



กองทัพยากรบุคคล  
เลขรับ 4852  
วันที่ 23 พ.ค. 2561  
เวลา 11.21 น.

## บันทึกข้อความ

ส่วนราชการ กลุ่มทัพยากรบุคคล คณะมนุษยศาสตร์และสังคมศาสตร์ โทร. 45404, 043-202027

ที่ ศธ 0514.8/2055

วันที่ 22 พฤษภาคม 2561

เรื่อง ขออนุมัติให้บุคลากรเดินทางไปราชการ ณ ต่างประเทศ

เรียน อธิการบดี ผ่านกองทัพยากรบุคคล

กองทัพยากรบุคคล  
เลขรับ 3904  
วันที่ 23 พ.ค. 2561  
เวลา 10.29

ด้วย นายพุทธรักษ์ ปราบนอก พนักงานมหาวิทยาลัย ตำแหน่งรองศาสตราจารย์ สังกัดสายวิชา มนุษยศาสตร์และสังคมศาสตร์ มีความประสงค์เดินทางไปราชการ ณ ต่างประเทศ เพื่อเข้าร่วมการนำเสนอผลงาน วิชาการในการประชุมวิชาการนานาชาติ ณ ราชอาณาจักรเนเธอร์แลนด์ ในระหว่างวันที่ 9 - 11 กรกฎาคม 2561 ตามหนังสือที่แนบมาพร้อมนี้

ในการนี้ คณะมนุษยศาสตร์และสังคมศาสตร์จึงใคร่ขออนุมัติให้บุคคลดังกล่าวเดินทางไปราชการ ณ ราชอาณาจักรเนเธอร์แลนด์ โดยใช้งบประมาณค่าใช้จ่ายในการเดินทางจากงบประมาณเงินรายได้ คณะมนุษยศาสตร์และสังคมศาสตร์ ประจำปี 2561 โครงการสนับสนุนการนำเสนอบทความทางวิชาการ รหัส 004-18 จำนวน 15,000 บาท และอยู่ระหว่างการขอรับทุนสนับสนุนการเข้าร่วมเสนอผลงานในการประชุมวิชาการนานาชาติในต่างประเทศ ของฝ่ายวิจัยและการถ่ายทอดเทคโนโลยี มหาวิทยาลัยขอนแก่น มีกำหนด 5 วัน ในระหว่างวันที่ 8 - 12 กรกฎาคม 2561

จึงเรียนมาเพื่อโปรดพิจารณาดำเนินการต่อไป

เรียน อธิการบดี ผ่านรองอธิการบดีฝ่ายทัพยากรบุคคล

กองทัพยากรบุคคลได้ตรวจสอบแล้ว เห็นไปตามหลักเกณฑ์ที่กำหนด

จึงเรียนมาเพื่อโปรดพิจารณา หากเห็นชอบ

โปรดอนุมัติ ต่อมหาวิทยาลัยในราชบัณฑิตยสถาน

โปรดลงนามในเอกสารที่แนบนี้

(ผู้ช่วยศาสตราจารย์สุจิตา ใจนาค)

รองคณบดีฝ่ายการต่างประเทศ ปฏิบัติการแทน

คณบดีคณะมนุษยศาสตร์และสังคมศาสตร์

(นางสาวบุญสม ทาห่วยการ)

หัวหน้างานบริการทัพยากรบุคคล

ปฏิบัติการแทนผู้อำนวยการกองทัพยากรบุคคล

อนุมัติ

(ผู้ช่วยศาสตราจารย์ลิขิต อมาตยคง)

รองอธิการบดีฝ่ายทัพยากรบุคคล

(รองศาสตราจารย์นารัตน์ วราอัครปิติ เจริญ)

รองอธิการบดีฝ่ายการต่างประเทศ

รักษาการแทนอธิการบดีมหาวิทยาลัยขอนแก่น



## บันทึกข้อความ

ส่วนราชการ สำนักงานคณบดี คณะมนุษยศาสตร์และสังคมศาสตร์ โทร. 45820

ที่ ศธ 0514.8.1/1676

วันที่ 17 พฤษภาคม 2561

เรื่อง ขออนุมัติเดินทางไปราชการต่างประเทศเพื่อเข้าร่วมการประชุมวิชาการระดับนานาชาติ ณ ประเทศเนเธอร์แลนด์

เรียน คณบดีคณะมนุษยศาสตร์และสังคมศาสตร์

ด้วยข้าพเจ้า รองศาสตราจารย์ ดร.พุทธรักษ์ ปราบนอก อาจารย์สังกัดกลุ่มวิชา มนุษยศาสตร์ จะเข้าร่วมการประชุมวิชาการระดับนานาชาติ 1<sup>st</sup> ASRES Congress on Business Management, Economics, Social Sciences and Humanities (CMESH - 2018) เรื่อง Social Ethics in the concept of Buddhism in Thai society จัดโดย Asian Society for Research in Engineering Sciences (ASRES) and SPJ Centre for Multi-disciplinary Research SCMR ณ ประเทศเนเธอร์แลนด์ ระหว่างวันที่ 9-11 กรกฎาคม 2561

ดังนั้น จึงใคร่ขออนุมัติเดินทางไปราชการต่างประเทศเพื่อเข้าร่วมการประชุมวิชาการระดับนานาชาติ ณ ประเทศเนเธอร์แลนด์ ในระหว่างวันที่ 7-13 กรกฎาคม 2561 โดยใช้เงินงบประมาณจากหมวดเงิน 004-18 โครงการสนับสนุนการนำเสนอบทความทางวิชาการ จำนวน 15,000 บาท และทุนสนับสนุนจาก ฝ่ายวิจัยและการถ่ายทอดเทคโนโลยี มหาวิทยาลัยขอนแก่น พร้อมนี้ได้แนบเอกสารมาด้วยแล้ว

จึงเรียนมาเพื่อโปรดพิจารณาอนุมัติ

(รองศาสตราจารย์ ดร.พุทธรักษ์ ปราบนอก)

รองศาสตราจารย์

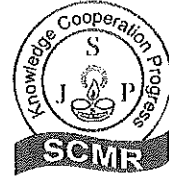
กำหนดการเดินทางไปราชการ ณ ประเทศเนเธอร์แลนด์  
ระหว่างวันที่ 7-13 กรกฎาคม 2561

วันที่	กำหนดการ
7 กรกฎาคม 2561	ออกเดินทางจากขอนแก่น- สนามบินสุวรรณภูมิ
8 กรกฎาคม 2561	ออกเดินทางจากสนามบินสุวรรณภูมิประเทศไทย-ท่าอากาศยาน อัมสเตอร์ดัมสคิปโฮล ณ ประเทศเนเธอร์แลนด์
9 -11 กรกฎาคม 2561	เข้าร่วมประชุม 1 <sup>st</sup> ASRES Congress on Business Management, Economics, Social Sciences and Humanities (CMESH - 2018)
12 กรกฎาคม 2561	เดินทางไปยังท่าอากาศยานอัมสเตอร์ดัมสคิปโฮล ณ ประเทศเนเธอร์แลนด์- สนามบินสุวรรณภูมิ เพื่อกลับสู่ประเทศไทย/เดินทางถึงประเทศไทย
13 กรกฎาคม 2561	เดินทางจากสนามบินสุวรรณภูมิ ถึงสนามบินขอนแก่น

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1<sup>st</sup> ASRES Congress on Business Management, Economics, Social Sciences and Humanities  
(CMESH- 2018), Amsterdam, Netherlands  
9 -11 July, 2018



Organizers

Asian Society for Research in Engineering Sciences (ASRES),  
SPJ Centre for Multi-disciplinary Research (SCMR)

Date: 15 May, 2018

To,

Puttharak Prabnok  
Department of Humanity,  
Faculty of Humanity and Social Science,  
Khon Kaen University, Thailand

Dear author,

Congratulations. Your abstract entitled 'Social Ethics in the concept of Buddhism in Thai society' is recommended by reviewers for oral presentation in CMESH – 2018. You are invited to present your paper in the conference, which will take place on 9 -11 July, 2018 at Hotel Mercure Amsterdam City, Joan Muyskenweg 10, 1096 CJ Amsterdam, Netherlands. Your presentation is scheduled on 9<sup>th</sup> July. The conference schedule will be uploaded on the conference website before the conference dates. This acceptance and invitation is subjected to the registration with the conference.

You are requested to refer registration page of website of the conference for making your registration to the conference. You are encouraged to take advantage of standard registration fee by registering before the standard registration deadline. Please note one author per registration is allowed to attend the conference. Co-authors can also register for the conference by paying registration fee as given on the registration page of our website [www.asres.org.in/cmESH/index.html](http://www.asres.org.in/cmESH/index.html).

Please quote your paper no. ABM11 and corresponding author's name in your future correspondence with us.

Regards,

Dr. Vipin Tripathi,  
Co-Chair, CMESH – 2018  
Through: Michael Cornelisse  
Mercure Hotel Amsterdam City

สำเนาถูกต้อง  
D.P.P.  
(นางฉวีชา ชำนิกุล)  
บุคลากร

## **Social Ethics in the concept of Buddhism in Thai society**

Puttharak Prabnok  
Department of Humanity, Faculty of Humanity and Social Science,  
Khon Kaen University, Thailand  
[Budhpr@kku.ac.th](mailto:Budhpr@kku.ac.th)

### **Abstrac**

The objective of this paper was to present the social ethics in Buddhism Influencing Thai society. This is a core teaching covering ways in living life of all who have status in society i.e. relationship between parents and children, husband and wife as a family unit, relationship between employer and employee, friend and friends as social institution, relationship between teacher and student as educational institution, and relationship between priest and commoner as religious institution. Buddhist social ethics is good core of living a life or life charter to have people living in unity in different status. If the above mentioned institutions conduct their duties seriously, it will make the institutions be happy. When an individual acts in accordance with the tenets of this doctrine, it will make a peaceful society.

**Key words :** Social Ethics , Buddhism, Thai society

สำเนาถูกต้อง  
BPr  
(นางนัชชา ชำนิกุล)  
บุคลากร

## **1. Introduction**

Buddhism is the state religion since ancient Thailand and associated with Thai for long time inextricably. Different good cultures and traditions exist in Thai society were influenced by the tenets of Buddhism. Way of life in Thailand ties to Buddhism at all stages, from birth until death. Thailand is a truly Buddhist society.

In this article, the author would like to present the influence of Buddhist teachings towards Thai society to show that how Buddhism has influenced Thai society. However, the word "society" here defines the relationships between people in society, without defining it in other forms, not for economy nor politics etc. because different phenomenon that occurs as a growth or a decline in society are the result of the relationship between the people totally. Being member will determine the functional status of a person in society. One could say that each society has a social relationship i.e. status and role or function. Everyone has a different status in society. The role is rooted in the state. Status refers to the particular rights and obligations of person involved with other people and society making that person different from others. The role means that individual rights and fulfills their duties in their existing positions. The role of people in society depends on its regular position because status and role are inseparable. When we have status, we habitually be in relationship with others and the role for that person.

## **2. Methodology**

This research is a documentary research with following steps: 1) Collecting primary data from Tripitaka and exegesis, 2) Study and analyze data and 3) Present data in analyze descriptive format.

## **3. Result**

Status and roles and responsibilities of each person in Thai society are prescribe or rules of each individual along with teaching in Buddhism. The individual members know how to behave. The Buddhist Doctrine influenced the Thai society, presented here is doctrine of 6 directions. 6 directions is the principle that the Buddha said in Singalaka formula which fixes the status and role of the person who should be treated with a total of 6 pairs including parents - children, husband - wife, teacher - pupil, friend - friends, boss - subordinate, and priest - villagers. Each pair will have to follow the position and the roles that they have faith in it to prevent damage to persons or direction. This makes a unique Thai society and they are responsible for compliance with their status in society clearly.

In fact, for the 6 directions people used the word "covering 6 directions". The meaning of the word "covering" conceals Singalaka formula is "doing owns' job with sincerity to prevent damage to the direction where one should perform" with specifying the 6 statuses and functions of a person in society and use the term direction as follows:

### **1. Forward direction**

The forward direction refers to parents. Both of them gave birth, are first teacher, raiser and do everything for their children before others. So why, it is called Front direction. According to the teachings of Buddhism, it prescribes the roles between parents and children as follows:

#### **1.1 Duties of Parents**

People who are father and mother should have following roles to their children:

- 1) Cautioning and protecting them from evil.

- 2) Nurturing and training them in goodness.
- 3) Providing them with an education.
- 4) Seeing to it that they obtain suitable spouses.
- 5) Bequeathing the inheritance to them at the proper time.

Parents have a duty to treat the children first. Although parents don't expect anything back from children, they will raise children with love, hope of affecting the mind's growth, and hope for prosperity of their children's life. When above mentioned duties are done, it is known to act completely.

### **1.2 Duties of children**

Children are base in supporting mankind. Children in family are children in society. They should be been trained to have self-value which would make advance in the study and to develop their own lives and be a valuable member of society. So, according to teachings in Buddhism, as a son or daughter, one should honor one's parents, who are likened to the forward direction as follows :

- 1) Having been raised by them, one looks after them in return.
- 2) Helping them in their business and work.
- 3) Continuing the family line.
- 4) Conducting oneself as is proper for an heir.
- 5) After their passing away, one make offering, dedicating the merit to

them.

When children grow up, they must achieve a state of their own that they are currently in existence today because of the generosity of the parents. After thinking of this, they must treat 5 kinds as mentioned above completely. If there is defect or refusal to acts, Thai society will not accept that and called an ingrate or ungrateful. This means, person who doesn't know obligation and reprisal is repulsive and undesirable in Thailand. Meanwhile, children who know gratitude to the person who patronizes before especially parents believe to be a good people. It is considered as an important virtue in Thai society and makes Thai society be a unique and is known as the benefactor of others who have done little despite himself somehow. This is because of the tenets of the religion itself.

## **2. Right direction**

Right direction means teachers or those responsible for knowledge. Teachers are in right direction because teachers are important minor to parents. Thai society perceives that teachers are 2<sup>nd</sup> parents. According to the teachings of Buddhism, it specified the duties between teachers and students as follows:

### **2.1 Duties of teachers**

A teacher supports his students by :

- 1) Teaching and training them to be good.
- 2) Guiding them to thorough understanding.
- 3) Teaching the subject in full.
- 4) Encouraging the students and praising their merits and abilities.
- 5) Providing a protection for all directions; that is, teaching and training

them so that they can actually use their learning to make a living and know how to conduct themselves well, having a guarantee for smoothly leading a good life and attaining happiness and prosperity.

Being teachers in Thailand gets a very high status because it is expected from society as those who create intellectual knowledge to the youth of the nation. Teachers are important and teaching is a noble profession which gets the respect of people in Thai society. Besides giving knowledge, the duty of teachers is to train

ethics for students as well. The moral of the teachers that Thai society expects is merciful kindness for per pupil, which is different from the virtues of the parents. So, the status of teachers in Thai society is important vice from parents as mentioned already.

### **2.2 Duties of pupil**

When teachers treat students as mentioned, student must have a code of conduct for the teachers as well as following:

- 1) Rising to greet the teacher and shows respect to them.
- 2) Approaching the teacher to attend him, serve him, consult him, query him, receive advice from him.
- 3) Harkening well so as to cultivate wisdom.
- 4) Serving the teacher and runs errands for him.
- 5) Learning the subject respectfully and earnestly, giving the task of learning its due importance.

The relationship between students and teachers brings prosperity only for them. That means, students will obtain decent knowledge and defended by teachers. As for teachers, they will maintain a comfortable lifestyle with no troubles about the well-being or existence. Students in Thailand have greatly respected teacher because teachers are knowledge givers to be self-employed. Therefore, they are not different from parents. Thai society has tradition to express appreciation to the teachers. So the moral views of society as a disciple in Thailand is the same with moral piety towards parents. Any student who does not appreciate his teacher, that pupil will be undesirable and unwanted of society because that pupil is unappreciative or ungrateful. Moral sense and feelings are influenced of the teachings of Buddhism.

### **3. Reward direction**

It means wife or spouse of a man because son and wife come later or person who is background of the man (husband). According to the tenets of Buddhism, it specified the duties of conduct between husband and wife, as follows.

#### **3.1 Duties of Husband**

As husband, one should honor and support one's wife, who is likens to the reward direction as follow :

- 1) Honoring her in accordance with her status as wife.
- 2) Not looking down on her.
- 3) Not committing adultery.
- 4) Giving her control of household concerns.
- 5) Giving her occasional gifts of ornaments and clothing.

#### **3.2 Duties of Wife**

When husband treated wife as already mentioned, wife also has a duty to conduct a husband as well as the following:

- 1) Keeping the household tidy.
- 2) Helping the relatives and friends of both sides.
- 3) Not committing adultery.
- 4) Safe guarding any wealthy that has been acquired.
- 5) Being diligent in all her work.

Thai society in the past, husband was the head of the family and earned a living and took care of family. As for wife, she looked after the children and didn't household works. If husband and wife treated each other along with doctrine, it would make the family happy because each partner acts against each other with courtesy. But divorce is more common today's society because neither side defect their duty,



especially Thai modern society focus on equality between men and women. Women ought to make a living; side by side with men claiming that working alone is not enough to eat causing women have to work hard both outdoors and indoors. Many married couples face this problem. In youth with children, letting wife takes care of children without working outside the home is better than hiring a nanny in all other cases because mother can take good care of children more than nanny who comes to work for more money. Neglecting duties/responsibilities is creating various family problems.

#### **4. Left direction**

Left direction refers to friends, loved ones, or familiar. They are on left direction because normally, human societies give more important to right arm than left arm or while appointing positions, we often more important to right side. So, friends are on left direction because the importance of them can't be compared to the importance of teachers. Teachers are more important than friends. However, friends have following duties to convey:

##### **4.1 Duties of Friends**

As a friend, one should conduct oneself toward one's friends, who are likend to the left direction as follows :

- 1) Sharing with them.
- 2) Speaking kindly to them.
- 3) Helping them.
- 4) Being constant through their ups and downs.
- 5) Being faithful and sincere.

When a friend is treated by above duties, one should treats in return as follows:

- 1) Protecting their friend when he is off guard.
- 2) Protecting their friend's property when he is off guard.
- 3) Being a refuge in times of danger.
- 4) Not deserting their friend in times of hardship.
- 5) Respecting their friend's family and relatives.

Friendship is important and affects the growth and decline of a good life. Fellowship should have quality of being a true friend, not artificial.

If there is sincerity within friends, support one another, and behave very well, the society will be peaceful without squabbles and there will be no taking advantage from one another. But today's world is not like this. There is no complementary. They don't behave very well. Besides these, they destroy mutual benefits and prominent people. This is why present society is in trouble.

#### **5. Lower Direction**

Lower refers to servants, employees or workers or a person working in the direction of the employer. Nowadays, slave and labor no longer exists or exits but we call them something else. In certain places, designation or status of the workers or laborers is not different from the past. According to the teachings of Buddhism, it specified duties of workers and employers or servants as follows:

##### **5.1 Duties of Employer**

As an employer, one should support one's servants and employees, who are likened to the lower direction as follows:

- 1) Assigning their work in accordance with their strength, sex, age and abilities.

2) Paying them wages commensurate with their work and adequate for their livelihood.

3) Granting them fringe benefits by, for example, providing medical care in times of sickness.

4) sharing with them a portion of any extra gain.

5) Give them appropriate holidays and time to rest.

### **5.2 Duties of employees**

When workers and employees are treated, they must treat employer by:

1) Starting work before employer.

2) Stopping work after employer.

3) Taking only what is given by his employer.

4) Doing his job well and seeking ways to improve on it.

5) Spreading a good reputation about his employer and his business.

When employers aid workers and employees, workers and employees will help in different works so that employers can perform well. Besides, employers will feel comfortable when employees work with integrity, diligently. So, duties of both employer and employee are giving mutual support to each other.

## **6. Upper Direction**

Upper direction here refers to priest or people who hold percepts because the priest practices to be refined from sufferings and to be pure from desires, lust. People who are practicing to be out of lust, and suffering are considered as a noble man. Being a noble man is considered to be superb so why normal people put them upward to pay respect. According to the tenets of Buddhism, the duty of conduct between the priest and the residents are as follows:

### **6.1 Duties of priest**

Priest should have following duties towards residents:

1) Enjoying them from evil actions.

2) Enjoying them in goodness.

3) Assisting them with kind intentions.

4) Making known to them things not heard before.

5) Explaining and clarifying things they have already heard.

6) Pointing out the way to heaven, teaching them the way to happiness and prosperity.

Religion is necessary for every society because it is the anchor of the soul of people in society. Individuals must have relation to the priests. It is the duty of the priests preaching to people the best advices. Live a life in right and simple way. So, Buddhism specified duties of priest in one direction from 6 directions because religion is important for human life.

### **6.2 Duties of residents**

Residents also have duties towards priest. The duties are as follows:

1) Acting towards them with goodwill.

2) Speaking to them with goodwill.

3) Thinking of them with goodwill.

4) Receiving them willingly.

5) Supporting them with the four requisites (alms-food, robes, shelter and medicine)

Residents who perform their duties as mentioned above refer that they take care of a priest to live happily, without affected by four factors. Priest can concentrates on the practice of religious activities. Likewise, when priests have been

supported, they have a duty to help residents with the discipline to live the right way. When both priests and residents follow their duties correctly, it will inevitably lead to the happiness of both parties.

#### **4. Summery and Discussion**

Presented 6 directions can be called life charter of people in society especially in Buddhist society because 6 directions principal cover living a life of people having status in society. This means relationship between parents – children and husband – wife is in family status. In addition, relationship between employer – employee and within friends is in social status. Further, relationship between teachers – pupil is in educational status, and relationship between priests – residents is in religious status. So, 6 directions is good core of living a life or life charter to have people living in unity in different status. If the above mentioned institutions conduct their duties seriously, it will make the institutions be happy. When an individual acts to be treated in accordance with the tenets of the 6 direction, it will make a peaceful society.

However, the doctrine about 6 direction is only teaching because currently, the Thai society has changed a lot. Awareness about roles along with status in society of people are decreasing, whether it's the teachers, students, parents, employers, employees, friends, priests and worshippers. They are not performing their duties completely. This is due to the changing lifestyle in today's world resulting the changes in the social structure too. It is to be found that the teachings of Buddhism will only exist in Scripture. People in society are not taken seriously in any way. Ultimately, it is the ideal that no man put into practice and become obsolete or archaic inevitable. But if people of all social duties are correctly positioned society would not have so many problems as today, certainly. It is like the words admonish that any dharma will be worthy if it is implied, any dharma will be worthless if it is not implied.

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