveal that it is difficult to practise and also requires trust from their colleagues. If their co-workers do not take it seriously then the development would not be useful. Trainee participant five revealed that:

"I found that it was reasonably difficult to bring the Buddhist knowledge back to apply in my company when some staff was not concerned about that. The simple reason for that is they did not understand that ethics and morals are important."

As mentioned in the Four Boundless States section, we can see that as many Buddhist people believe that compassion or love (the two are quite similar) is the most important spiritual quality, but fail to develop any wisdom. The result is to end up being a good hearted fool, a very kind person but with little or no understanding. To

teach balancing both compassion and wisdom this is very important in the Buddhism T&D. Wisdom in Buddhism means not simply believing what has been told, but to have to open the mind and listen to other's points of view rather than being narrow-minded. It also means to carefully examine facts that contradict our beliefs rather than just accepting at first glance. The Buddhist path requires courage, patience, flexibility and intelligence.

4.10.5 Solution to deal with Limitations and Barriers

Business ethics, social responsibility and Buddhist T&D have some difficulties for organisational development, since increased provision for social responsibility may reduce profits for investors and increase prices for consumers. The advantages of Buddhist social responsibility programmes must be weighed against the disadvantages of those programmes to arrive at workable ethical position in relation to social responsibility.

Without the support of all employees in the organisation, a social responsibility programme and a code of ethics will not be successful. As trainee participant five suggests in section 4.10.4, barriers for Buddhist T& D trainees were found after attending the T&D course. Since organisational communication is the lifeblood of an organisation, it is the medium through which business executives must develop and implement successful social responsibility programmes and codes of ethics. Under the assumption that 'employees perform most energetically, creatively and enthusiastically when they believe they are contributing to a purpose that is larger than themselves', this kind of training will bring beneficial achievements to the organisation.

From the research interviews, Thai trainees (such as participants 2 and 18) claim that they have to work so hard in their careers on a day-to day basis that when they arrive at home they need to rest, and have no time to study or practise Buddhism. This research would suggest that studying meditation and mindfulness is a way of relaxing the mind. Furthermore this can be performed to some extent anywhere and at any time, for example during meetings, whilst walking or even driving. In the cases where people are reluctant to practise this is a personal choice and is something they have to take responsibility for in changing their habits. For trainees that claim they have no chance to go to any Dharma moral camps for development courses, it is proposed that training CDs, videos and books be made available for them to study in their own time. Trainers are also willing to aid these people via telephone where it is the only available means. The stigma attached to Buddhist T&D needs to be addressed on a personal level by the trainees. Trainees know themselves the benefits they can gain from the training, making it possible to ignore potential negative comments, such as colleagues saying that people who practise are people who have problems. Inviting colleagues to join courses so that they can see the possible benefits first hand or supplying them with course materials, may also help. Prior to this, some issues regarding the design of training programmes must be discussed via consideration of some relevant and effective questions. As mentioned in chapter 2, through training programmes, company T&D policies should clearly state that organisation and professional codes of ethics, as well as all applicable rules and guidelines, are strictly followed.

4.11 Conclusion

From the research study, ethical behaviour tends to create a profitable organisation in the long run. As a minimum benefit, ethics training can help already ethical people to better face the moral dilemmas that arise in the business world. This is because it assures they have already put advance thought into how they would handle those tough situations. It also reinforces the belief that people should make a contribution to society as a whole, and spirituality can create a more meaningful world.

This chapter puts forward the main findings of this research study for individuals and organisations as being reminiscent of the general ideas for HRD and OD. Learning, T&D plans using Buddhist training should be concerned with individual morals, organisational ethics and social responsibilities. The explanation is given in the form of input, process and output steps. For the input step, the study was concerned with content, objective, topic and form of development. Then in the development process, consideration focuses on the process itself, timing, and place, method of evaluation, benefits and limitation analysis and solutions which cover Buddhist development.

Finally, in the output step, consideration was given to moral conduct and behaviour, social responsibility, mind and job development of trainees after attending the Buddhist development course and its effect on other people and organisations. As a final point, Buddhist development knowledge acts as the map or plan of a journey along a path and to reach the Buddha. Dharma teaching is something everyone must do individually. With the proper direction of virtues, concentration and wisdom must

be followed until the blessing of purity, light and peacefulness of mind that are the fruits of walking the path, are found. As Phra Ajaan Chah (1998) taught

“Buddhist teaching is a bottle of medicine. On the bottle the instructions of how to take that medicine are written. No matter how many times the patient reads the directions, that patient will not gain any benefit from that medicine if they do not take it. Conversely, if the patient believes and follows the advice of doctors and the instructions, the patient has the unquestionable chance to recover.”

CHAPTER 5

CONTRIBUTION TO KNOWLEDGE OF THE DBA PARTICIPANT'S RESEARCH

5.1 Introduction

As a finish to this academic DBA journey, chapter five summarises the main contributions of the research, particularly in the application of professional practise of T&D in the context of Thai organisations HRD. In this thesis, a T&D system that has the potential to contribute to the HRM area of study has been designed and can be adapted by interested organisations in the future. The chapter begins by revealing what original theoretical framework contributions have been made to Thai organisation and management practise by the research. Particularly, it presents the two theoretical frameworks, practical contributions and implications of research to ethics of business, moral conduct, mind development and management competency. Moreover, as an important element of this DBA thesis, evidence of professional development and practises have been explored throughout 'how Thai organisation members take roles in organisation on contributing Buddhism' as the role of leader of organisation or T&D manager, OD practitioners and HR manager or consultant. Subsequently, the researcher reflects on her DBA research journey, the research process and role as a learner, trainer and lecturer.

5.2 Theoretical Framework Contributions

To achieve the fifth research objective 'to consider implications of findings' and answer the tenth research question, 'theoretical framework contributions' the following design was used.

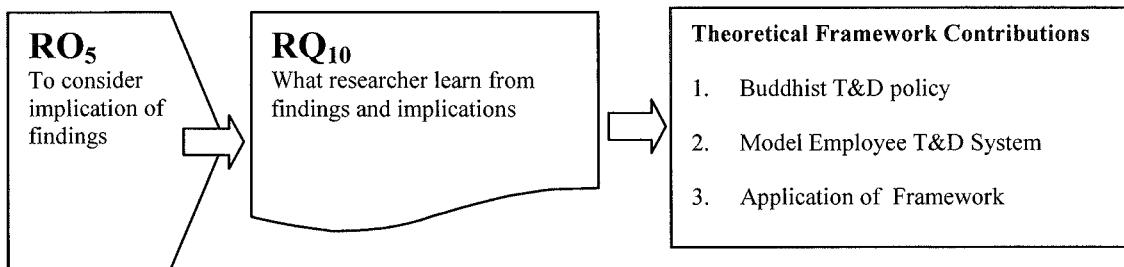


Figure 5.1 Answer of Research Question 5

Based on the research, three main motivations for organisations and communities concerned with ethics have been combined with Buddhist principles and teachings. The result is a Buddhist development programme which is concerned with its contribution to trainees themselves, their organisations and their society. Two main ethical theoretical frameworks can be adapted; those are a Buddhist T&D policy and a Buddhist T&D system for the production of a model employee.

5.2.1 Transformation of Learning and Organisational Development and Buddhist T&D Policy

At the opening of this research, it illustrated that the thesis was going to study Thai organisations by exploring three focus areas: organisational learning, T&D; social responsibility and morals; and Buddhist teaching and practises. This was to be achieved by looking at the overlapping areas of mental development, morality and the modern perspectives of business T&D. offers an illustration of the input processes in an organisation resulting from Buddhist teaching.

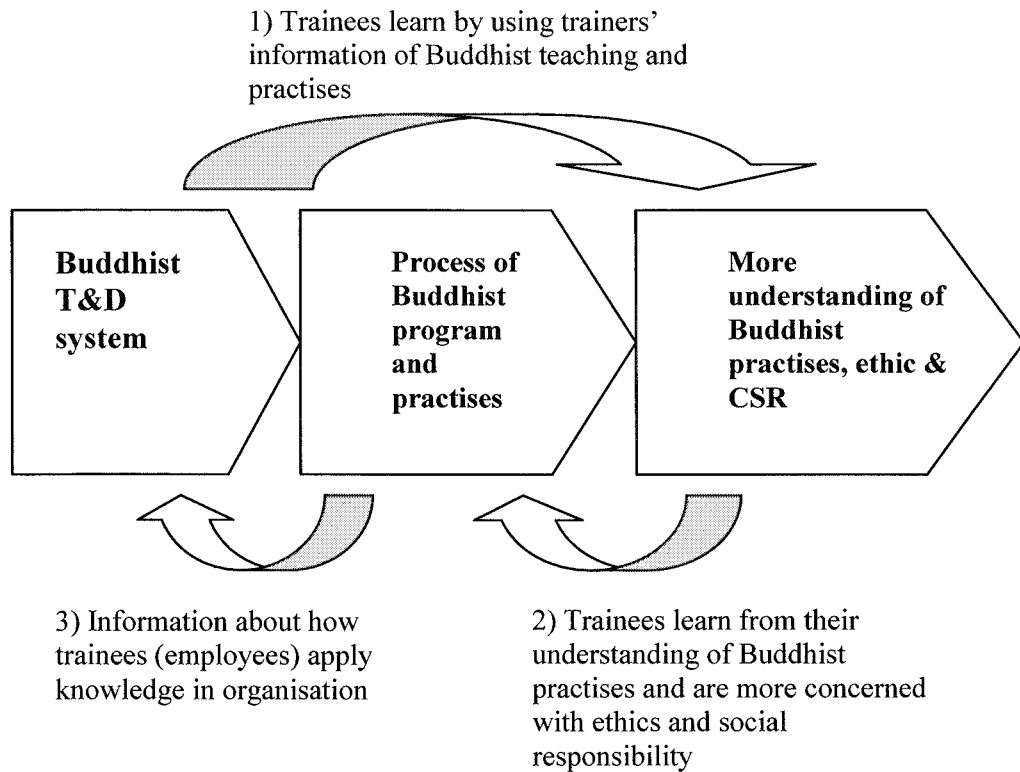
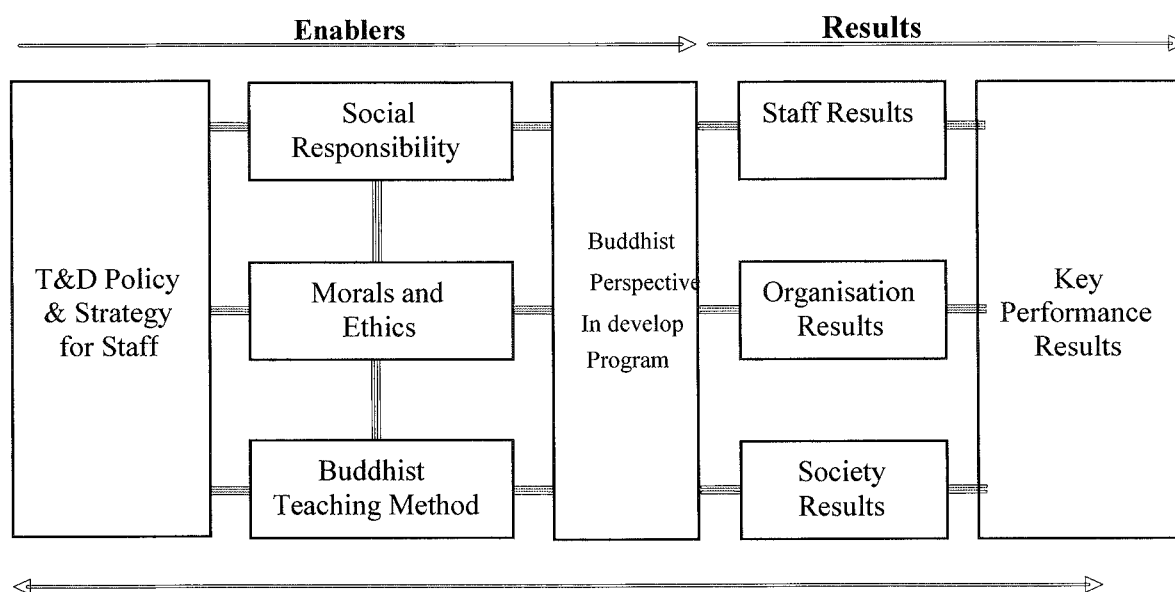


Figure 5.2 Transformation of Learning and Organisational Development Resulting from Buddhist Teaching

The above illustrates that in Buddhist T&D systems, the process of the Buddhist programme and practises which aim to make trainees more understanding of Buddhist practises, ethic & CSR is that trainees learn by using trainers' information on Buddhist teaching and practises. After that trainees learn from their understanding of Buddhist practises and are more concerned with ethics and social responsibility that reflect the process of T&D and this information is then used in their working roles. Thus, in designing their T&D programmes, trainers must 'listen to the voice' of the trainees. As a result, the researcher has produced a proposed strategy, as displayed in Figure 5.3.



Innovation and Learning
Figure 5.3 Buddhist T&D Policy

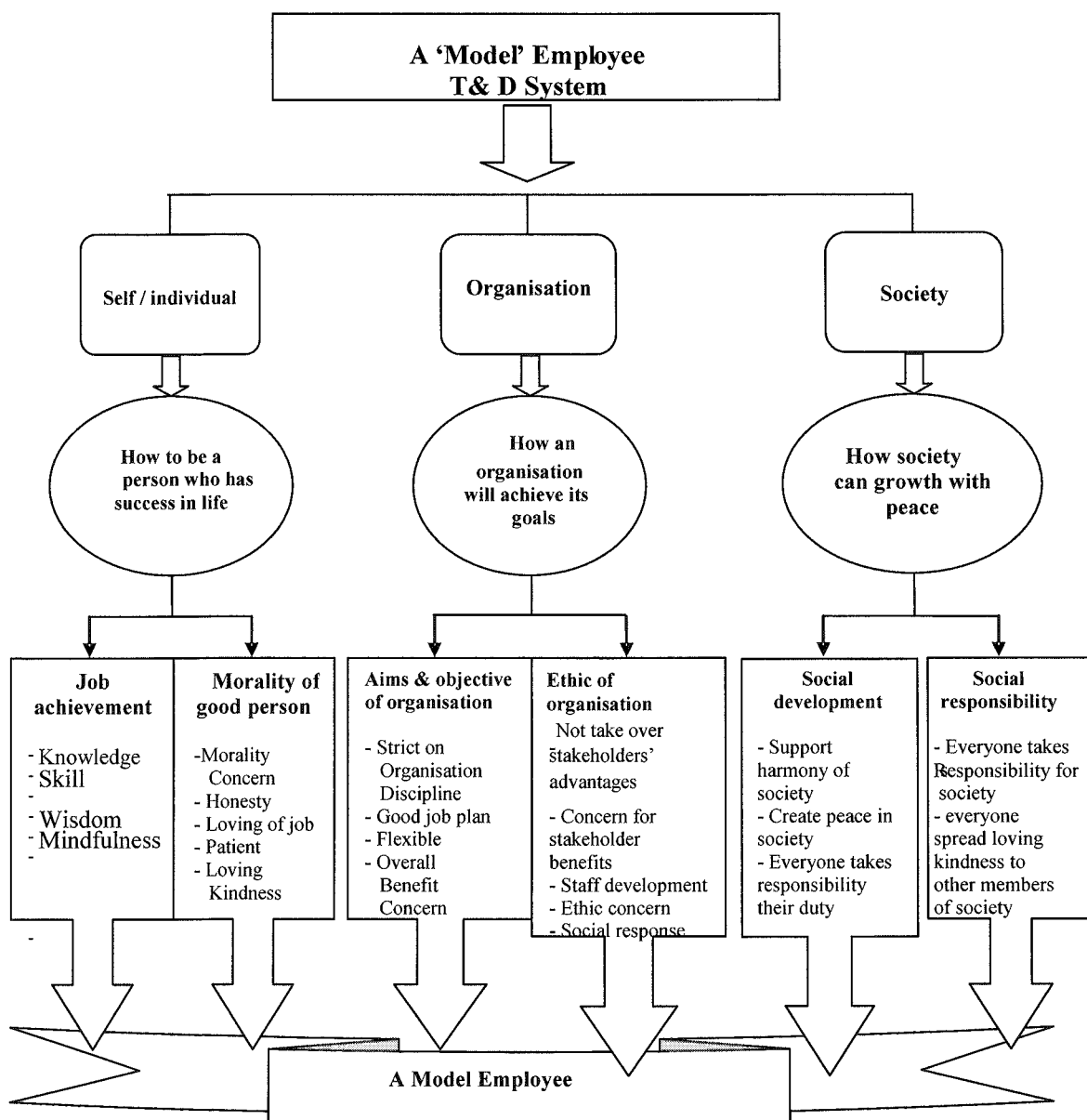
The **T&D inputs** are Buddhist trainers, trainees and organisation policy. The **contents** of this are social responsibility, ethics and morals and Buddhist teaching methods. The **processes** of the Buddhist development programme and Buddhist practise run throughout this. Finally, **results** are seen in individual staff, organisations and society. This **transformation** is expected to attain the desirable outputs of **key performance results** through individual self-awareness, emotional stability and improved pre-planning for possible emergencies. It also develops staff that can make decisions under pressure, can cope with stress, and are calm and able to manage stress in themselves and others. The thesis discussed the possible improvement of the quality of individual staff directly to be a 'good person' first. Then, the research moving to the level of being a 'model employee' and a 'good member of society'.

5.2.2 Model Employee T&D System

To develop a 'model' employee for Thai organisations, based on this research Buddhist T&D study, all three areas must be considered. These are the self or

individual, organisation, and society. It is necessary to attain more information on what knowledge and skills are required in order to develop a superior T&D system capable of generating the most suitable types of people to serve both an organisation and society.

Figure 5.4 T&D System for Individuals to become 'Model' Employees



The definition of a 'model' employee in this thesis is a member of staff who has fully developed in three fields: moral, emotional and intellectual. The concept of T&D for an individual to become an excellent person is proposed via three areas for improvement: on an **individual level**, how to be a person who is successful in life; on an **organisational level**, how will the individual help their organisation achieve its goals, aims and objectives; and on a **societal level**, how the individual can help society grow in peace. Each section has its own task to achieve, so a good member of society and organisation has to start from individual achievement. However, to be a successful person in life, from the individual's perspective, one should qualify both in job achievement and morals as a 'good person' and 'model employee'. Job achievement is composed of knowledge, skills, negotiation from a management perspective and also wisdom, and mindfulness through Buddhist teaching and practises. To be successful in life the individual should also have moral inspiration, such as, honesty, a feeling of love for the job, patience and an extension of loving kindness to other colleagues and stakeholders.

To be a 'model' employee from the organisation's perspective one should be a person who facilitates the achievement of the organisation's goals. These are achieved through organisational discipline, generating a good job plan and showing concern for organisation benefits. Organisational ethical concerns are also important and should not be superseded. Staff development is also significant for organisational success.

The two things affecting society are social development and social responsibility. Social development concerns the support of harmony and peace within society. Social

responsibility requires that every individual takes responsibility for society and spreads loving kindness to other members of society.

5.2.3 Application of Framework

This thesis creates three theoretical frameworks: Transformation of learning and organisational development (OD) resulting from Buddhist teaching, the Buddhist T&D policy framework and the model employee T&D system framework. The first two frameworks are designed in the belief that the use of Buddhism provides the chance to improve employees in Thai organisations. Trainees learn that Buddhist teachings can solve many problems in organisations through the consideration of Buddhist wisdom. This is because the ideas of Buddhist wisdom directly deal with the intelligent handling of difficulties. Simultaneously, Buddhists also lecture on how to reduce conflict within organisations and develop good teamwork. This brings the knowledge to trainees, so they can apply it in their daily lives.

The third theoretical framework of Buddhist T&D is designed to assist the individual to become a good model employee. It can be supported by the opinions of trainees who had the opportunity to apply Buddhist teachings after attending the course. Buddhism has many teachings, thus making it easy to adapt and apply to an individual's career path. Thai trainees are optimistic that Buddhist teaching processes can help their organisations to change negative norms in business such as cheating the organisation's time to do their own business or using the organisation's phone for private use. Its application will take the form of managing the organisation with Buddhist Teaching. Meanwhile some participants gave similar responses that Buddhist development helped them improve themselves and that they would adapt

these teachings to aid in decision making when confronted by barriers. Also Buddhist practise encourages a change to a more practical lifestyle, such as less concern for materialism, for example the salary that you earn as opposed to the happy feeling that you have a job which you like or have the chance to prove your ability in work. Many trainees believe that Buddhist philosophy can develop honesty and moral conduct in people by improving the trustworthiness of organisation members, as much Buddhist guidance focuses on improving the moral conduct and the performance of duties of the organisation member.

5.3 Practical Contribution

Following the usage of the research method of in-depth and semi-structured interviews and observation as primary data collection and questionnaire survey result and course material as secondary data collection, and the use of qualitative content analysis techniques for this research, the researcher can connect much clearer academic aspects of the topic. The author found that she can pick up the points from the analysis to illustrate the findings. In the meantime this is the answer to research question (RQ11) as the practical contribution of the research.

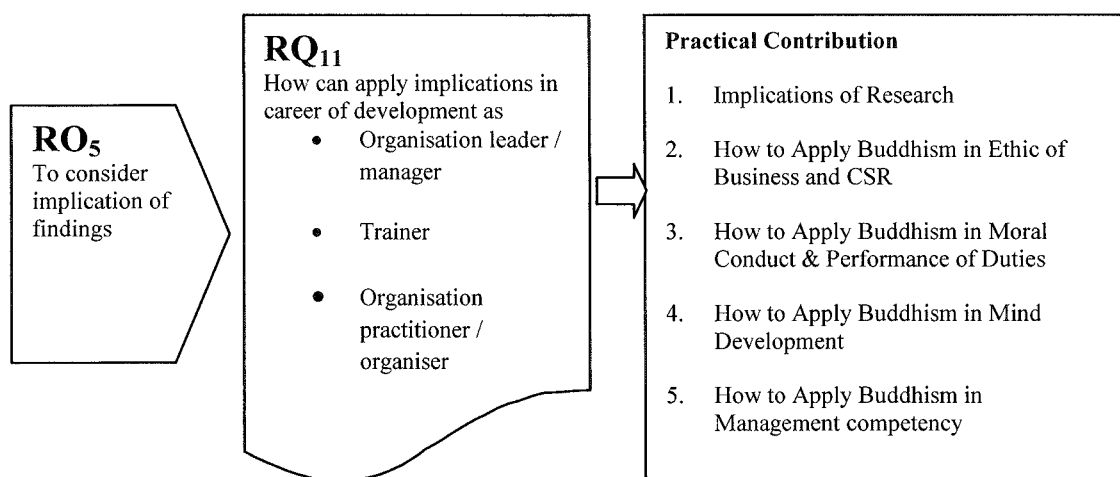


Figure 5.5 Answer of Research Question 11 – Practical Contribution

There are five thoughts supporting this thesis' practical contribution, starting from the implications of research and followed by the four applications of Buddhism.

5.3.1 Implication of Research

*“By ourselves we do evil, and by ourselves we are made impure.
By ourselves we avoid evil, and by ourselves we are made pure.
The great matter of purity is our own affair.
No other can be responsible”*

Dhammapada: verse 165

The above suggests that no-one can save us but ourselves, no-one can and no-one may, we ourselves must walk the path, and the Buddha already showed the way. The Buddha believed that human beings can outgrow ignorance and irrationality and see things as they really are if they make the effort, guided and supported by fellow Buddhists and their inspiration. Buddhists believe that hatred, anger, spite (bad feeling, unkindness) and jealousy can be replaced by love, patience, generosity and kindness.

*“The gift of truth excels all gifts.
The flavour of reality surpass all flavours
The delight of truth transcends all delights
Freedom from craving is the end of all suffering”*

Dhammapada: verse 354

The focus of this research should show that people in general can live together with respect if they practise moral conduct and social ethics. Equally, Buddhist teachings and practises are based on performing wholesome acts, avoiding unwholesome acts, and giving (Dāna).

In Table 1.1, the researcher defined three areas of Thai organisations which the research outcomes can implement. These are:

1. **Trainer professional practise** – This can create good quality T&D systems.
2. **OD** - Organisations can apply this Buddhist development in their administration.
3. **Leadership** – The CEO, director, manager decides whether this kind of approach is suitable for themselves in their organisational practise.

The table below summarises the differing aspects of Buddhist teaching arising from the results of the research findings in the last chapter. It explains the implementation of these:

Table 5.1 Implications of Buddhist for Professional Practise, OD and Leadership

Buddhist teaching	Professional practise	OD	Leadership
Sīla (morality)	This is basic good conduct that human beings should have and is fundamental to good organisations. In both areas of development this teaching needs to be addressed		The leader of the organisation should consider this and conduct themselves as a good model for their staff
Four Noble Truths (The Four Ariyasaccas)	Individuals can apply this to cope with dilemmas and stress or anger management	Leaders and organisations can exercise this by finding and dealing with any conflict in their organisation. This can also be a point of development	
Eightfold Noble Path (Ariyamagga)	To remain in the organisation and develop it whilst encouraging growth. This is a path of great importance for individuals. Since it is the prescription of the remedy or program of treatment, especially the path to the cessation of suffering and stress.		These are important and play a great role for people who lead organisations.
Four principles of success (The Four Iddhipāda)	These are further keys to success for working people.	To remain in the organisation and make it grows. People should have these characteristics in order to support their organisation.	These are important and play a significant role for organisation leaders. A leader also needs to support their staff in this kind of development.
Four Boundless states or Sublime States of Mind (the Four Brahmavihāra)	This is a good topic for T&D to support co-operation and loving kindness, whilst creating enthusiasm in individuals and also in the organisation		As a leader of an organisation, individuals should employ these four states within their staff.
Six directions (Sigalovada Sutta on relations with six types of people)	Good employees should devote themselves to the job and learn to be satisfied with their assignments.	In each organisation, the role of manager, subordinate and colleague are important. Good companions should not desert colleagues in trouble and should be sincere.	A good manager should assign jobs according to the strengths of their staff.
Bases of sympathy (the Four Sangaha Vatthu)	Individuals should exercise charity or making merit, use kindly speech, display useful conduct or render valuable services, use equal opportunity driven by fairness and finally behave oneself properly in any circumstance	To be a good member of an organisation and society one must support the group. This Dharma supports equal opportunities and the well being of the organisation.	As a leader, this Dharma support fair treatment.

Buddhist teaching, or Dharma, is itself about individual and social benefit and aims to bring peace to the whole world, so, without question, it can bring the same peace into the organisations in which it is applied. On the one hand, styles of training and trainers are important, on the other, whether T&D will be effective or not is dependent on the trainer. However, this research study fully believes that Dharma outreach can be applied to and is fitting for the workplace. Teachings such as the need to have equanimity in the face of gain and loss, fame and disrepute, misery and happiness, praise and blame, gives people more understanding about work life.

A second aspect of Buddhism that could make it appropriate for any society is that Buddhists and non-Buddhists can interact well in view of the fact that Buddhism is not too difficult to apply in working surroundings. There are four main areas in which Buddhist teaching and principles can be applied to. The following four areas, which will be discussed in the following sections, describe how the research outcomes of these Buddhist teachings can be applied.

5.3.2 How to Apply Buddhist Teaching in Business Ethics and Social Responsibility

With regard to work, Buddhist teachings place high importance on practicing mindfulness and spreading loving kindness. Participants in the research believe that Dharma teachings play an active role within their jobs. For example the **Virtues of householder (Karavasa Dharma)** are applicable to maximising efficiency in teamwork as explained earlier. In Buddhist training, trainees are more concerned with social responsibility, as they donate more money and time to their community in line with Buddhist **Dāna**. Moreover, Buddhism teaches human beings to do the right thing

and cease wrong behaviour by focusing on mindfulness and the 'right view' concept under the **Eightfold Noble Path (Ariyamagga)**.

5.3.3 How to Applying Buddhism in Moral Conduct and Performance of Duties

In response to being questioned whether trainees felt that they used to be troublemakers in relation to their friends or colleagues and how they felt about this it was found that, as a result of the training, they displayed an increased sense of guilt. They feel disappointed in themselves and became committed to becoming better-behaved. These responses are positive in relation to changes trainees make in their own moral conduct and performance of duties following a Buddhist training course of **Sila (morality, five/eight precepts)** and **Pañca – Dharma (five virtues)** as described in section 4.7.

5.3.4 How to Applying Buddhist Teaching in Mind Development

Buddhist training teaches the trainees to release stress by finding its cause and then emptying their minds of worry, stress, or anger, etc. in order to accept that impermanence and suffering are natural. Moreover, the application of **meditation** and the **Four Noble Truths** allows them to increase their state of mindfulness. With regard to dealing with trainees who are quick tempered, the research reiterates that trainees found they have developed and increased inner calmness following the training; they are more reasonable, more patient, more cautious in their behaviour and more mindful and attentive.

5.3.5 How to Applying Buddhist Teaching in Management Competency

From section 4.9, ideas given by trainees on conflict in organisations suggested that sometimes situations arise over which they have no control. It is seen as beneficial to be able to avoid conflict in order to retain harmony within the organisation. As soon as conflict arises, it is important that its cause is discovered and a solution found. In general, in order to solve conflict all sides need to be sincere in their search of a solution. Buddhist teaching reduces conflict in organisations through tools such as anger management. It teaches trainees the subjects of **forgiveness, perseverance, patience, mindfulness and attentiveness** to problem solving. Buddhists also teach that defilement in people is natural; everyone can be greedy and angry. After the training, trainees become more positive towards their colleagues. They focus more on themselves by attempting to alleviate their own mistakes instead of trying to victimise their colleagues. They accept that everyone has their own strengths.

Buddhist development makes individuals both calmer in work and more diligent. Trainees develop a desire to perform their responsibilities to the best of their ability and try to avoid paying attention to negative situations.

The teachings and practises of Buddhism that relate to this section are: teaching of **Middle Way**, Four Noble Truths and Eightfold Noble Path, these three teachings concern the cause and effect of suffering in life and job. **Paññā** (wisdom, knowledge insight) is the way to guide people to solve their problems in the right way and at the right time.

5.4 Contributions of using Buddhist Principles in Western Management

Competency

At present many UK people complained in the Chartered Institute of Personnel and Development (CIPD) survey that employee well-being is in a poor condition; long hours and insecurity lead to unhappiness, stress and poor health (CIPD, 2002). Also from the Great Britain Health and Safety Executive (2003) information, stress is responsible for the loss of up to 13 million working days a year - costing employers £3.7 billion. It is thought that half a million people in the UK suffer so badly from work-related stress that it makes them ill. Under the Health and Safety at Work Act, employers have a duty to ensure staff do not suffer any harm in their working environment, which includes taking steps to minimise stress and conflict in the work place. As cited in Whitehill (1994) that:

'Buddhism will flower in the West only when Western Buddhists take up a fully balanced Buddhist way of life, by cultivating both the moral and the thoughtful in proper balance. At the same time, the Buddhist community, like any virtue-oriented community, is defined in the characters of its persons, as well as in their stories and the forms of their practises. Its continuation and success depend necessarily upon the degree to which community members become successful practitioners of the community's full repertoire of virtues.'

As discussed by Harvey (2000:49), various scholars have reflected on the question of what is the nearest analogy to Buddhist ethics in Western ethical theory. One of the various theories that can be linked is 'Utilitarianism', which advocates looking for more happiness. This is similar to the inspiration of Buddhism that good actions lead to future happiness, which has been called 'karmic fruit' (Harvey, 2000: 49). The research looks towards the application of Buddhist T&D within Western culture, to see what it may be able to contribute to a context with a different set of social principles and ethical perceptions. The areas in which it is envisaged contributions can

be made are: stress, conflict and anger management, and leadership characteristics, as presented earlier.

In management circles, **spirituality in work** is seen as being able to reach one's full potential and to have positive attitudes and relationships with the world (Hawley, 1993). In this sense, spirituality is seen as being similar to Maslow's concept of the highest stage of human development, self actualisation (Vaughan, 1989). From the Buddhist perspective of development, to be a spiritually developed being in this life or have self actualisation is to have the following qualities. Firstly, a concern with **moral shame (Hiri) and moral fear (Ottappa)** – regarding wrong doing or committing immoral acts. These qualities are seen to help guard Buddhist practitioners from doing immoral things. Secondly, is to have reasonable faith (Saddhā), morality (Sīla), learning (Suta), sacrifice or generosity (Cāga) and wisdom (Paññā). Thirdly, is to have the Four Divine States of Mind; loving kindness (Mettā), compassion (Karunā), sympathetic joy over others' achievement (Muditā), and equanimity (Upekkhā). These States of mind encourage the practitioner to wish for happiness for others and to wish others to be free from suffering, and to be unbiased. These oppose ill will, violence, jealousy, and prejudice in the community.

5.5 How Employees are Responsible for the application of Buddhist T&D

This sector explains how the research conducted in this thesis will affect the approach of two significant roles within an organisation: leader (manager) and organiser of T&D, when organisations employ Buddhist T&D. This is a part of the answer to RQ11.

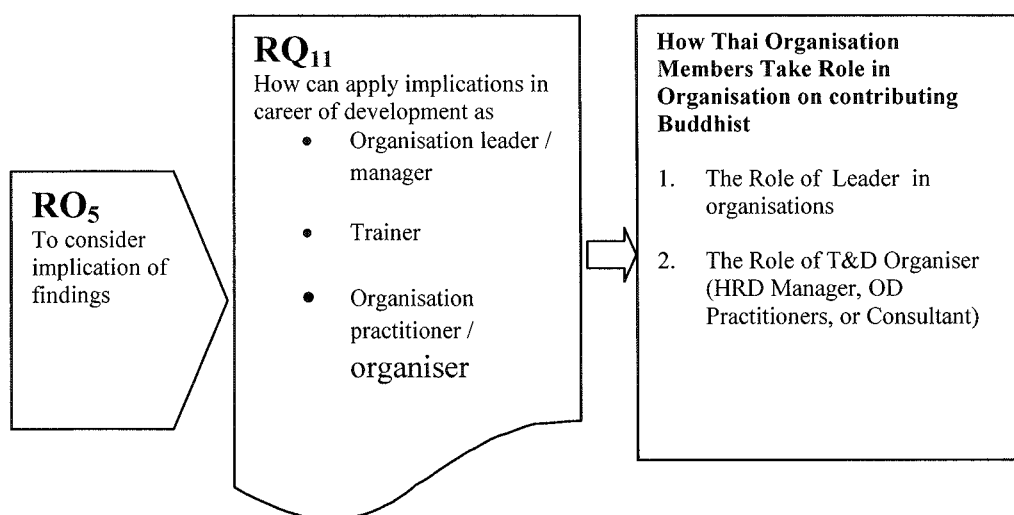


Figure 5.6 Answer of research question (RQ11) - How Thai Organisation Members Take Role in Organisation on contributing Buddhist

5.5.1 The Role of the Leader

In Buddhist teaching, the Sigalovada-Sutta gives characteristics of a 'good boss'.

These are:

1. Assign jobs based on the qualifications and talent of the employees. Put the right man in the right job and at the right time.
2. A Buddhist boss should provide fair pay and rewards. Advise employees on compensation such as sick pay, holiday pay and annual leave, and make the company's annual holiday available.

These are equivalent to the idea of social responsibility of business on employee's safety, working conditions, job security, wages and fringe benefits, as explained in Table 2.11.

This is a great inspiration when considering the organisation from the point of view of corporate social responsibility (CSR). However, some might think it looks ridiculous and wasteful when concerned with the survival of an organisation in the present

world. Nevertheless, there is an obligation to pay workers a just wage, which should be understood as a wage that takes into account the needs (including cost of living) and contributions of the worker, and does not simply consider sub-subsistence level wage rates acceptable merely because the market dictates them. This means also taking steps to assure that workers have the means to save for their retirement and have access to affordable health-care coverage. To be a professional practise boss, what Buddhist teaching and practise advises is the idea of being a 'good friend' and having a 'good association' (Kalyānamittatā) with everyone, as Phra Rajavamuni (Payutto, 1990: 36, cited in Harvey (2000: 110)) states '**friendship**' is thus the model for social harmony.

When taking a role of organisation leader or T&D manger, it should be noted that Buddhist temples have a limited budget to carry out training, and organisations often apply Buddhism too late or at the end of the course, and these are significant points which should be regularly considered by policy makers.

5.5.2 The Role of T&D Organiser (HRD Manager, OD Practitioner or Consultant)

In Thailand, the T&D organiser could be the organisation HR manager or OD practitioner, or a consultant. The primary role of this person or department (HRD) is to aid the company in achieving its strategic objectives. HRD training focuses on several characteristics. This is because they need to be able to explain their actions accurately, carefully, quickly and fairly. HR should also focus on solving problems since HRD staff must know how to make company policies and procedures work (Armstrong, 2001 and Anderson, 2004). Within the human resource development (HRD), the researcher agrees with McLaugan (1989) that the ethical obligations of

professionals require them to say 'no' to inappropriate requests and use their power effectively. Also to be an OD practitioner (T&D organiser) one has to be concerned with ethics in terms of what the 'clients' (trainees, employees, staff) do and do not want or need. Most importantly, an OD practitioner should only conduct development training in subjects in which they are qualified.

Adelsberg and Trolley, (1999) suggested that the manager needs to run training like a business in order to achieve effectiveness. They should link T&D to business strategy by understanding what the consumers or trainees hope to achieve and then offer a T&D programme to fulfil these goals. The Buddhist T&D should focus on business issues rather than only Buddhist training content, as this can open new opportunities for training to deliver value. It must meet the trainees' demands for Buddhist T&D contributions. It is necessary that the T&D business mission is clarified and T&D is observed as an enterprise, not simply a job, when acting as a Buddhist T&D manager.

The research shows that the training gives trainees a better grasp of Buddhist teaching or the Dharma path. Secondly, they can bring this knowledge back into practise at home by themselves since they have received the right guidance. The third point is that they all found themselves calmer. These are the supporting ideas of trainees as to why they found the course productive and would be happy to take the opportunity to join the course again. Factors that made trainees pleased with the courses included: content and method of teaching, location of courses and the knowledge of trainers as reported in sections 4.5. In standards of performance, the OD practitioner or organiser should use this positive feedback to promote Buddhist T&D courses, and also provide encouragement to those stakeholders who have already attended. Organisations

should continually support these developments if there is evidence that they offer long-term improvement.

Moreover, within the research results, the respondents agreed that all trainers, trainees and organisers should have the same goals or aims on the standards of the organisation's Buddhist T&D. Further information gathered through interviews, feedback statements from the companies involved and information given on the team's development following Buddhist T&D courses was generally positive. Participants seem to recognise that their workforces gain more understanding about their own jobs, roles and responsibilities; and as a result, they devote more time to their work and their team tasks. However, organisers should consider the reasons that lead to trainee dissatisfaction or reluctance to make comments, as still one quarter of the results were non-responses. The ability to identify any problems or issues and correct them will lead to an improved course and improved trainee response.

Furthermore, training evaluation is very important, meaning when the organisation plans a T&D system it also needs to design its evaluation tools. Evaluation aids by improving the quality of the course, particularly when there have been a number of general complaints about the training programme, or even when there are concerns that the training is not achieving what was intended, as in this case the evaluation will start by looking at the effectiveness of the training. The evaluation of the method of training should also consider needs assessment and needs analysis. As Goldstein (1986) defined, needs assessment occurs via diagnosing problems in the organisation, task and person, then deciding whether treatment is necessary for that organisation. Meanwhile, Anderson (1993) and Roscoe (1995) stated that needs analysis is a

systematic attempt to identify current and future organisational problems. Continual evaluation and improvement is required in order to maintain high levels of enthusiasm.

The research also identifies the responsibility of the organiser (T&D manager) seeking to apply Buddhism into their organisation as needing to take account of the ideas of the trainers. For example, the 5th trainer understood that western style of development does not always control or is authoritarian but merely judges things based on the regulations and policies of the company. So the T&D manager should explain to the trainers (monks) what the standpoint of the organisation is. This researcher believes that monks who see their role as that of the good companion will accept this and aim to keep themselves up to date with contemporary society.

5.6 Identified Contributions to Professional Practise

In order to provide a discussion about the professional practises identified, this section will start by looking at how the DBA course and research for this thesis has affected the researcher as an individual, as learner, trainer and lecturer. The objective of this thesis was to study T&D systems by using Buddhist teaching in Thai organisations and to study how Buddhist teachings may aid ethics and social responsibility in the workplace. It is intended that the findings achieved during this investigation will be put into practise.

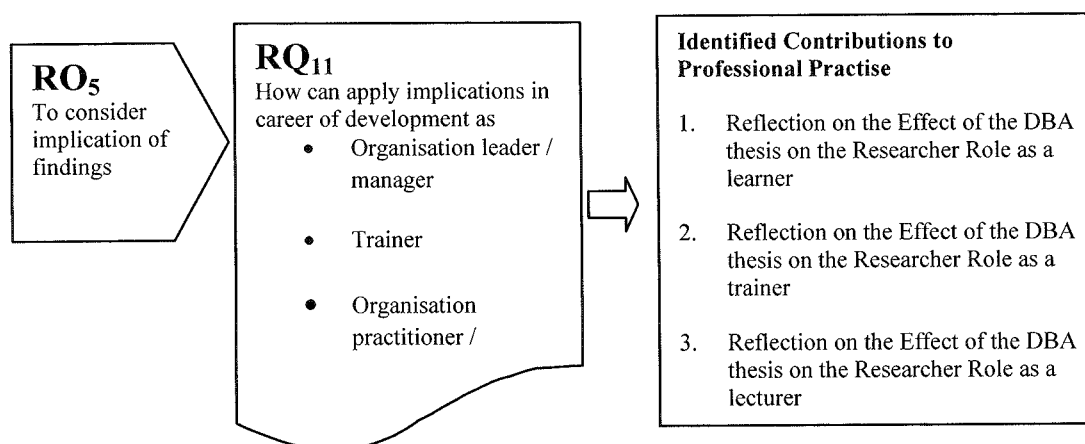


Figure 5.7 Answer of RQ11 - Identified Contributions to Professional Practise

There are three roles that the researcher has undertaken as an individual (learner, trainer and researcher) during this intellectual work as the 'identified contribution to professional practise' and target to answer RQ11.

5.6.1 Reflection on the Effect of the DBA Thesis on the Researcher Role as a Learner

The role of the learning management practitioner, or learner, is based on the humanistic view of learning and aims of education; this implies that when a person is responsible in an organisation, the individual should believe that human beings have an average potential for learning, that it will be a smooth process when the learner contributes reliably to the learning process and that much important learning is received while doing so (Roger, 1979). The DBA program has prepared the researcher in many areas of academic knowledge that would otherwise not have been attained during the normal course of her working life. Firstly, from the business research project, the researcher was taught how to perform professional research. At the same time she studied ways to collect and analyse data from quantitative and qualitative methodologies and advanced business research methods. The researcher also learned about the philosophy of research and the advanced management programme that

could be applied to this thesis in a practical way. The conclusions drawn from this work are taken from a modern perspective of business which recognises the values of business ethics and social responsibility as a means of engaging all group members in the development of society and as a way of responding to and realising the effect of their actions.

Also, knowledge about the 'process of learning' is essential to encourage individuals to cope with change. The basic teachings of Buddhist learners that the researcher learnt for coping with change are: **Sīla**, which helps trainees to produce more disciplined conduct; **Samādhi**, which helps learners to control themselves and not indulge in bad behaviour, by being in command of their mind; and **Paññā**, which guides people to solve their problems in the right way and at the right time. Trainees can also practise and control themselves to do or not do something using Buddhist teachings for both Buddhists and non-Buddhists. Another Buddhist practise for coping with change is to remember '**nothing is permanent**' or '**impermanence**': anything happening in this world will come and go. Today it might be your miserable day which brings about depression, but it will not last so long.

Moreover, **self-initiated** learning, involving the whole person emotionally and mentally, is the most lasting and continual form of learning. More to the point, self-determination, creativity and self-reliance are all helped when self-criticism and self-evaluation are positive. This is a lot better than using external sources. The researcher found from her own experience in this position that the application of learning is relatively smooth when individuals accept or at least believe that Buddhist practises

will bring mindfulness and higher levels of concentration, which can then be applied within their working life.

Moreover, the researcher put herself in a variety of 'roles' in learning from Kolb's (1979) and Honey and Mumford's (1982) models which suggest that when organising learning programmes, all styles should be considered, making it easier to facilitate learning for those people. The researcher's role as 'a reflector' reflects on the T&D process and also 'the theorist' creates some theoretical frameworks from the learning.

As discussed in the research results, a significant majority of participants stated that they had changed and improved after attending a Buddhist development course. Similarly, the researcher had a good experience practicing Buddhism in the following four areas: in the Buddhist Four Iddhipāda (Four-Paths of Accomplishment, or Four Bases of Success) teaching, the researcher followed the research timetable and plan by encouraging herself to work happily as the 'chanda' of **Four Iddhipāda** states that if one loves one's job, then one will work joyfully. The researcher is happy with this thesis as it has provided not only a degree, but also some important pointers for 'organisational development' and HRD within her motherland, which are applicable to her own business interests and her academic career. Secondly, the researcher has become more forgiving and pays less attention to small points, based on the **Four Brahmavihāra** (the Four Sublime or Divine States of Mind) teaching. When staying within a community, it is not easy to avoid dilemmas. This is also true of a research community, especially where there are many people from a diverse set of cultures. In order to concentrate on work it is important to be able to ignore difficult people and situations. This thesis taught the researcher how to cope with these difficult situations

whilst remaining an integral and accepted member of that community. Thirdly, she has begun to practise deep meditation and radiating loving kindness to everyone, wishing them happiness. The practise of meditation has increased the researcher's inner knowledge and has focused her mind on the present. For example, in times of anger or sadness, meditation enables the researcher to reach a calm state. Fourthly, the researcher has also learned that some suffering is unavoidable and nothing is permanent as explained earlier. It is not that easy to practise, the researcher knows herself that she needs more practise, in this area in order to decrease her life suffering.

The researcher learnt about the Buddhist T&D programme that it guides trainees into recognition that the lives of human beings are in two parts. One concerns 'bodily existence' and the other concerns 'the mind and feeling', so they should exercise in order to separate each from the other. To separate the body, mind and feeling can be practised via meditation and mindfulness. For example when you meditate, your body might ache and feel uncomfortable, the 'mindfulness' is the way you know that you are feeling not good right now and do not wish to continue. To practise in this case means to just leave the bad feeling there, not pick it up and continue to meditate. Although this is a difficult concept to understand and practise for beginners, it is very useful to practise it. Trainees attending a Buddhist course for the first time may not be able to do this. Additionally, if they do not practise this skill they will lose it, even in the short term, since Buddhism is not easy to maintain. For example, the researcher herself also realises that she is no different from other trainees who recognise that daily routines of work can stop them from regularly practicing these skills. To overcome this, the solution is found in section 4.10.5 and, for instance, the researcher kept telling herself that studying meditation and mindfulness is a way of relaxing her

mind. During the period of her busy time with no chance to go to any Dharma moral camps for development courses, the researcher listens to Dharma CDs, watches videos and reads books and sometimes visits the temple for the Dharma talk with the monks during her time in both the UK and Thailand.

5.6.2 Reflection on the Effect of the DBA Thesis on the Researcher Role as a Trainer

There are various subordinate roles for the 'trainer' defined by Nadler (1969): learning specialist, instructor, curriculum builder, method and materials developer, administrator, maintainer of community relations, sponsor of continuing programmes, arranger of facilities and finances, problem-solver, advocate, expert, alternatives identifier, catalyst and process specialist. The researcher has previous experience as a Thai organisational trainer and has assumed some of these roles including: **the learning specialist, instructor, curriculum builder and expert**, and when processing the programme, in the role of method and materials developer. Also she used to be a maintainer of community relations, where she is acting in support of the T&D programme. Finally, where the researcher is looking to solve or analyse problems for trainees, then her role was as a problem solver, alternative identifier or process specialist. The DBA course has provided the researcher with the ability and experience to perform these roles more effectively.

A categorisation of the roles of trainers was offered by Pettigrew *et al* (1983) and adopted in the researcher's role as 'trainer'. This includes four principal types of trainer: caretakers, educators, evangelists and innovators. This section discusses the role of trainers in T&D tasks. It relates to the role of a DBA researcher who will take the position of a trainer in a Thai organisation in the future. After conducting this

piece of research the researcher considers that 'the learner' should be placed at the centre of the training, and that training be based on the type of learning being undertaken. The trainer from the researcher's point of view should not always take the role of **caretaker** - who uses traditional, trainer-centred approaches only. Rather trainers should be either an **educator** - who uses traditional approaches to learning, but agrees to the need for change - or an **evangelist** who can work surrounded by limiting systems and events but adopts learner-centred advances in training. However, the best role in the researcher's opinion is being an **innovator** – who supposes that both the organisation and learning processes are subject to change, and becomes familiar with what is effective in a role. The researcher has created the new theoretical frameworks under her role as an innovator.

Whilst the research found that trainers believe that their learners could be trained to control their minds, this is too optimistic and a difficult concept to understand and practise for beginners. To be a good quality trainer, the characteristics that enhance training should not be overlooked, as Wells (2001) pointed out. Individuals with higher levels of cognitive ability are better at acquiring knowledge during training. This suggests that intelligent trainees derive more benefit from training and this should hold for ethics training as well. Nevertheless, in this research it was observed that the level of education of the trainee is not a determinant of their ability to attend, understand and apply the training. Accordingly, in reality, we recognise that any T&D programme should combine both intelligence-based learners and non-intelligence-based learners. Victims of unethical work behaviour may be more open to training than inexperienced trainees. Trainers should not disregard this and should produce the most appropriate and relevant design for all kinds of trainees. There are four methods

that a trainer can bring into use here: moral dilemma discussion, behaviour modelling, games or interactive videos, and personal development. For the personal development a discussion between trainers and trainees on how to develop trainees using Buddhist teachings should take place.

Some important points that being a Buddhist trainer have to take into consideration are the limiting characteristics of Buddhism itself. At the outset, Buddhism takes time to study and takes a long time to practise before evidence of improvement is seen. However, from the research's end results, all trainees were happy with what they learned and improved to some extent. Buddhism cannot be understood without practise or within a short time; for example, the practise of meditation needs 6-7 days of initial practise in order to reach a satisfactory level of awareness. Similarly, there is no exact indicator to prove that the outcomes of the development have had an impact on the organisation. Moreover, the image of people in organisations who go to temples and learn Dharma is sometimes negative, leading people to avoid Buddhist improvement programmes. This thesis has presented solutions to cover the limitation and barriers for Buddhist development in section 4.10.5, which should be able to be a guideline for people who truly want to practise using Buddhism.

5.6.3 Reflection on the Effect of the DBA Thesis on the Researcher Role as a Lecturer

The researcher has learned that Buddhist T&D provides objectives based on the individual learner. Buddhist teaching suggests ways of practising problem-solving as shown by the trainers' opinions, for example using the Eightfold Noble Path of Buddhism to release suffering, employing wisdom (Paññā Sikkha), which teaches the right view and right understanding (Sammā Ditthi). These Buddhist developments

also encourage the trainees to develop belief in their potential for developing their own lives, to calm down and to be happier. Using these Buddhist teachings, a lecturer needs to devote time to teaching and supporting students in order that they achieve their goals. The significant tasks that the researcher learned from the Sigalovada Sutta on relations with six types of people and Buddhist ethics of inter-personal relationships that will contribute to their future lecturing as 'a lecturer' are:

1. Buddhist lecturer advises and guides the student to be a 'good person' in the community; by doing the right thing, and being a good example to other students.
2. Provide materials that are clear and which support the knowledge of students.
3. Show an appreciation for students when they succeed.

5.7 Conclusion

This chapter contributes several ideas for professional practitioners. The heart of this chapter focused on the three theoretical frameworks: transformation of learning and organisational development resulting from Buddhist teaching, Buddhist T&D policy and the T&D system which spotlights the need for the employee to be a good 'model' employee (person) by focusing on all three areas of existence - individual, organisation and society. The chapter explained the implications of the research in four fields of development by using Buddhist practises and pointed out some contributions of using it in western management. As a DBA thesis, the roles of organisation members which are involved in Buddhist T&D policy been revealed. In the meantime, the reflections of each professional practise have not been put out of the mind.

CHAPTER 6

RESEARCH CONCLUSIONS AND FURTHER WORK

6.1 Introduction

The aim of this chapter is to amalgamate all of the important findings of this research work, defining what has been gained as a result of the work and to show how the objectives and research questions initially identified have been addressed and their outcomes. A discussion of the direction in which this work can be taken forward and where the findings may be applied in other areas is also presented.

6.2 Overview of research

This thesis study originates from Thailand, which was severely hit by financial crisis in 1997. The organisations in this country had to restructure and downsize to deal with these rapid changes. Many commentaries and explanations have been offered since the catastrophe hit. Some prominent Thais argue that their country should step back from globalisation and materialism to its roots as a rural Buddhist society with strong spiritual and community values. However, the researcher considers that western policies, procedures and practises need to be applied, adapted and combined with Buddhist ideas to be integrated into Thai organisations in order for the latter to be successful. Thus, the main focus of this thesis lies on the application of Buddhist teachings and principles in organisational T&D.

In the research carried out on organisational development (OD), the goal is to improve people's management skills and improve their effectiveness. Business ethics, social

responsibility and Buddhist T&D create some complications for organisational development, as the increased activities for social responsibility may reduce profits for companies and increase prices for consumers. Therefore, it is important that there is organisational communication about the advantages of using Buddhist T&D in that it is able not only to improve the organisation but also society as a whole, and it is important that this communication reaches not only the organisation members but also the community at large. Without the support of all of those, any social responsibility programme or training will not be successful.

In this thesis a link has been made between the Buddhist T&D systems and the organisation, as it leads to social welfare, harmony and peace by referring to a better way of living. Moreover, embedded in Buddhism are ethics and moral judgment, self-responsibility, self-training and self-determination, which are the main themes of personal development. To combine western theory with a Buddhist development style, individuals have to practise good thoughts, speech and actions by being guided through the four stages of Buddhist fundamental development of human society through ethical practise. There are many benefits for organisations to use Buddhist teaching in their training programmes. First of all, Buddhist T&D supports participants in understanding clearly and deeply what the Buddha's philosophy is and opens trainees to exchange words with the training team on the Buddha's teachings. Training groups can constantly encourage the trainees to realise, adapt and become confident in applying Buddhism in their lives, such as by considering what they are doing in the present, why they have problems in their lives and how these can be solved. This approach of training encourages trainees to respect discipline and encourages peace, bringing about a moral world and also happier people.

Buddhist T&D programmes need to be designed specifically for the trainees in order that their organisation receives the benefits it is looking for. At the executive level it focuses on morals and the success of organisations. It expects that Buddhism can be adapted into people's daily lives and can aid them in lessening their daily problems, in view of the fact that it develops trainees' minds to be calmer through attentiveness and mindfulness and to spread loving kindness. Furthermore, it supports trainees in being aware of the different Buddhist Paths, such as; the Middle Way (Majjhima Paṭipadā) teaching, the Four Noble Truths (Ariyasaccas), and the Eightfold Noble Path (Ariyamagga). These lead to the end of suffering from vulnerable birth, becoming old, sick and dying. Also Buddhism aids trainees at work by relieving stress and tension problems.

The trainees also wish to be coached and inspired to higher moral conduct and performance of duties, and therefore it is important that they are guided in the right way as regards: physical development (Kāya Bhāvanā), behaviour or moral development (Sīla Bhāvanā), mental or emotional development (Citta Bhāvanā), and intellectual development (Paññā Bhāvanā). **Physical development** enables a person to obtain the basic needs of life and benefits of the natural environment. This brings about a high quality of work life and well being in an organisation. **Moral development** is the development of good, friendly relationships with others within the organisation, community, society and social environment. This development of staff in organisations reduces conflict and sexual harassment problems. **Emotional development** involves internal qualities such as love, compassion, sympathetic joy, equanimity, mindfulness, concentration, and mental health. The practise of meditation enables one to possess good mental qualities and purify the mind of many

defilements, as well as emotional and mental illness. This development can help an organisation to reduce stress and anger in employee minds. Finally **intellectual development** involves the development of the intellect through knowledge and wisdom. It includes high capacity perception and learning, free thinking and judgment. This intellectual development can be achieved by practising insight meditation.

The trainees' reactions to the use of Buddhist training on the morals of conduct, behaviour and performing duties in Thai organisations are practical. The development makes them more careful in conducting themselves in a more well-mannered way. It makes them more respectful of rules in society and more likely to carry out the Five Precepts (commitments to abstain from killing, stealing, sexual misconduct, lying and intoxication). They become more productive and try to learn more Dharma to inform other people how good it has been for them. To avoid breaking the **Five Precepts** after training, trainees aim to stop drinking alcohol, avoid lying and try to be more mindful before doing anything. They consider their conduct based on ethics, experience and sin. Trainees try not to cause anybody trouble and spread the **Four Brahmavihāra** (the Four Sublime or Divine States of Mind); *Mettā* (goodwill, loving kindness), *Karunā* (compassion), *Muditā* (appreciative joy, sympathetic joy) and *Upekkhā* (equanimity) to everyone. They also feel regret and disappointment when they do something wrong. These responses are some of the positive results of Buddhist training techniques.

The trainee responses regarding improvements in social responsibility following Buddhist training are also supportive. Buddhist teaching improves **mindfulness** and

the spreading of loving kindness, which is part of social responsibility. At the same time they are convinced to become useful persons within society and consider donating some part of their income to society.

Trainees' responses with regard to **mind development** are also positive. The training makes them more sympathetic towards colleagues and more understanding about their lives, less angry, less greedy, more patient and calmer in doing things. The trainees believe it makes them more focused on ethics and behaviour, concentrating more on their work and practicing meditation. This is a good sign for our society that at least there is a hope that to practise this can reduce the amount of selfish people. In the meantime, Buddhist trainees release stress by finding its cause and then emptying their minds of distractions, and accept that impermanence and suffering are natural.

The research has also considered the contributions it can make to knowledge in western organisations, suggesting three main areas: conflict and anger management, stress management and model traits of leadership. From the study, conflict and anger may be managed within an organisational setting using Buddhist teachings. These include: clarity and openness through the **Five Precepts** as number four entails avoiding lying and acting as promised, negotiation by spreading loving kindness, compromising based on the idea of the **Middle Way of Buddhist teaching** and avoidance of unwholesome action. Normally, Buddhist teaching deals with **conflict** and **anger** in two ways - the accommodating and compromising styles under the '**Four Brahmavihāra**', which are concerned with loving kindness, compassion, sympathetic joy and equanimity.

Buddhist T&D can facilitate **stress management** by assisting people to find the cause of the stress and how it may be solved through the application of the guidelines of the **Eightfold Noble Path**. The T&D courses can also focus on the four characteristics of leadership, starting from intelligence, which can be derived from wisdom practise, and maturity and breadth can be derived from meditation practise. Inner motivation and achievement drive can be found through mindfulness, while honesty is one of the basics of Buddhist teachings.

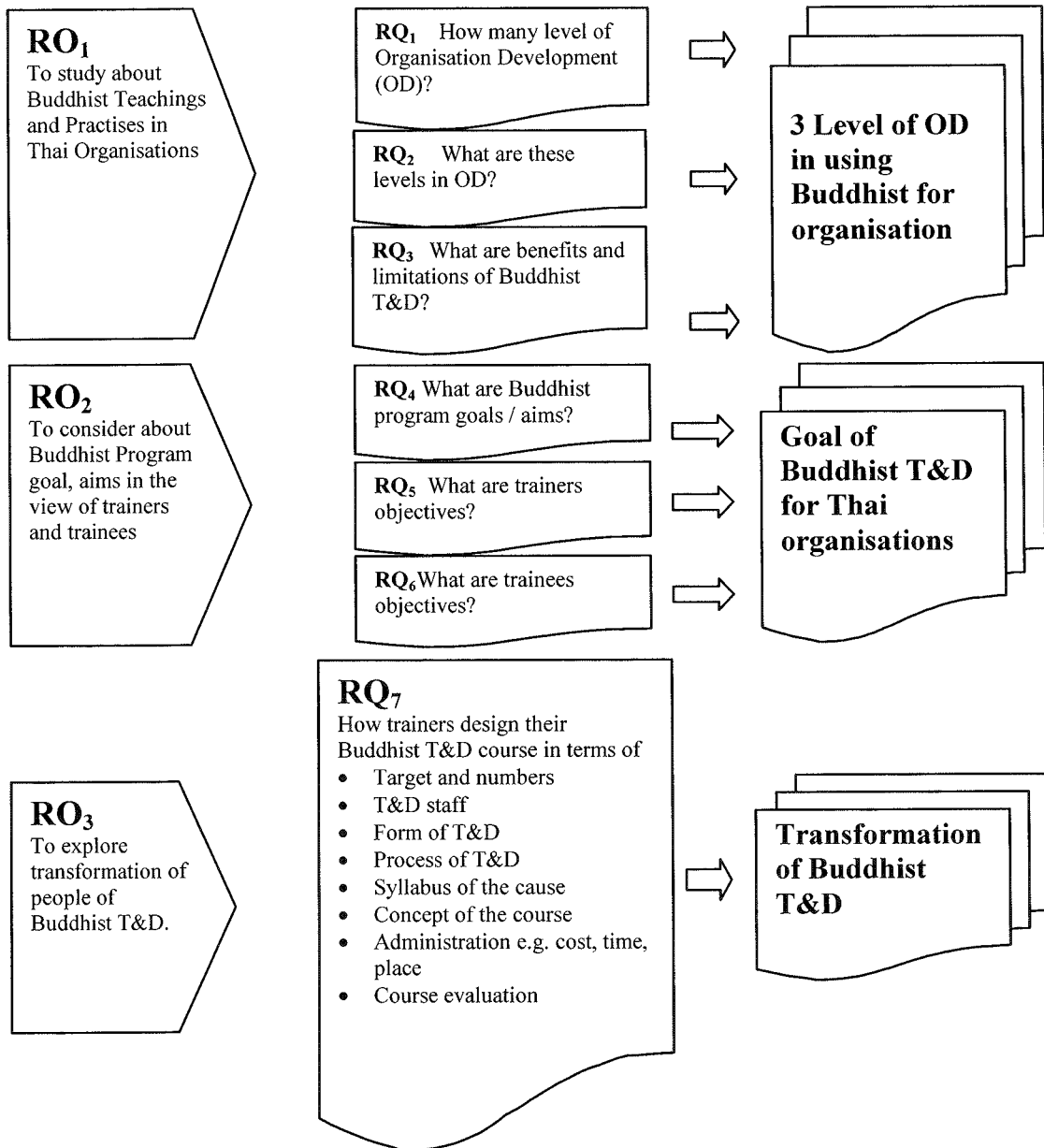
As a final point, Buddhist development knowledge is like the map or plan of a journey, walking the path to practise the Buddha Dharma teaching is something everyone must do individually. The proper direction of virtues, concentration and wisdom must be followed until the blessing of purity, light and peacefulness of mind that are the fruits of walking the path are found. This thesis has analysed and discussed T&D using Buddhism in organisational systems. However, the theories developed from this study for organisations and trainers will not aid in organisational development unless they are applied in practise in a proper way.

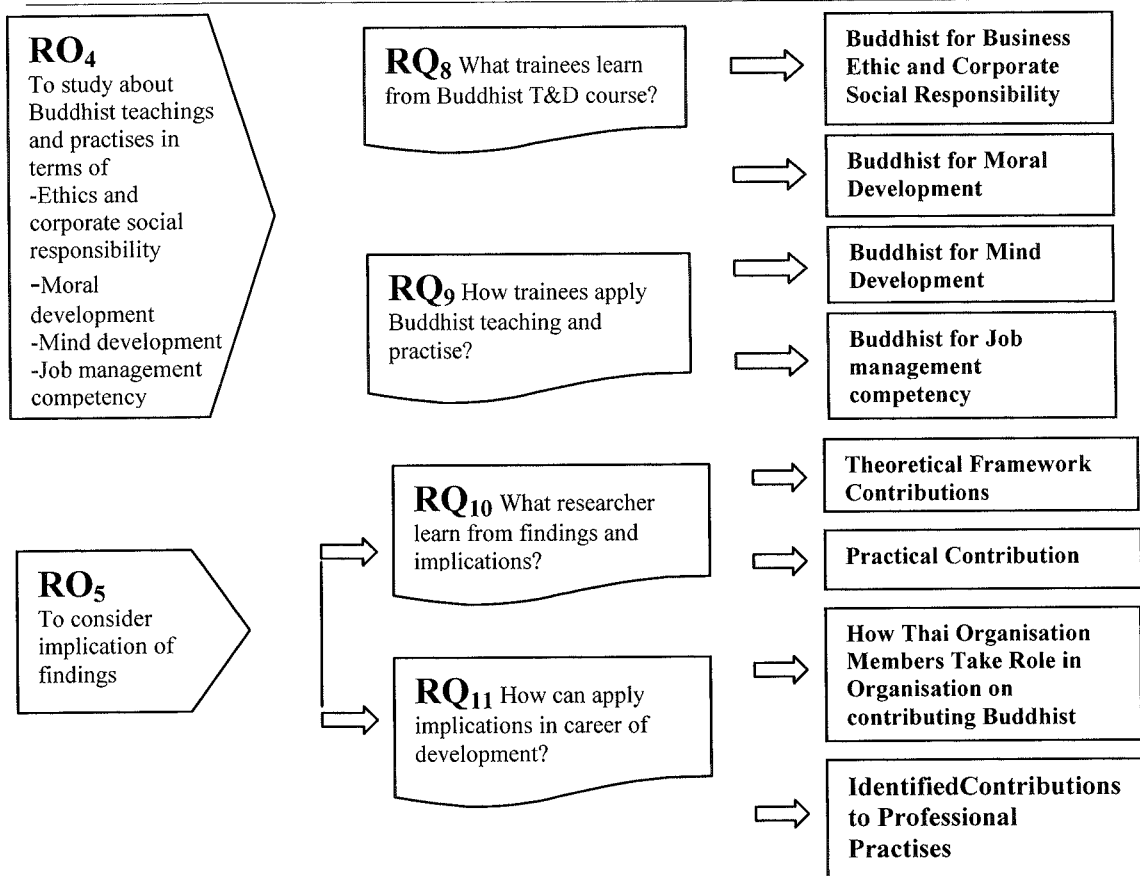
*“Not insulting, not harming,
Cultivate restraint with respect of the training,
Modesty in eating and contentment with one’s dwelling place,
Devotion to mindfulness intent: This is the Teaching of Buddha”*
Dhammapada: verse 185

The most important point is based on mutual trust between trainers and trainees. The example from the research study is that trainees should have confidence in the trainers’ abilities, whilst trainers should also believe that trainees have the wisdom to learn.

6.3 Answer of Research Questions

The figure below summarises all the research answers of the thesis based on answering all 11 research questions to achieve the 5 objectives of this research.





6.4 Limitations of this Research

The advantages of Buddhist social responsibility programmes must be weighed against the weak points, like the time needed to study those programmes in order to effectively improve behaviour. Moreover, organisational communication must make the company's social responsibility programme known to all employees of the company, customers, and members of the community. Organisational communication also must make everyone aware of why additional measures that aid social responsibility would actually not be of harm to the organisation.

The research was conducted on the role of Buddhist teaching and development which might be seen as idealistic and difficult to prove through tangible benefits, however it can be at least shown through the intentions of trainees in that they learn what is ethical for working people from Buddhist training and how to adapt it in their daily and working life in the future.

As stated in chapter three, the questionnaire survey of the organisers conducted at the end of the Buddhist training course was used as secondary data, and was carried out when trainees were in a rush to leave. In hindsight it would have been better to conduct the questionnaire survey prior to the end of the course. This would provide assurance that participants had sufficient time to think about and answer all questions.

6.5 Area for Further Research

In this section, plans for further research into this thesis topic are discussed. The topic of this thesis is at the centre of the researcher's interests; she is intrigued to discover

whether Buddhist training is a good way forward for solving organisational dilemmas in Thailand. This is because the researcher has a background in lecturing in this field of study and, also, Buddhism is her religion. Following the research it has been argued and shown that Buddhist training is suitable for application within Thai organisations. Following on from this, more advanced versions of this Buddhist training technique need to be designed for use in organisations to improve the quality of employees' lives.

As a member of her family's business, the researcher assumes the role of a stakeholder and she intends to adapt the research outcomes into the firm's business strategy. As a stakeholder, she will recommend a sustained Buddhist training programme to improve the minds and performance of the workforce. It is anticipated that this piece of work and others that will follow will be useful for Thai organisations. The research offers support to their recovery from the financial crisis and aids in managerial dilemmas from a psychological HRD point of view. Moreover, it provides ideas for top management to understand Dharma and apply it in their organisation. Finally, it suggests the best possible T&D programme designs for all employee levels in order for the organisation to succeed.

In the world of business, due to her prior experience and the knowledge she has gained, the researcher is in no doubt that she can help to advise organisations regarding their strategies and missions, especially by giving ideas from an academic person's perspective. There are three main areas in which the researcher intends to contribute her knowledge: to the academic world, the business world and to her community. In the academic world the researcher plans to publish papers in the fields

of organisational ethics and social responsibility using Buddhist teachings and practises, as well as books, which will contribute to knowledge on T&D through the application of Buddhist principles. The researcher is also determined to write some guideline papers on how to develop the ethics and social responsibility of staff in business organisations through Buddhism. It is intended that these publications be based on western theories of organisational development by considering the difficulties in organisation; anger management, conflict management stress management, and leadership management.

Due to the limited period of time available for the collection of data, all avenues could not be explored. There was no chance to conduct the follow up interviews on trainees to see if the T&D had a long lasting effect. Two main areas can be identified for the continuation of this work. Firstly, according to the limitations of Buddhist courses mentioned earlier, follow up research is needed to check that trainees do not forget these practises. A follow up with the same trainees 6 months to a year after attending the Buddhist T&D course is recommended. The researcher has conducted the research based on following up on 40 respondents from earlier courses observed by the researcher. The use of the grounded theory method of study in investigating data collected is also advocated. Secondly, conducting case studies of some organisations already applying Buddhist T&D and considering topics such as job performance through the use of 360 degree evaluation e.g. collecting the information from trainees' supervisors, co-workers and subordinates in considering the behaviour and job performance change, is also intended.

For the **business world**, the researcher will design a development programme that applies Buddhist teachings for her family's company and other Thai organisations. She will perform the evaluation on her own organisation and encourage staff to be aware of ethical and social responsibility, as follows:

1. Provide booklets and dharma documents in the company library or common room or where staff can easily access them.
2. Arrange some Dharma talks in the organisations by inviting monks or Buddhist scholars to give a talk about how to apply Buddhism in the right way to develop and enhance their lives.
3. Arrange weekend trips for employees to visit or stay in moral camps for meditation practise and stress reduction. This process has already begun in the researcher's company.

For **community development**, the researcher aims to see a self-disciplined and self-reliant society, in a peaceful environment and, in turn, support individual growth and development. Business profits to temples or charitable organisations should ideally be granted as part of this. Moreover, she will sponsor an organisation (Buddhist centre) that provides knowledge about Buddhist teaching or supports this idea of practise. Recently, she donated part of her income to a Buddhist centre and monastery in North-East UK and is willing to spread this to other parts of the UK and Europe.

In conclusion, this work examined Buddhist T&D in the context of social responsibility and organisational ethics, and considers the implications of its findings on the design of T&D courses for modern Thai business organisations as provided. Thai organisations are studied through the exploration of three areas: organisation

T&D, social responsibility and morals, and Buddhist teaching and beliefs. The study is carried out by focusing on the overlapping areas of mental development, morality and modern perspectives of business T&D. This thesis explored how the T&D of staff in Thai organisations can be performed and also identified the strengths and opportunities that the Buddhist approach offers. The fact that the religious view is rooted in one of the world's major religions makes it an attractive model. Thus, a change in the underlying view of the person not only justifies a greater role for staff members in the organisation, but also makes the community succeed and, indeed, may ultimately help to develop more socially responsible behaviour in human beings. At a minimum, this thesis hopes that what has been suggested might change some views in the areas stated in order to overcome a crisis for the welfare of nations.

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APPENDIX A

EXAMPLE OF INTERVIEW TRANSCRIPTION

Interviewer: Right Reverend to Your lordship and thanks indeed for agreeing to be interviewed and giving permission for the interview to be tape recorded. The interview is a part of the research project that I am doing on my DBA degree at Newcastle, UK. The topic is the training and development using Buddhism in our Thai organisations. May I start by asking you about your background and, in particular, education, occupation, religion and experience of training in Buddhism

Surname & Family Name

Interviewer: What is your religion name and surname?

Respondent: I am XXX and family name XXX.

Gender

Interviewer: How can we refer to your gender?

Respondent: We can call it Buddhism monk.

Age

Interviewer: Sorry. How old are you this year?

Respondent: This year I am 35 years old.

Respondent's Education

Interviewer: What is the level of your highest academic qualification?

Respondent: Ah! I got a Ph.D. degree in Sociology from XXX

Interviewer: In which city?

Respondent: XXX city or at the present day called XXX.

Interviewer: How do you spell it?

Respondent: XXX

Interviewer: In which state?

Respondent: XXX or XXX state.

Interviewer: In which language?

Respondent: We learn in English, my thesis was also written in English.

Occupation

- Interviewer: Currently what are you in charge of?
- Respondent: I am a monk. I am an intellectual monk who works for XXX
- Interviewer: How many branches are there for this institute?
- Respondent: There are two; another is XXX Institute, XXX monastic, XXX. Ah, I am also the lecturer for the XXX moral camp of XXX monastic?

Experience of training

- Interviewer: How long have you worked Buddhist training?
- Respondent: I have worked for this camp about 10 years already.
- Interviewer: I see, is it 10 years exactly?
- Respondent: 10 years, oh no, let me see, ah the 11th year this year.
- Interviewer: How often do you instruct or train?
- Respondent: I do it every Friday, Saturday and Sunday or sometimes everyday for the normal camp. We have 3 levels of education in this camp. The first one is one day and one night at the temple, the second one is two days and two nights and the last one has no need to stay overnight here, just come to the temple for Dharma listening. Majoring is two days and two nights at camp. It depends on the requirements of each organisation, I should say.

Religion

- Interviewer: When we talk about being strict on Buddhism, how strong is your religious practice?
- Respondent: Oh... being a Buddhism monk, it should be very strict.
- Interviewer: Ok. I will tick it at very strong.
- Respondent: That's right, it should be 100 %.
- Interviewer: And how about the Buddhism service, like worship and meditation, how often do you do it?
- Respondent: Well, about the ceremonial amount. Being a monk in Buddhism, it should be everyday. Since a monk is a religion person, we should devote ourselves to these activities like Sīla (precepts), Samādhi

(concentration) and Paññā (insight). Therefore, living as a monk, the activities that you have to do after you wake up are morning recitation, performing morning service and also Samādhi and Metta Sīla development. Then go for alms food. During the day, monks have to do the activity or thing that ought to be done called Sangha duty or the Order duty. In the evening, they also have to perform evening service and evening recitation.

Interviewer: Oh! You also train in the evening time, right?

Respondent: Yeah, it is a must; in the evening it is Samādhi teaching, this has to be done on a daily basis.

Interviewer: Your lordship, from now on I will ask questions about training and development in Buddhism, which you instruct people on.

Respondent: Go on.

Interviewer: First of all, what is the objective of training and development by using Buddhism?

Respondent: Actually, we can say that Buddhism is a way of life. So who wants to have a good life, without dilemma and suffering, should learn, practice and develop following the Buddhist way of life. Since the Buddhist principle is the pathway of being, accordingly it is so important and necessary for Thai people in case they get dilemmas in their lives. This Khuna Dharma camp will teach how to bring Dharma into their lives and practice it until Dharma is useful to them. The Buddhist training time is the time to learn Dharma and the facts of human being's lives. This kind of training also teaches the trainee to know themselves in what are they doing at the moment, why they have a lot of problems in their lives and how to solve them. They will be taught about principles of life, ways to improve them and release them from suffering by using their own potential and Makk Pad (eight ways to reduce the difficulty). This kind of improvement makes them believe that they have the potential to develop their lives

Interviewer: Normally, what topic do you train?

Respondent: Um.... I should say that the topic of training and development in Buddhism depends on the behaviour or conduct and intention of the learner or the group of the trainee. According to the level of Dharma there are 2 levels - those are Lokiya Dharma (mundane or ordinary level of teaching) and Lokuttara Dharma (Supra mundane) level, we as trainers also consider the behaviour of the trainees and what topics they would like to learn and want to gain knowledge of which side of the fact of their lives. That is why it is Dharma which this camp instructs, and is not fixed. I always apply Dharma altogether and sort it out in the way which is most useful to the learner. The approach that I use is that I consider the manners and intent of the subject matter of Buddhist Dharma that they are concerned with and what the crisis they face digs up at the moment. The motivation to do this is based on the beliefs that people have the potential to develop themselves.

Interviewer: Do you require the learner to learn new skills or competencies?

Respondent: Generally, when we talk about the Dharma performance, there are 3 levels of Buddhist development. First of all is the behaviour adaptation on bodily action, which we called “Sīla” (**precepts, morality**). This is to train them to have better behaviour in their bodily action and speech. To talk in the present language, we can say that this is the way to generate discipline in conduct control. The following is Samādhi (**concentration**). This is the way of practicing right mindfulness or attentiveness and the right concentration. It teaches people to control themselves to not do bad behaviour by being in command of their mind. This is in accordance with the Buddhist principle that said, “Mind is the boss, body is the subordinate”. Everything can be a success because of the mind. In a contradictory way, when our wit said we are suffering, we are also ill with that suffering. The way we run through our mind at the present time is called “Samādhi practice” or “Right concentration practice”, which puts into practice our mindfulness, attentiveness and memory. The way we develop this

memory is to increase powerful and influential wisdom or insight. Then, after everything else, is Paññā (**wisdom, knowledge, insight**), which is the way to guide people to solve their problems in the right way and at the right time. It can be said that after people develop their attentiveness, their insight also builds up. Then they will be able to analyse things in the right way. This is the learning process of wisdom in Buddhism. In Buddhist teaching, there are 3 levels of wisdom or Paññā. The first one is Suttamaya Paññā; it comes from information collecting. The next one is Cintamaya Paññā, which is the wisdom which comes from the right analysis process until one finds what the problem in our life was and how to solve it. The final one is Bhāvanā Paññā, which is the intelligence that arises after we do insight meditation. This is the wisdom with which we discern the truth of our lives and become bored with defilements or evil passions. In this step, the spiritual insight will take place and make us feel that all conditioned things are impermanent, suffering and non-self.

Interviewer: Next, what are the purposes of each topic you train?

Respondent: Ah, well. There are five real objectives of Dharma lectures when all's said and done. The first idea is to let the listener pay attention to the topic. Sometimes, they never hear, right? After they pin their ears back, it is possible that it will be helpful, important and essential to them. Every so often, we help people to comprehend and realise a topic, which they are still not aware of. The second scheme is to allow those who have listened to Dharma before but are still ambiguous in their understanding, give them some more examples. This also can help them to sort out their own difficulties. In this aim, I want to lift up the level of the awareness of the learner as well. The third purpose of Dharma talk is to help persons release their unhappiness in the vein of stress, anxiety and tension. It can be said that the individuals who gain clarity by Dharma will be pleased, satisfied and delighted. The most significant tip for this purpose is to talk until the persons have no more distress. The fourth design of Buddhist teaching is to release the

suspicious and confusion of the learner. Particularly a monk in Buddhism is expected to be a morally good friend who can assist and support the suffering persons and bring them hope. The final consideration of the Dharma lesson is to change people from the wrong to the right view. In this process, the students have to use their intelligence to consider and scrutinize the Dharma teaching as to how it is valuable and of use for their lives. We would like them to get the ideal information about Dharma until they can adapt it into their daily life. This point is the highest point of Buddhist teaching. And these are all 5 objectives of Dharma training and development in my view.

Interviewer: Why are you interested in that?

Respondent: I have to say that the reasons that I am interested on those training and development topics are the goals of each skill, which I mentioned in my number 3 answers about *Sīla*, *Samādhi* and *Paññā* skill.

Interviewer: What methods do you use to train and do you think the technique that you use is set out well or not?

Respondent: Well, generally my Dharma coaching is up and running on the behaviour and characteristics of my students. I am keen on talking about real world situation crises and then giving an example of how using the Dharma can sort it out. I try to encourage my learners to consider their own actual problem and the way to solve it. Then I will encourage them to look forward with hope and make them have more confidence and trust in me that I am their morally good friend. I will use just a little time to make them feel relaxed and settle down. Furthermore, they will tell us about their problems since they believe that the Sangha is credible and really wants to help them by listening to them. The monks have to pay attention to their story by using attentiveness and mindfulness. Thai people often believe in two theories, those are the belief in deities and their fates, and the belief in Science like technology or sometimes identified as consumerism. For a case in point of consumerism, people will be fascinated with objects all the time, thus they may not make out that what is the factual source of their trouble.

APPENDIX B

THEMES OF DATA ANALYSIS FROM THE INTERVIEWS WITH 5 TRAINERS AND 40 TRAINEES

Theme	Who said	What
<p>Ideas for Organisational Development</p> <p>How Buddhism is Suitable for Application in Thai Organisations</p>	<p>The 2nd and 7th participants claimed that</p> <p>Another comment which confirms this comes from the 5th participant's statement</p>	<p>“There are still a lot of people not interested who look down on people who practice this. Sometimes I feel reluctant to let somebody know that I am interested in this kind of course or have been to attend the Buddhist course.”</p> <p>“There are still a lot of people who do not understand or are not interested in this, because in the past 10 years we have only seen pictures of old people and those with mental problems going to temples.”</p> <p>“Sometimes there are no regulations which hold people's interest. At the same time, we cannot screen people who attend the course. So Buddhist training and development seems to attract various kinds of people, for example some join the course as they want to avoid work. They can say that they use their working day to attend a Buddhist course.</p> <p>“I found it reasonably difficult to bring the Buddhist knowledge back to apply in my institute when some staff was not interested in it. The simple reason for that is they did not comprehend ethics and morals as being important.”</p>

	<p>Similarly, the 8th participant pointed out that</p> <p>Equally, the 17th participant suggested that</p> <p>Three participants gave their opinion on this matter</p> <p>There are two judgments from the participants on this. These are:</p>	<p>“I sense that some colleagues do not understand and don’t accept this kind of Training and Development.”</p> <p>“I want my family and friends to understand and support me in attending and practicing Buddhism in life. I cannot achieve this goal if they are not of the same mind and hold me up.”</p> <p>“The leader is sometimes unconcerned by sin.”</p> <p>“Some leaders are not interested in this kind of training and development.”</p> <p>“Lots of leaders have no idea or knowledge about Dharma outreach.”</p> <p>“Sometimes the organizations do not have suitable environments for this kind of training and development.”</p> <p>“In business organizations, timing is very important and we also have a lot of stress from work. Many things have to be finished on time.”</p>
	<p>Also the 8th participant pointed out that</p> <p>When the 23rd participant agreed with the above, he did not view it as such a barrier</p> <p>The 39th participant mentioned that</p> <p>Five participants who discussed this</p>	<p>“I sense that some colleagues do not understand and don’t accept this kind of training and development”</p> <p>“I don’t mind if anybody comments or gossips that I am crazy, uncivilised, outmoded or foolish that I attend this kind of development. I vow that throughout this life or any rebirth again in life, I am secure in Buddhism and more mindful than just this existence.”</p> <p>“Buddhism as taught by some institutes is too strict. I don’t know if I can be successful when pursuing it or not?”</p> <p>“I evaluate that Buddhism is the central and vital part for every organization especially concerned with social benefit and advantage.”</p> <p>“...Buddhism is a necessary fundamental in any organization and can bring about benefit to all departments and also help achieve the organization goal.”</p>

			<p>“...I imagines and supposes every organisation in this world would benefit from using Buddhism not just Thai organization because I consider that it brings peace to the world.”</p> <p>“I accept it as true that Buddhism is a good religion, however whether the training and development is effective or not is dependant on the trainer. At least, I do believe that Dharma outreach can be applied and appropriate in the workplace.”</p> <p>“Since at present it is a competitive world, everyone needs to share the piece of cake. So, if we relate Buddhism in this situation, it will make people more concerned with mindfulness and attentiveness.”</p> <p>“Buddhist teaching instructs that if you do a good thing; you will get the right object and won't get it if you do not.”</p> <p>“Dharma in this world is the 8 worldly vicissitudes gain and loss, fame and its loss fame, misery and happiness, praise and blame, and these make people understand more about working life.”</p>
		<p>Many participants support this idea, such as the 2nd, 7th and 8th participants who comment that</p>	<p>“I suppose that Buddhism is suitable for Thailand as it is the national religion and Thai people are soft and easy to accept and learn things.”</p> <p>“Albert Einstein mentioned that Buddhism is science and truth telling, so it is really suitable for business.”</p> <p>“From ancient times, Buddhism has lived long in Thailand and all Thai traditional lifestyles relate to Buddhism from birth until death. Even working styles also want to support and sustain the unanimity or harmony of team work.”</p>

			<p>“Buddhism is suitable for Thai organizations because the majority of Thais always care for each other and this is in the same direction as Buddhist teaching.”</p> <p>“The Buddhist meditation practice will be effective in cases where we do not force members of organizations to attend training and development.”</p> <p>“We have to adjust and modify somebody’s mind before starting the course.”</p> <p>“However although Buddhism is the Thai people’s main religious conviction, it still needs a lot of support. On a number of occasions, it may be of benefit to have a department to look after this.”</p> <p>“I know that committed Buddhist meditation and mindfulness is excellent but I am too tired to practice when I am home from work.”</p> <p>“I recognize my individual bad habits, like sometimes I have a workaholic inclination, and have no time for consideration of other things.”</p> <p>“Sometimes I do not really intend to carry it out”</p> <p>“Sometimes I feel impatient when doing or performing something for so long, like sitting and doing meditation.”</p>
	How People Develop Under Buddhist Guidance	<p>The 9th participant criticized that</p> <p>Similarly the 2nd participant answered that</p> <p>Parenthetically the 10th participant finds fault in themselves as the cause of their lack of action</p> <p>Similarly the 23rd participant accepted that</p>	
Training and development using Buddhism			
	For Their society	<p>The 19th participant proposes that</p> <p>A further example is from 21st participant, who demonstrates</p>	<p>“I want to contribute to my society and to maintain Buddhist teaching, so I am starting to attend the Buddhist Dharma and practice course”</p> <p>“I consider that if we promise on each of the five perceptions, we become the quality people of society, and therefore I attend this course.”</p>

	For Their Organisations	that 9 th Participant The 5 th , 28 th and 30 th participants were happy to present that The 19 th participant added that The 2 nd participant wants to reduce her sleeping problem, before joining the course The 40 th participant accept that The 20 th participant considered that The 37 th participant mentioned that	“My organisation targeted me to improve ethic teaching for students and wished for children to grow up being good people.” “You know, after everyone in our department had been to attend Buddhist classes, when got back they were more responsive in their job. My colleagues also would love to attend other courses of Buddhist Training and Development.” “I aim to learn the right Buddhist teaching and then apply it in my organisation, I love to see my institute progress. After the course, I can encourage my self and colleagues to meditate more and concentrate on the job; this is an advantage for our organisations.” “ I am joining the course because I got the sleeping problem, and want this thing to sort out by practising meditation “I am approaching Dharma as I am suffering from something and need to go to the temple.” “Buddhism can guide me to forgive other people for their mistakes or faults.” “I got an opportunity been to an 8 days and 7 nights Buddhist development course of a province. This practice brings me mindfulness (Sati) for work, we practising about the observing of ourselves through what we are doing at that moment. This kind of practice seems to me like battery recharge after I am exhausted from work. After the course I can feel that it is very fresh.”
	Comparison with western training and	5 th trainer	I assume that the western training style is along the lines of control and quite authoritarian. The style of training was indicated in the goals and objectives of the organisation more than the individual. In a contrary way,

	development		Buddhist training points to the feelings of the individual, then develops the goals of success for the group and business. Buddhist schooling concentrates on the improvement of the mind and wits and believed that people will develop their conduct and speech after that.
Transformation of Organisational Development Resulting from Buddhism Teaching T&D			
Input Step	Programmed Goals, Aims, Intensions	1 st trainer	“Since the Buddhist principle is the pathway of being, when people have dilemmas in their lives, this training camp will teach how to bring Dharma into their lives and how to practice it until it is useful for them. Buddhist training time is time to learn Dharma and the facts of human life. This kind of training also teaches the trainee to know themselves in what are they doing at the moment, and why they have a lot of problems in their lives and how to solve these. They will be taught the principles of life, ways to improve them and how to release them from suffering using their own potential. It also teaches Eightfold Path. This kind of improvement makes them believe that they have the potential to develop their lives.”
		2 nd trainer	“Well. ...First of all I want to make trainees know themselves and make them calm down and be happier. Moreover, I am looking forward to help them to make those around them happier as well.”
		3 rd trainer	“From my point of view, training and development using Buddhism can make people who work in an organisation more co-operative and better at working together. It teaches them to know about duty and responsibility.”
		The 1 st participant pronounced that	“Meditation is the way to develop the mind.”
		The 2 nd participant suggested that	“I want to develop and prepare the mind in advance to learn Buddhism; meditation is possibly the answer to that.”

		<p>The 11th participant stated that</p> <p>The 4th and 8th participants declared that</p> <p>The 7th participant suggested that</p> <p>The 8th and 9th participants accepted that</p> <p>Meanwhile the 12th participant stated that</p> <p>Surprisingly, the 13th participant stated that</p> <p>Whereas the 18th participant declared his anticipation that</p> <p>The 19th interviewee identified that</p> <p>1stTrainer</p>	<p>“I want to stop myself from having an incoherent mind.”</p> <p>“I need to control my body and mind by practising meditation.”</p> <p>“I was expecting nirvana as the goal of life and I learned that meditation and concentration are principles for achieving nirvana in the Buddhist teaching. Therefore, I will practise it.”</p> <p>“I join the Buddhist course as I noticed a lot people accept that to practice meditation makes them more calm and able see the actual in their lives.”</p> <p>“I love to learn about the traditional culture of Buddhism.”</p> <p>“I am a very rude person; hopefully I will be less cruel and less rude after the training.”</p> <p>“I would like Buddhist training and development to guide me in my concern that society is more important than me.”</p> <p>“I am interested in Buddhism because of the perception that to meditate is the path to the fruits of Nirvana in our lives.”</p>
	<p>Objectives of Buddhist T&D</p>		<p>“Ah, well. There are five real objectives of the Dharma lecture when all is said and done. The first idea is to let the listener pay attention to the topics they have never been previously concerned with. Sometimes, they never even heard about it, right. After they pin their ears back, it possibly will be helpful, important and essential to them. Every so often, we help people to comprehend and realize topics, which they still may not be aware of. The second scheme is to allow those who have listened to Dharma before but are still undecided and give concrete examples on the subject. This also can help them to identify their own issues and the ways to sort out it. In this aim, I want to lift the level of the awareness in the learner as well. The third purpose of the Dharma talk is to make people release their unhappiness in the vein of stress, anxiety and tension. It can say that</p>

		<p>individuals who are made lucid by Dharma will be pleased, satisfied and delighted through raised spirits. The most significant tip for this purpose is to talk until the persons are free of distress. The fourth design of Buddhist teaching is to release the suspicions and uncertainty which confuse the novice. The Buddhist monk is expected to be a morally good friend who can assist and support the suffering persons and bring them hope. The last consideration of the Dharma is to change people from the wrong view to the right view. In this process, the students have to use their intelligence to consider and scrutinize Dharma teaching and its value and use in their lives. We would like them to get the ideal information from Dharma until they can adapt it into their daily life. This point is the most important point for Buddhist teaching. And these are all 5 objectives of Dharma training and development from my standpoint.”</p>
	5 th trainer	<p>“Well, normally the objectives of the training and development using Buddhism are designed by the organisation, such as to teach about ethics of leader for the success of the organisation.” “I would like to suggest that Dharma and Buddhist beliefs contain reason, and the lay man should not trust them just because they are told to or that they are principles held for a long time.”</p>
Topic of Buddhist T& D	1 st trainer	<p>“The topic of training and development in Buddhism depends on the behaviour or conduct and intention of the learner or the group of trainees. According to Dharma there are two levels, Lokiya (mundane) Dharma and Lokuttara (Supramundane) Dharma, so the topic of training will not be specific. In Lokiya Dharma level, the trainers also consider the behaviour of the trainees and the topic they would like to learn to gain knowledge that impact on the facts of their lives. That is why the Dharma which this camp instructs is not fixed and is able to diversify. The most desirable aspect of this is that it holds the belief that people hold the potential to develop themselves.”</p>
	2 nd trainer	<p>“In my training class, the main topics are Mahā Satipatṭhāna, body sensation as mind, and Dharma teaching. I think these are the basic of Buddhist study.”</p>
	3 rd trainer	<p>“From my point of view, the Buddhist training and development course</p>

			<p>should not overlook Tri sikkha or the three disciplines which are : Sīla, or precepts and morality directing behaviour, Samādhi, or concentration controlling the mind, and Paññā, or wisdom, knowledge and insight which have power over speech. Moreover is Dharma for working people.”</p>
		<p>4th trainer</p>	<p>“Generally, when we talk about Dharma performance, there are 3 levels of Buddhist development. First is the behaviour adaptation on bodily action, which we call “Sīla” (precepts, morality). This trains them to have better behaviour in their body, action and speech. To talk in the present language, we can say that this is the way to generate discipline and conduct control. The next is Samādhi (concentration). This is the way of practicing the correct mindfulness or attentiveness and the right concentration. This practice impacts on the mind of individuals. It teaches people to control themselves in not doing bad behaviour by being in command of their mind. This reinforces Buddhist principals that said, “Mind is the boss, body is the subordinate”. Everything can be successful through the use of the mind. Also the other way, when our wit is suffering we are also ill with that suffering. The way we run through our mind at the present time is called “Samādhi practice” or “Right concentration practice”, which put into practice about our mindfulness, attentiveness and memory. The way we develop this memory is to increase the powerful and influential wisdom or insight. After everything else is Paññā (wisdom, knowledge, insight), which is the way to guide people to solve their problems in the right way and at the right time. It could say that after people develop attentiveness, their insight also builds up. Thus they will be able to analyse things in the right way. This is the learning process of wisdom in Buddhism. In Buddhist teaching, there are three levels of wisdom or Paññā. The first one is Suttamaya Paññā; coming from the information collecting. The next one is Cintamaya Paññā, which is the wisdom which comes from the right analysis process until we have found the problems in our lives are and how to solve them. The final one is Bhāvanā Paññā, which is the intelligence that results from insight meditation. This is the wisdom that illustrates the truth of our lives and feels bored on the defilement or evil passion and tries to evaluate</p>

			<p>ourselves. In this step, the spiritual insight will take place and make us feel that all conditioned things are impermanent; suffering and non-self.”</p> <p>“I am quite concerned about how Buddhism can help Thai society and my role as a Buddhist trainer can raise that topic in Buddhist study. I think now the topic of Buddhist economics, ethics for working people and Sati – mindfulness - are very significant to our country’s situation. Well...there are 84,000 Phra Dharma Khant (Buddhist teaching or Buddha doctrine), so it is not difficult to raise some for Thai people practising to support our motherland.”</p>
	5 th trainer		<p>“I always apply Dharma altogether and sort it out the way which is most useful to the learner.”</p> <p>“The approach that I use is that I consider the manners and intent of the students in relation to the subject matter of Buddhist Dharma that they were concerned with and the crises that they face at the moment.”</p>
	1 st Trainer	Form of Buddhist T&D	
	1 st trainer	Programme Scope and Method	<p>“Well, generally my Dharma coaching is based on the behaviour and characteristics of my students. I look to talk about real world crises and then give examples of how to use Dharma to sort out these troubles. I try to induce my learners to consider their own actual problems and the ways to solve them. Then I ask them to look forward with hope and make them more confident and trusting me that I am their morally good friend who will be on their side in working through these. I will use just a little time to make them feel relaxed and settle down. Furthermore, they will tell us about their problems since they believe that the Sangha or monk is credible and really wants to help them by maintaining confidence and being a good listener. The monks have to pay attention to their story by using attentiveness and consciousness whilst continuing Buddha teaching.”</p>
Processes of Buddhist T&D	3 rd & 4 th trainer		<p>“I raise the quandary and crisis in the life of people at that moment, and then divide them into groups. Subsequently by allowing them to work in group they are better able to solve that problem and present the solution in front of the class. In the training, our moral camp invites specialists on each topic to be the trainers.”</p>

	Programme evaluation	1 st trainer 5 th trainer	<p>“I evaluate the trainees during and after the training. During the course, I evaluate their behaviour and the attention they paid whilst on the course.”</p> <p>“I did this during and after the course. For the duration of the lessons I observe their changing actions. For the evaluation after the closing stages, I send an evaluation form to the organisation and ask them to weigh up the training. I discover that 80% of the trainees who passed this kind of Buddhist training and development give the impression that they were satisfied with the classes and want to join it again. Moreover, each organisation tries to contact me again and asks for further training for their team.”</p> <p>“After I provided training and development to the juveniles on each course, about 1-2 weeks later, I often received comments from their parents saying that their children have improved a lot in their behaviour. And also, for the organisations which sent their staff to the Buddhism course, they gave me statements that their team devotes more time to their work. They seem to be better understood in their jobs, roles and responsibilities. I believe that Buddhism training helps them to improve that conduct.”</p> <p>“I use pre-tests and post-tests to evaluate the outcome of the teaching. For instance, I ask them if they know about Buddhist training or not and how much they know - like do they use any Buddhist practice in their life before attending this course and do they think that this kind of course will be useful for their job.”</p>
Output	Ethics in Business	Many of my interviewees present that after they come back from the Buddhist Training and development courses, they found themselves to be more competent and productive in their work whilst also using more teamwork. The second	<p>“I found myself that I can associate with others in my workplace and socially while sympathizing with others”</p>

		<p>participant said that Similarly, the 8th participant stated that</p> <p>Also the 32nd participant said</p> <p>The is followed by the 34th participant who stated that</p> <p>This is confirmed by the following from the 36th participant who believes that success in his life is a result of his application of Buddhism in his business.</p> <p>The 37th participant also gave another answer about the essential principle of the boss and how they balance morals, ethics and competition in business</p>	<p>“As I am a government officer, I have confidence that it is unproblematic to develop government employee effectiveness of work via the Buddhist path.”</p> <p>“Honesty is the most important point which I am concerned with because nobody but us can perceive that.”</p> <p>“We can relate Buddhist Teaching to our business, for example by considering moral ethics. As my dad said, ethics are what hold up the quality and good experience of business. This is the real way to maintain our enterprise. To run the business it is not the case to just benefit the stakeholder and then run away. So, to direct the company it should be based on right, honest, ethical and moral concerns which benefit our shareholders, customers and suppliers.”</p> <p>“Well, in my view, even high achievement cannot make you happy if you don’t have Dharma in your mind. When I work, I look forward to the profession’s quality. It can be said that Dharma is a part of my thinking system and lifestyle at present. I do believe that my achievements at the present day arrive from my performance which follows the Buddhist teaching pathway exactly.”</p> <p>“Ah! Ethics, absolutely. Ethics and morals are most important in doing business; if not, one day a bad thing will come back and destroy the organisation for sure. And being a boss you should be very fair - the reasonable performance appraisal is also very essential here. I think that working is like a kind of Buddhist practice and my business is a way of giving the happiness to other people. I never think that other companies in the same industry are my competitors, but are my stakeholders and we could join the businesses together.”</p> <p>“I make a contribution for fixing dwelling-places for monks retreats; monasteries; abodes, temples; repositories of Buddha images, Buddha-</p>
	<p>Development of Social</p>	<p>As the 19th participant illustrated how donations could</p>	

Responsibility	contribute to this	<p>image halls, and shrine-halls. I also contribute money for the construction of kitchens in temples and monastic areas.”</p> <p>“I love to publish and reprint Dharma books; I do believe that this is a good way to sustain the religion. Alongside that, offering money to pay for water supplies and electricity bills in Buddhist monasteries is also what I do.”</p> <p>“My objectives for donation making are to help poor people be free from suffering and carry out more good actions myself in order to be virtuous and happy. Moreover, this will make me a loving, giving person. The best way to make a contribution is starting from the intention of really wanting to give. Then, during offering time, also paying attention and after the finish it brings back good feelings to recall it.”</p>
Corporate Social Performance	<p>Similarly, the 20th participant said that</p> <p>The 22nd participant voiced her intentions on the subject of donations</p> <p>The following are the participant statements proposing how they are going to apply Buddhist teaching and development in their future lives. The 30th participant said</p>	<p>“For me, I imagine that we cannot take wealth with us when we die. But the opposite is that merit can go anywhere with us. I assume that this value can protect me from the dangerous.”</p>
Social Responsibility	<p>Another notable example is from the 22nd participant who illustrated how the course she attended benefited her society</p>	<p>“The Buddhist training and development course which I attended has the style of teaching how to omit bad and misbehaviour, and then perform the right things by following Buddhist teaching. Starting from being afraid of sin, this is followed by practices like walking up and down in Buddhist style and seated meditation (Samādhi), while also chanting mental culture meditation (Chareon Bhāvanā or Bhāvanā development). All of this aims to bring about happiness in us.”</p>
Moral Development Moral Conduct and Performance of Duties	5 th trainer	<p>“It seems to be that the behaviour and reaction to their relatives and co-workers, which are the result of the training, has been good. They pay attention and care about the feelings of others more than before they attended the class. For example, when their parents want to go anywhere,</p>

		they will take them.”
	Also, the 2 nd and 24 th participants stated that	“I am concerned with moral conduct and the performance of duties since these settle the means of reaching a goal and line of conduct.”
	The 2 nd participant also suggested addressed that	“Buddhist Teaching e.g. Noble Truths and Five Precepts make me understand the proper life in the meantime. Hopefully, the Four Foundations of Success or Four accomplishments will lead me to the successes in life and be more careful in spending time and working.”
	The 20 th participant also displayed the knowledge that applying this skill will also inform others and is therefore a good way to sustain Buddha’s teaching	“To apply the knowledge of moral conduct and the performance of duties from Buddhist T & D in Ethic teaching in class is my responsibility after the development. This is called ethics training for students in school.”
Moral Conduct Individual Behaviour	5 th trainer	“I would like to see them change the conception and perception of the right approach and come out with better performance in all three areas - acting, speaking and thinking. I think the mechanism or process is dependent on the goal of the training and development. Each organisation will have a different purpose for their Buddhist training. It depends on the concept and theory of that group which way they would like to go and want there to be when they get there. For example, the secondary school students should learn about meditation and practice it for their learning The views of the trainers in Thailand on the perspective of Western style training compared with the Buddhist style is as follows: the trainers assume that the training is along the lines of control and quite authoritarian, focussing more on the goals and objectives of the organisations than of the individual. They felt that on contrary, Buddhist training points to the feelings of the individual, then develops goals of the group and business after that. The Buddhist school concentrates on the improvement of the mind.
	Furthermore, the 5 th participant gave an idea about being a good layman in that	“Have to associate with good people and not the devil. If you are in the environment of nice people then you will think in the nice way the same as them”

		<p>you That 18th participant verified that</p> <p>The 19th participant perceived that</p> <p>The 19th and 21st participants said that</p> <p>24th participant</p> <p>The 9th participant suggested that</p> <p>The 22nd participant asserted her excellent intention on donation that</p> <p>The 1st, 2nd and 19th participants acknowledged that</p> <p>The 9th participant articulated that</p>	<p>“To avoid myself from wholesome action (kusalakamma) or unskillful, unwholesome action is a way to make you become good laypeople.”</p> <p>“I do trust that Buddhism will improve the trustworthiness of a member of an organisation because during the course the trainers focus on this and make us more concerned with Karma”</p> <p>“Much Buddhist guidance focuses on improving the moral conduct and performance of duties in the organisation’s members.”</p> <p>“I make my mind up by undertaking the five/eight Precepts, and I absolutely believe that this helps me to be an ethical person”</p> <p>“Another indication is that I can stop drinking any alcohol and killing mosquitoes since then.”</p> <p>“I want to bring knowledge to teach students because I am a teacher, I love to see my students grow up and stay in society with Buddhist ethics and morals.”</p> <p>“My objectives for donation making are to help poor people be free from suffering and carry out more good actions myself in order to be virtuous and happy. Moreover, this will make me a loving, giving person. The best way to make a contribution is starting from the intention of really wanting to give. Then, during offering time, also paying attention and after the finish it brings back good feelings to recall it.”</p> <p>“I intend to exercise Buddhist meditation in facilitating my mind improvement. I learned that this is a good quality and creates superior mental development. From the meditation training and development course I was trained to a high level which also purifies and cleanses the mind.”</p> <p>“Buddhist meditation can help me to develop mindfulness and know myself all the time, for example we can tell ourselves what we are doing at every second”</p>
<p>Ethical Competency</p>			
<p>Mind Development</p>			

		<p>More than half of the interviewees gained their knowledge through practice of mind development or mindfulness. This included attentiveness courses like insight meditation, concentration, mental discipline and breathing meditation and is relevant in their daily lives by pointing out the issues of the previous paragraph and also linking to their work life, which is useful for their organisations. The 3rd and 7th participants confirmed that</p>	<p>“I consider mindfulness in daily life and in every action. I know myself in the gestures I do in every minute. I am mindful all the time, even when I work”</p> <p>“The meditation course makes me more subtle and more considerate in every situation. In the meantime, after the course, my colleagues and I myself found that my mind is more calm and peaceful. It can be said that Buddhist teaching makes me more sedate and tranquil.”</p>
	<p>The 22nd participant was more strict on Buddhist teaching, like the five precepts and Brahmavihāra 4, stating that</p> <p>Meanwhile, the 24th participant illustrated that she gained skill from the Buddhist development courses and mentioned that</p>	<p>“After the course, I bring all knowledge into practice, for example, I am always strict on the five precepts including merit-making; performing meritorious action and donation or kind of giving charity.....In addition, I understand and practice Brahmavihāra 4 which makes me more calm and mindful.”</p> <p>“Ah... A lot, I feel a lot better. More calm, more peaceful because seeing the truth that nothing in this world is permanently existing I can accept the reality that once we are born, then we have to die one day. I learned many things that Buddha taught in last 2548 years. I perceived that what he understood is true. Buddhist philosophy is not truly difficult to learn and practice as we have attended the course. Without the training or any education, when you just read some books or listen to some tapes you may find that is too complicated. Right, it needs some basic knowledge as well.</p>	

		<p>Alright, if you ask me what I bring into practice in my daily life, I will say “mindfulness or Sati”, this makes me more mindful in doing anything.</p> <p>“Well, I attended a kind of enlighten meditation. The first couple of days, I did not really understand what people were doing there. After a while I caught up and understood that they were teaching how to cultivate concentration of mind (Samādhi) by using walking and sitting meditation, and how to follow the mind to be more mindful (have Sati). The development will guide us to watch our own self, observe what we are doing and monitor what we are thinking whilst also examining our self control. For example when we are angry, we should tell ourselves that at that present time we are angry, was and will remain so until it is released and disappears. The trainer also mentioned how to breathe and exercise when we are stressed. In the same course they also taught Dharma philosophy which the Buddhist idea is coaching us to focus on nature and being as the middle way. It is not strict on anything.”</p>
	<p>Similarly the 25th participant illustrated that she gained many competencies</p>	
Job Characteristics		
Anger Management	<p>For example, the 2nd participant stated that</p>	<p>“I sense that myself is more considerate of others feelings and understands why people do things like this, making me easy to forgive and forget when people do something wrong to me.”</p>
	<p>The 7th participant suggested that</p>	<p>“Being more patient is a new competency for me after the Buddhist training. I was never patient when dealing with the customer like this before and I feel that I have more love to serve the customer.”</p>
	<p>The 20th participant observed that</p>	<p>“A training which I attended guided me to be more patient and less angry and greedy; this is very useful for me and my community.”</p>
	<p>The 22nd participant stated the hope that</p>	<p>“I optimise the training and development course to help me to diminish the level of anger in my mind in relation to my colleagues and customers.”</p>
	<p>37th participant</p>	<p>“Whenever I find myself stressed, confused or angry, I come back to observe my breathing, then I can tell myself that what I am doing. This is</p>

			<p>the wisdom in the Buddhist path, when you can pull yourself away from anger and suffering. You know, it is logical that the causes of stress are from our thought. When we do not achieve the goal we have set then we will feel pressure and become nervous. So it is better to consider how to solve the dilemma instead of just worrying about it. Believe me or not, when we avoid suffering it is easier to get to the bottom of the difficulty because we can sort out what the truth and real origin of that crisis is. Someone too worried about the past and future does not consider the present. Actually if we are really concerned with the current time we will find that there is nothing there.”</p>
Conflict Management	For instance, the 28 th participant retained information as follows		<p>“I keep in mind that Buddhist courses teach me and members of my organisation to lessen our level of concern with gaining advantage. I trust that this is a way to reduce the conflict in the organisation.”</p>
Stress Management	32 nd participant		<p>“And I think, according to Buddhist teaching, one philosophy that can make us be satisfied in any situation is the Dharma that teaches us to find fulfilment in anything we own and we have. Don’t compare with others.”</p>
Leadership	The 31 st participant declared that		<p>“According to myself, when any of my subordinates have made any mistakes, I brought in Buddhist leadership teaching to solve problems. I will be patient, kindly and reasonably listen to the stories. I always consider their intentions and give them the opportunity to correct it. I constantly tell myself to beware not harming other human beings. To live in a society, I love to share what I have and what I know with the community without bias. You know, it brings me a lot of happiness since I also have good friendship and sincerity in supporting and encouraging me. I am really self-reliant in that I won’t suffer because of my good wishes which I always give to everyone, like saving money in an account and deposit it in the bank. It never disappears.”</p>
	Finally, the 37 th participant discussed the dilemmas in		<p>“I apply Buddhist teaching especially in my job, for example how to make my business develop. When we have a problem in our organisation, I</p>

		normal life in which he had employed Dharma to solve	always discuss it with my staff and tell them that it is alright, anyone can make a mistake. However, the most important point is that they choose to accept the truth that they have done the wrong thing
	Team Management	Meanwhile, the 19 th participant confirmed that	“A way to improve teamwork in my business is to perform an act of merit mutually. Well, it can convince people to be concerned with donations and going together to make merit creates a lot of joint effort in preparing things.”
		The 37 th participant reinforced the idea of teamwork within Buddhist teaching that	“The idea of Buddhist cooperation in the workplace is to administer staff with loving kindness and allow them to give their opinions.”