

Introduction

The word "cultural politics" has been coined by the writer with intention to communicate a model to utilize the folk wisdom, the heritages from our ancestors to create peace in our society. The writer described the roles of the folk wisdoms from the Northern Region of Thailand that harmonized human beings with nature, human beings with human beings and human beings with super natural power on the basis of mutual coexistence consisting of the wisdom of paying respect of the irrigation ditches, mines and weirs in Lampoon and Chiangmai Province, wisdom of the dyed lottery tradition in Lampoon Province, the wisdom of unlocking the door to five hundred weirs in Lampang Province and the wisdom of feeding Phi Koon Nam, the water ghosts in Lampoon Province. The results of studies by synthesizing and decoding these folk wisdoms could be concluded into the body of knowledge called "cultural politics"

The cultural politics, by its meaning, cannot be cited from any academicians. Since the writer coined this word to collect folk wisdoms which are the cultural capitals from local communities to create peace in communities. The Cultural Politics, by its content, is local governing by state utilizing local networks to reduce the state power but to increase the local power of co-existence based on helpfulness and loving-kindness to one another.

The important heart of the cultural politics is the peaceful co-existence in the communities without officially controlling power from the state, but the helpful co-existence among main organisms in the communities, consisting of local administrative organizations using the state power to control and the communities consisting of people, groups, the ways of life in the communities protected by the above all power of state and the relationship between organisms in the communities inducing strongly bonded and intimately unofficial organizations. Culture, the strong power of peaceful co-existence in the communities, not arisen from strictly controlling by the state power, but arising from cultural power of all organisms in the communities such as village communities, monasteries, schools. The cultural power from these organisms becomes the strongly bonded networks of strong co-existence.

The cultural politics is cultural utilization as a tool to connect people for peaceful and happy living together in the communities. It is utilization of the power of thought and wisdom from the ancestors to supersede the state power. The mentioned cultural power, not only connects people to live peacefully with people, but also people to live with nature, respectfully, fearfully and helpfully, also connects people with super natural power for peaceful co-existence just as the cases of the folk wisdom of Phi Koon Nam, the water ghost feeding tradition, in Lampoon Province, the folk wisdom of unlocking the doors to five hundred weirs in Lampang Province. The cultured political science is a form of the way of life doing away with power. When human beings lack power, they will turn to their original nature that they can live together by sharing and helping one another on the foundation of loving-kindness.

Concept of Cultural Politics

From the point of meaning of the cultural politics, we can see the social crisis in all aspects. As Buddhadasa Bhikkhu said 'morality shrinks, education fades, democracy devalues, the youth's fad, administration is unstable, politics collapses, society over spending, economy collapses, religion is unstable, culture being extravagant, country is rotten, constitution being straw-like, Thainess also being sloppy' These symptoms can be concluded as human's spirituality crises. Buddhadasa said that all these crises came from the wrong educational system. But from my point of view, I see these crises arisen the broken administrative system that created two evil cultures: the culture of greed and the culture of hatred.

These two negative cultures are the core roots that created the social crises as the Buddhadasa Bhikkhu mentioned. These two evil cultures can be concluded as follows:

1. The culture of greed. The former administrative system destroyed Spirituality, destroyed morality, created the culture of greed, the powerful one gets more, intended to gain

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without paying attention that one's gain is more or less equal to someone else's or natural loses.

2. The culture of hatred. This culture is the result of the former administrative system using power to rule, not using and promoting loving-kindness, but promoting the personal right and freedom until people are addicted to self and ego. Society becomes ego centric, fractionated, everyone for himself, different, segregated, what is mine is only mine, no one else has the right, these kinds of thought are the core roots of war, killing and many people died.

Resolutions to these crises are to create the society of peace. That is the culture of awakening and enlightening, the culture that people are friendly to each other. In the culture of awakening and enlightening, the democracy will be uplifted to

Dhammocracy. Ruling by virtues, resulting from people in the society have quality, society has quality that brings the governing with quality.

This concept is still just the ideology, because the direction to bring democracy to Dhammocracy, ruling by virtues, is still in the darkness in the reality. The principle of Dhammocracy is to rule the country with the virtual morality. The principles of virtual morality are not writing constitution with many organisms for power balance, but to make people to have virtual morality and the most basic morality the people must have is precepts, the rules and regulations. The democratic administrative system to be qualified must be the democracy with virtual morality that come from the qualified society arising from people's quality. The basic tool to create quality is the rules and regulations. Look at Japan, during tsunami crisis, many people were homeless, not enough food, food were not sufficient for everybody. Japanese people did not fight for the food, not looting and stealing in such a crisis period. Japanese people stood in line to buy the limited supplies reflecting the Japanese people are well disciplined which is the answer to why Japan is more civilized and progressed in Asia.

It is difficult for the country with the weak-disciplined people to create strong democratic administrative system, because the liberal democratic system is to obey and abide by the social rules and regulations that are the meeting points of every body's needs. Thailand's administrative system is the system governed by democratic ideology, unequal relationship between elites using power with people. The power that drives the Thai democratic ideology consists of 6 systems: They are; administrative branch, judicial, legislative, bureaucratic branch, military and independent organizations that jointly balance the power, but some cases they use the power in the same direction that create peace and harmony in the society, people are happy, there are not crises and conflicts in the country. Sometimes, the power users do not use the power in the same direction that create adverse relationship, government and military think in different ways. Military took over the power. Democratic ideology which is like the only "one pillar of power" is not strong, weak and easily retaliated because each organization has its own power, utilizing its power independently, not jointly, the one pillar of power becomes weak and retaliated by the unwanted power.

This type of democracy is compared to the iron bars the constructors use to build the posts of a building. There are only iron bars in horizontal positions, there are no iron sticks that are tied with wires in the vertical positions to make the iron posts strong. The iron posts are not strong enough in this way. The 6 powers are like this, cannot support and protect the democratic ideology that should be driven on with strong support.

To make democratic ideology strong, it is necessary to tie the iron posts with supporting iron bars and wires, just as the organisms of power must be strongly knitted together in the same direction which the writer called the "Cultural politics", the fruit of democratic administration by the virtual morality, Dhammocracy. The principles to be used for creating democratic ideology in the vertical level is cultural capital, sufficiency economy and Buddhadhamma.

Dhammocracy is a administrative system led by elites who come from majority public opinions to carry out the principal administrative principles, consisting of

Administrative branch, judicial branch, legislative branch, bureaucracy, military and other independent organizations. The leading elites must lead people of the country based on the philosophy of sufficiency economy, cultural capital and Buddhadhamma, teaching of the Buddha.

The three factors: sufficiency economy, cultural capital and Uddhadhamma, are the important mechanism to meld the 6 sub-systems into the democratic administrative administration and use the power to create fair and justice, the Dhamma power, the power to arouse awakening and enlightening to create the state for the standing ground for the people to live together in peace and harmony. The 3 factors, together with democratic ideology will make the government by the elites strong, firmly stand and equally balanced between the governors and the governed.

1. Philosophy of Sufficiency Economy. The philosophical principles for making living in accordance with the self-help economy, emphasizing production and consumption sufficiently, not emphasizing the big net profit or the richness as the ultimatum goal. It is the economic system discovered the His Majesty the King Rama 9, to escape from the economic crises in Thai society.

The philosophy of sufficiency economy is “self-help”. People in the communities develop their potentials for production and the consumption.

The choices of consumption in the society and the end results make the society unequally different. One group of people in the society consume food more than they need and leave the left-over as garbage, the mass consumption, while the other group has not enough food to eat and dies of scarcity and hunger. The consumption according to the philosophy of sufficiency economy is to consume moderately, fairly consumption, not consumption only for oneself and leave others to be hungry and to die of scarcity and hunger. Fairly consumption is to consume moderately with the right way of consumption. The right living by production, consumption and distribution according to Buddhadhama is the moderation in eating (Pochanemattanyuta) and non-violence to each other (Avihingsa Sappapaninang). Non-violence in Buddhism refers to not to destroy lives of all living beings. Moderation leads to inhibition consumption, a form of helping and sharing consumption to help those who are inferior and lacking to survive together. The Western idea proposed that “the survival for the fittest, the weakest be eaten up and die” This idea supports the greedy mass consumption. In the opposite, Buddhism proposed the helping approaches “the stronger gives hands to the weaker, so that all can survive together”. This is the principle of inter-dependent consumption.

2. Cultural Capital, involves values, knowledge and wisdom and the creation discovered the folk wise persons including values and belief that bond society to its rules and regulations for the benefits of the whole society, also the transferring the wisdom from one generation to the next. Cultural capital is the heritage from the ancestors to the new generation. In agricultural society in the past, people were far away from the state authority, lacked knowledge of government and laws. But they could live together in peace and harmony. When the problem and conflict arose, they solved the problems and conflicts by the folk wisdom implanted in each community. Such as the case of water reservoirs and water uses in the North Region. There were not state laws enforced in the communities. But when the problems and conflict of water uses arose, the folk wise person, without the state authority authorized from state, could solve the problems and conflicts and brought peace and harmony to the communities. This cultural capital is the answer to the state administration by the democratic ideology.

3. Buddhadhama, the approaches to use Buddha’s teaching to integrate

with administration to create the supremacy of Dhamma or righteousness. The righteous administration is to use the virtual morality as the tools in democratic system. The Principles of Dhamma that indicate the democracy is called Tasapitarajadhamma, the Ten Royal Virtues, 12 Jakkavadiyat, 12 virtues for the emperor, 5 Rajasanghahavatu, 5 royal charities and other principles of Dhamma the rulers or administrators must practice, such as, Brahmavihara 5, holy abiding, Sanghahavattu 4, 4 helping virtues, 4 Akati, avoiding 4 biases, Sappurisadhamma 7, quality of good man, Saraniyadhamma 6, virtues for fraternal living, Apparihaniyadhamma 7, virtues leading to only prosperity. These principles of Buddhadhama are the most important components of virtuous democracy or Dharmocracy, the administrators, either the type of self-supremacy, Attatipatayya, absolute monarchy, dictators or tyrants, Lokatipatayya, supremacy by the world, administrators who follow the trends of the world, democracy which needs to have the virtual principles to lead by. Administration without Dhamma is an evil one. Dhammatipatayya, supremacy by virtuous morality is the core course of all forms of administration; supremacy by one man, by many, by the world or dictator and tyrants.

Under the dictatorship system, if the dictators use principles of Dhamma to rule the country even by the laws written for their own conveniences, peace, harmony and prosperity can happen to the people, country and world as a whole under their dictatorship. They can be good dictators.

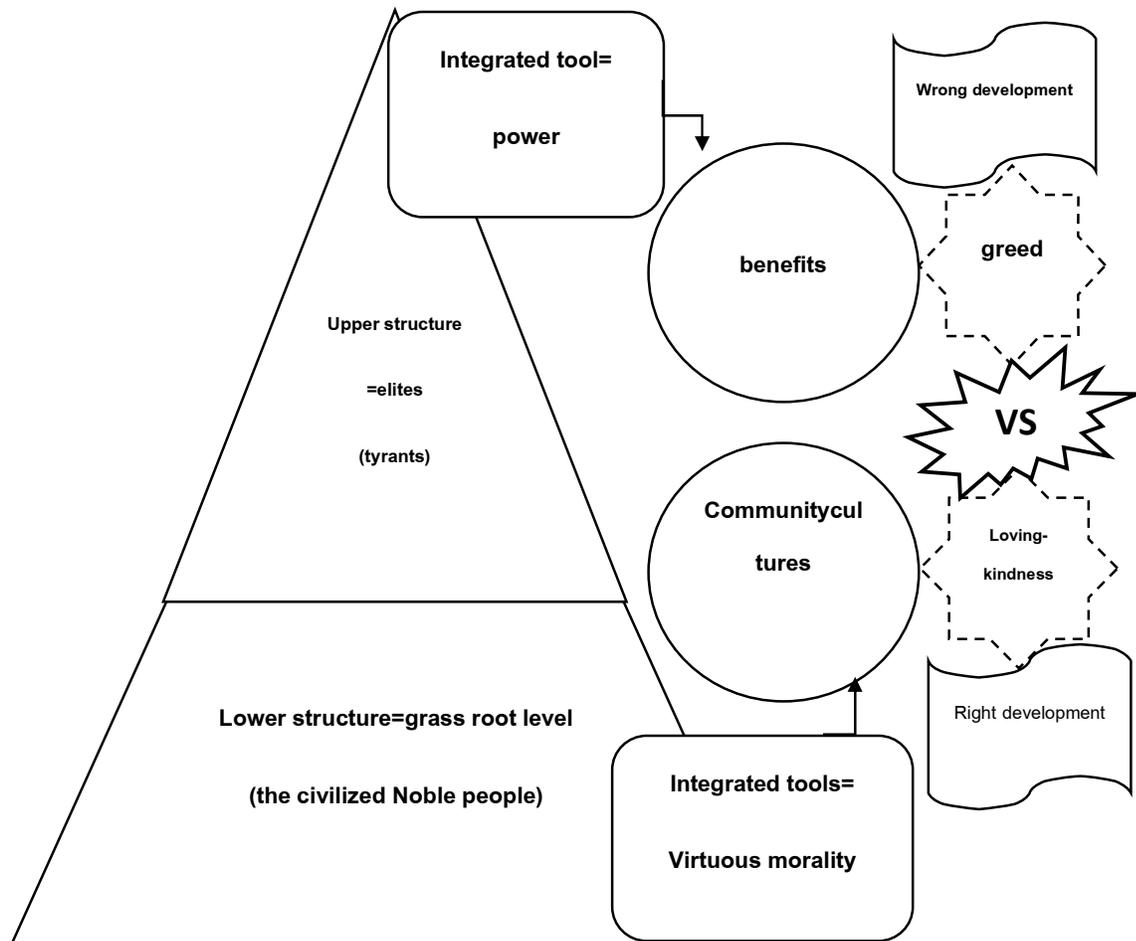
Model of the Cultural Politics

The description of the Cultural politics from above is just the background for understanding the concept of the cultured political science clearer. But it still science more than arts, not complete for operation. Even though Dhmmocracy is indicated for the tool to be used in administration and make the cultured political science alive and the Dhmmocracy, supremacy by virtual morality, itself is still ideology.

For this reason, the writer synthesized the model of the Cultural politics, using the basic data from the folk wisdom that created the peace, happiness and harmony in the communities. This folk wisdom is the origin of the cultured political science. Consisting of the wisdom of water reservoirs, mines and weirs, wisdom of dyed lottery, wisdom of unlocking to doors to the five hundred reservoirs and the wisdom of feeding the water ghosts. All these folk wisdoms brought peace and harmony to the communities. The core value

of the folk wisdom for happy and peaceful co-existence in the communities can be modeled as the Civilized Noble Elites, presented here to demonstrate the building of the virtuous communities for peaceful and harmonious co-existence with the belief that the grass root level community is dwelling pace of virtuous morality and moves on by the virtuous morality. The elites without virtuous morality, indulged in the power to govern others. The virtuous moral administrative system must be created at the grass root level, then continued at other levels.

The writer designed a model of the Civilized Noble Elites comparing to the Pyramid society, dividing society into two levels consisting of the above structure, the elites, governing level and the below level is the grass root community, later will be called civilized citizens, members of Dharmocracy, the supremacy of virtuous morality, system



Model of Civilized Noble Elite supremacy

From this model of Civilized Noble Elite Supremacy, the social structure are divided into two levels: the upper level of elite group. This group bonds power together. They use power to gain for themselves and their clientele. When they are indulged in power, they lose mindfulness, morality for consideration, seeking for gain without thinking of the right or wrong action, or the rightful or the legitimate ways. The greed to conger and control the benefits and privileges without morality come from the haunting greediness. When the elites at the upper level lead the development, many problems come along which is called “wrong development”. From this conceptual framework of analysis, we can look back at Thai context clearly. The elites in Thai society, either come into power by democratic mean or else, fight for power for themselves and their clientele, and use that power to gain interests. The development plan in the past revealed that the more development, the more problems, the deeper people sink in the vicious circle of “stupidity, poverty and injury”. This form of government, from viewpoint of the Cultured Political Science, is Tyranny.

For the lower structure, it is the center for people at the grass root level. From the viewpoint of the Cultured Political Science, it is the dwelling center for morality that reflexes from every atom of co-existence, from daily living to the way of belief which is called **community culture**. People far away from state authority interacted to one another with loving-kindness, in the morality frame as the armor reminding them to do good to one another inducing peaceful and harmonious co-existence. The Cultured Political Science calls this people the Civilized Noble Elite and the movement of the communities with the Civilized Noble Elite is the Civilized Noble Elite Supremacy inducing reproduction of various thoughts, descending from one generation to another becoming the folk wisdom that uplifts the spirituality of communities. This is the right development, the development to uplift spirituality more than material development. This conceptual framework can be used to analyze the communities that still upkeep and practice the folk wisdom, such as respecting tradition to water reservoirs, mines and weirs or the folk wisdom of feeding the water ghosts as presented above.

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The Human Resource Development in Buddhism And Modern Sciences

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Introduction

The management considers a human resource development is the most important. The administration whether in the public or private organizations has resources like a key factor of at least four reasons such as human resources (Man), budget (Money), instruments (Materials) and Management also are called