
Characteristics of Buddhist Politicians for Public Interest Devotion in Thai Society

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Abstract

This article aimed to (1) explore the issues facing Thai politicians and the concept of public interest, (2) explore Buddhist teachings relevant to politicians, (3) present the characteristics of Buddhist politicians for public interest devotion in Thai society. The data collection tool utilized for this research involved conducting in-depth interviews with ten key informants, including four senior monks, one former Prime Minister, and four scholars. The analysis of the gathered data was conducted through the method of content analysis. The findings of the study revealed the following:

1. The challenges confronting Thai politicians encompass various ethical dilemmas present in their behaviors, communication, and mindset. These challenges revolve around issues such as conflicts of interest and instances of corruption. Furthermore, the exploration of public interest entails an examination of the realm of politics, the conduct of politicians, and their ethical obligations, all of which have the potential to give rise to conflicts of interest and corrupt practices.

2. The Buddhist teachings that hold relevance for politicians encompass a wide array of guidance for the functioning of political systems. These teachings include concepts such as (1) Iddhipāda (Path of Accomplishment), (2) Brahmavihāra (Sublime States of Mind), (3) Kusala-kammāpatha (Wholesome Course of Actions), (4) Dassa-rājadhamma (Virtues of the Rulers), (5) Cakkavatti-vattha (Duties of a Great Ruler), (6) Rāja-sangha-vatthu (Bases of Sympathy), (7) Agati (Wrong Courses of Behavior), (8) Sappurisa-dhamma (Qualities of a Genuine Person), (9) Aparihāniya-dhamma (Things Leading Never to Decline but Only to Prosperity), and (10) Attha (Benefit or Welfare).

3. The characteristics defining Buddhist politicians who are dedicated to public interest within Thai society encompass ethical and moral aspects, behavioral traits, mental attributes, and a perspective centered on public welfare. These characteristics include qualities such as being a just ruler, possessing trustworthiness, engaging in righteous conduct in both speech

and actions, demonstrating active participation, upholding a commitment to justice, embracing a sense of responsibility, displaying passion and dedication, adhering to a particular ideology, exercising sound judgment, nurturing a mindset that prioritizes non-greed, embodying a spirit of devotion (social altruism), and exemplifying traits of loving-kindness. These four characteristics collectively embody the concept of "Bhāvitā," which comprises physical development (Bhāvikāya), moral development (Bhāvisīla), emotional or mental development (Bhāvicitta), and wisdom development (Bhāvipañña).

In conclusion, the adoption of Buddhist principles by politicians is crucial for fostering a political environment characterized by integrity, accountability, and ethical behavior. This alignment not only addresses the immediate ethical challenges within governance but also promotes sustainable societal progress. Through these principles, politicians can effectively contribute to the creation of a just and harmonious society, benefiting all citizens and enhancing the overall quality of governance in Thailand.

Keywords: Buddhist Politicians; Compassion in Politics; Political Integrity; Bhāvitā concept; Societal Welfare

Introduction

Thailand changed its ruling system from absolute monarchy to a democracy with the King as head of state in 1932. However, in the ninety years since then, Thai politics has remained weak and unstable due to numerous military coups, totaling thirteen times. After each coup, a new constitution was established, election was held, and a government was formed. However, this was often followed by another military coup, creating a vicious cycle of new constitution, new election, new government, and military coup. The overthrow of democratically elected government by military juntas has frequently been attributed to corruption among politicians. Unfortunately, there is no guarantee that this cycle will not recur in the future, and no individual or organization can ensure its prevention.

This recurring pattern raises concerns about the sustainability of democratic governance in Thailand. Politicians, as key actors within the political system, wield significant influence over policymaking and governance processes. Their actions directly impact the welfare and interests of the populace. Thai politicians face significant challenges related to

ethics, conflict of interest, and corruption, as highlighted in the research papers. The lack of progress in handling public ethics and corruption in Thailand is influenced by traditional societal structures that prioritize personal criteria over universalistic principles (Phramaha Wiset Sorphobdee et al, 2021). Corruption in Thai bureaucracy is attributed to various factors such as attitudes of professional groups, bureaucratic inefficiencies, and ethical values (Vichit-Vadakan, 2017). The political landscape in Thailand has been tumultuous, marked by regime changes, political violence, and an authoritarian turn, indicating persistent challenges in governance and leadership (Pannasil et al, 2016), . The primary objective of politicians is to govern the nation effectively for the peace and happiness of its citizens, necessitating a deep understanding of public affairs and a commitment to the public interest. Public interest encompasses the collective welfare of the population, and politicians must prioritize transparency, accountability, and ethical conduct in serving this interest.

In the Thai context, members of the House of Representatives indeed hold pivotal roles in various aspects of governance. They are instrumental in legislation, budget allocation, overseeing public administration, and approving the appointment of a prime minister. The policymaking process of Thai political parties is heavily influenced by the executive committees, focusing on addressing economic issues for low-income individuals and aligning policies with state plans (Laiprakobsup, 2022). Additionally, political roles such as prime minister, ministers, and other positions designated by law entail administrative duties. However, many Thai politicians engage in electoral corruption and unethical practices, prioritizing personal gain over the public interest. This behavior leads to conflicts of interest and widespread corruption, as evidenced by numerous scandals in government projects.

To address these issues, it is crucial to implement legal measures, empower civil society for oversight, and focus on the personal development of politicians. Embracing Buddhist teachings, which emphasize principles relevant to politics and ethics, can provide a framework for politicians to prioritize the public interest. The proposed research on the "Characteristics of Buddhist Politicians for Public Interest Devotion in Thai Society" aims to cultivate a political ideology centered on serving the well-being of society. It seeks to promote enhanced accountability, transparency, reduced corruption, good governance, and increased public participation in the political arena.

Research Objectives

1. To explore the issues facing Thai politicians and the concept of public interest.
2. To explore Buddhist teachings relevant to politicians.
3. To present Characteristic of Buddhist politicians for public interest devotion in Thai Society.

Literature Review

This literature review investigates the ethical dilemmas encountered by Thai politicians, the notion of public interest, and the integration of pertinent Buddhist teachings. It delineates the attributes of Buddhist politicians dedicated to public welfare in Thai society. By synthesizing insights from various references, the study aims to understand how ethical governance can be enhanced through the assimilation of Buddhist doctrines.

Harvey (2000) provides a comprehensive understanding of Buddhist ethics, emphasizing fundamental principles such as empathy, non-aggression, and altruism, which are crucial in shaping the behavior and motivations of Buddhist politicians. Arif et al. (2018) deliberate on the governance obstacles and transformations in Thailand, highlighting the significance of ethical leadership in bolstering governance. Enste and Heldman (2017) also underscore the critical role of ethical leadership in combating corruption. Zhang (2023) examines the impact of Buddhist values on both private and public behaviors in Thailand, revealing that values such as empathy, modesty, and mindfulness significantly influence the conduct of politicians, leading to more ethical and public-centric decision-making processes.

The intersection of political science and ethics in the context of Buddhist politicians has been explored extensively by Phra Brahmagunabhorn. In his work *Political Science and Ethics of Buddhist Politicians*, he discusses the fundamental principles that should guide Buddhist politicians in their public and private lives (Phra Brahmagunabhorn, 2011). In a subsequent publication, *A Constitution for Living*, Phra Brahmagunabhorn outlines a comprehensive framework for ethical living grounded in Buddhist teachings, emphasizing its relevance for political leaders (Phra Brahmagunabhorn, 2012). The specific ethical standards expected of Thai politicians have been examined by Phra Silasak Sumato et al. (2022) provide an analysis of these standards, highlighting the moral obligations of politicians to act with integrity and responsibility. Napikul and Phrakruworawanwithun (2022) delve into strategies for

enhancing Buddhist ethics among politicians, emphasizing the importance of ethical training and the cultivation of moral virtues.

Buddhist politicians in Thailand prioritize the public interest through the utilization of Buddhist principles to enhance effective communication, promote societal harmony, and address political challenges. They utilize the ethical standards and communication ethics rooted in Buddhism to advance happiness and positive relationships within Thai society across different spheres, ranging from individuals to the global community (Pamutto et al., 2023). Furthermore, the political environment in Thailand demonstrates an increasing political significance of religious matters, with political parties positioning themselves in relation to religio-political divides and underscoring the importance of considering the role of political parties in upholding and challenging the secular framework in the nation (Phramaha Khuntong Khemasiri & Pratumkaew, 2021).

The literature underscores the pivotal role of Buddhist ethics in enhancing the ethical standards and effectiveness of political leaders in Thailand. By integrating these timeless principles into modern governance, there is a potential to cultivate a political environment that is more responsive, ethical, and dedicated to the public interest. This integration not only enriches the moral fabric of political practice but also contributes to the broader goal of achieving societal well-being and harmony.

Conceptual Framework

The conceptual framework of the research exhibits the significance research in terms of input, process and output as figure 1.

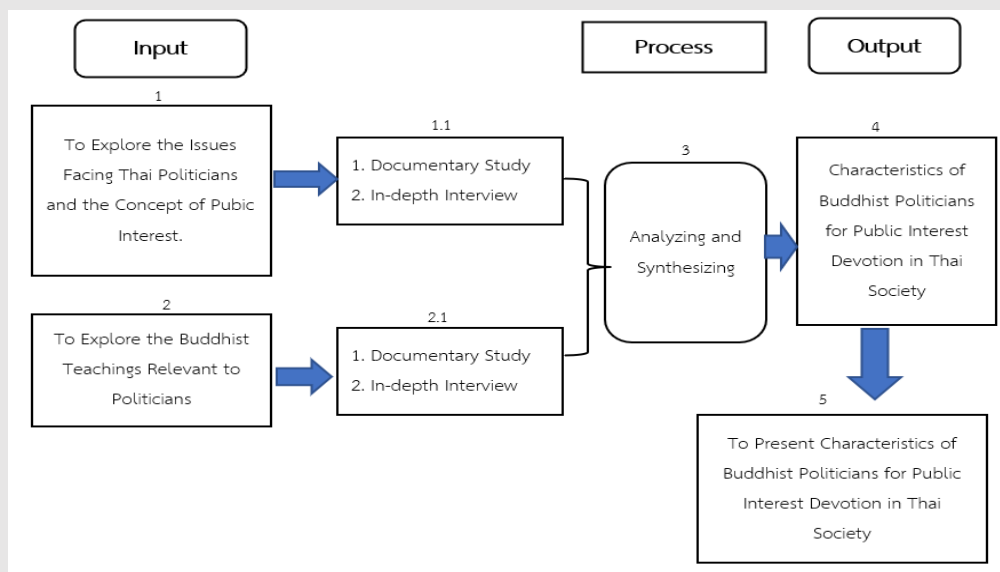


Figure 1 Conceptual Framework

Research Methodology

This dissertation employs a qualitative research methodology, incorporating documentary analysis and in-depth interviews. The research process is divided into 3 steps:

Step 1: Issues Facing Thai Politicians and the concept of public interest

1. Issues for search:

- The issues facing Thai politicians
- The concept of public interest

2. Method:

- Documentary study and in-depth interviews

3. Data sources:

- Books on politics and public interest
- Research works, journals, articles, dissertations, theses, and online sources in

both Thai and English

4. Instruments:

- Note papers, voice recorder, and in-depth interview forms

5. Data collection:

- Reading and synthesizing relevant literature
- Conducting and recording in-depth interviews

6. Data analysis:

- Content analysis to identify themes and patterns
- Descriptive analysis to interpret and present the findings

Step 2: Buddhist Teachings Relevant to Politicians

1. Issues for search:

- Buddhist teachings for basic practice
- Buddhist teachings for political system working

2. Method:

- Documentary study and in-depth interviews

3. Data sources:

- Tipitaka, commentaries, sub-commentaries, using the Pali Text Society's

English translation series

- Buddhist textbooks, research works, dissertations, theses, journals, and online

sources in both Thai and English

4. Instruments:

- Note papers, voice recorder, and in-depth interview forms

5. Data collection:

- Reading and synthesizing relevant Buddhist texts
- Conducting and recording in-depth interviews

6. Data analysis:

- Content analysis to identify relevant Buddhist teachings
- Descriptive analysis to interpret the significance of these teachings for political

practice

Step 3: Characteristics of Buddhist politicians for public interest devotion in Thai society

1. Issues for search:

- Ethical and moral characteristics
- Behavioral characteristics
- Mental characteristics
- Public interest view characteristics

2. Method:

- Documentary study and in-depth interviews

3. Data sources:

- Tipitaka, commentaries, sub-commentaries using the Pali Text Society's

English translation series

- Buddhist doctrines and textbooks, research works, political and public interest books, journals, dissertations, and online sources in both Thai and English

4. Instruments:

- Note papers, voice recorder, and in-depth interview forms

5. Data Collection:

- Reading and synthesizing relevant literature and Buddhist texts
- Conducting and recording in-depth interviews

6. Data Analysis:

- Content analysis to identify the characteristics of Buddhist politicians
- Descriptive analysis to interpret these characteristics in the context of public

interest devotion in Thai society

By systematically gathering and analyzing data through documentary studies and in-depth interviews, this research aims to provide a comprehensive understanding of the ethical issues facing Thai politicians, the relevance of Buddhist teachings, and the desirable characteristics of Buddhist politicians dedicated to the public interest. The combination of content and descriptive analysis ensures a nuanced interpretation of both qualitative data and theoretical concepts, contributing to the overall rigor and depth of the study.

Research Results

Objective 1 The findings reveal that the ethical challenges faced by Thai politicians are multifaceted, encompassing actions, speech, and mindset:

Actions: Thai politicians exhibit a range of unethical behaviors, including vote-buying, secretive and deceitful conduct, aggression, prioritization of self-interest over the public good, abuse of power, and involvement in bribery, corruption, and fraud. Neglecting responsibilities and insincerity towards the public's benefit further exacerbate these issues, contributing to a decline in trust and integrity within the political system.

Speech: Politicians often resort to irresponsible and aggressive language, using lies or half-truths in public addresses, interviews, and meetings. Such communication practices undermine transparency and trustworthiness, hindering effective governance.

Mindset: A prevalent lack of clear political ideology, discipline, and moral conscience among Thai politicians leads to dishonesty, greediness, and an inability to grasp the ethical implications of their actions. This deficiency in morality and public consciousness, coupled with a failure to adhere to relevant laws, exacerbates the ethical dilemma.

Addressing these challenges necessitates establishing clear moral and ethical standards, promoting honesty and public consciousness among politicians, and enforcing strict accountability mechanisms through educational initiatives. Cultivating a new generation of politicians with strong moral character and a commitment to serving the public good is crucial for building a more ethical and prosperous political system in Thailand.

The research findings offer a comprehensive understanding of the pervasive issues of conflict of interest and corruption among Thai politicians, spanning various administrations. Instances of unethical behavior, such as ministers exploiting their positions for personal gain and colluding with business executives, illustrate a recurring pattern of abuse of power.

Traditional practices like the payment of "tea money" or kickbacks further exacerbate corruption.

Exploring public interest involves examining politics, politicians, and their ethical obligations, emphasizing moral principles like honesty, integrity, and accountability. Public interest extends beyond individual concerns to encompass maintaining peace, providing services, and addressing societal needs such as economic growth, education, healthcare, and cultural preservation. However, defining a singular public interest is challenging due to competing interests among social groups, highlighting the need for stringent ethical standards to prevent abuse of power and corruption.

Ultimately, prioritizing public interest guides policymaking, emphasizing responsible leadership and fostering a trustworthy, accountable society. Addressing conflicts of interest within political circles and combating corruption are essential for preserving economic and societal integrity, thus ensuring sustainable development and prosperity for Thailand.

Objective 2 The findings demonstrate that Buddhist teachings offer valuable insights into the ethical responsibilities and duties of politicians for the well-being and harmony of society:

Basic Practice

1. *Virtues for a Harmonious Society*: Buddhist teachings emphasize virtues such as moral shame, patience, tolerance, and mindfulness, which contribute to maintaining order and promoting harmony in society.

2. *Rules of Morality*: Politicians are encouraged to abide by the Five Precepts, promoting ethical conduct and integrity in governance.

Political System Working

1. *Path of Accomplishment*: Politicians are advised to cultivate qualities like zeal and wise investigation, emphasizing diligence and ethical leadership in governance.

2. *Sublime States of Mind*: Developing mental attributes like loving-kindness and compassion fosters a compassionate outlook and contributes to societal well-being.

3. *Wholesome Course of Actions*: Politicians are urged to conduct themselves in a civilized manner and practice positive behavior for ethical governance.

4. *Virtues of the Rulers*: Embodying virtues such as honesty and nonviolence promote the welfare of society and ethical governance.

5. *Duties of a Great Ruler*: Prioritizing the welfare of the people and seeking counsel from virtuous advisors ensures righteous governance.

6. *Bases of Sympathy*: Supporting unity and harmony among the people fosters constructive governance.

7. *Wrong Courses of Behavior*: Politicians should avoid biases and impartial decisions to maintain righteous conduct in their duties.

8. *Qualities of a Genuine Person*: Possessing qualities like moderation and knowing oneself enables politicians to positively contribute to society.

9. *Things Leading to Prosperity*: Engaging in regular meetings and honoring traditions fosters prosperity and societal well-being.

10. *Benefit or Welfare*: Politicians should focus on personal development and public service to address the needs of the people, promoting social justice and inclusivity in governance.

By integrating Buddhist teachings into political practice, politicians can cultivate ethical leadership, promote harmony, and contribute to the prosperity and welfare of society. This holistic approach to governance emphasizes moral principles and compassionate leadership, essential for fostering a just and equitable society.

Objective 3 The findings reveal that Buddhist politicians in Thai society exhibit characteristics that demonstrate their devotion to public interest across four dimensions: ethical and moral, behavioral, mental, and public interest view traits.

Ethical and Moral Characteristics:

1. *Being a Righteous Ruler*: Buddhist politicians uphold righteousness and ethical conduct in their leadership roles, serving as exemplars of integrity.

2. *Reliability*: They are dependable and trustworthy, fulfilling their duties with honesty and accountability.

3. *Righteous Action, Speech, and Mind*: Their actions and speech are guided by moral principles, contributing to the greater good of society.

Behavioral Characteristics:

1. *Participation*: Buddhist politicians actively engage in the political process, collaborating with others for societal improvement.

2. *Commitment to Justice*: They uphold principles of justice and fairness in decision-making and governance.

3. *Sense of Responsibility*: Recognizing their duty to serve the public interest, they take ownership of their actions and decisions.

Mental Characteristics:

1. Passion and Commitment: Driven by purpose, Buddhist politicians are dedicated to serving the needs of the people.

2. Ideology: They adhere to guiding principles that inform their political actions and decisions.

3. Sound Judgment: They exercise wisdom and rationality, considering the implications for the public interest in their decision-making.

Public Interest View Characteristics:

1. Fostering Non-Greed: Buddhist politicians prioritize the well-being of society over personal gain, transcending selfish desires.

2. Fostering Non-Self (Not Selfish): They prioritize collective welfare over individual advancement, demonstrating selflessness in their actions.

3. Social Altruism: Compassion and empathy drive their efforts to alleviate suffering and promote social harmony.

4. Loving-Kindness: Adopting a loving-kindness approach to public service, they contribute to the well-being and harmony of society.

The ethical and moral characteristics serve as foundational traits that influence the development of other characteristics across all dimensions. Emphasizing the significance of the public interest view, Buddhist politicians prioritize societal welfare over personal gain. By fostering non-greed, social altruism, and loving-kindness, they effectively address societal issues and alleviate the suffering of the populace. This commitment fosters genuine dedication to enhancing societal well-being, fostering harmony, stability, and prosperity in Thai society.

Discussions

This study has identified widespread ethical concerns among Thai politicians, encompassing issues in their conduct, speech, and mindset, often entailing conflicts of interest and graft. The outcomes of this research are consistent with the investigation conducted by Aksothnsri and Sangsuwon (2021), which accentuates the frequent misuse of power by Thai politicians for personal benefit, leading to various scandals. These transgressions involve the acceptance of bribes and conflicts of interest between their private and public roles,

manifested across different communication platforms such as public declarations, media discussions, and speeches. Such abuse of authority results in unfair behavior and the neglect of their duty to represent constituents. Moreover, when politicians transgress ethical standards, such misconduct typically becomes normalized within the framework without facing any consequences. Consequently, these actions may trigger political turmoil, exposing a fundamental deficiency in moral values and ethics within Thailand's political domain.

Furthermore, this study validates the discoveries of Sukjeen et al. (2022), which shed light on a prevalent issue within the Thai political sphere: a deficiency of moral and ethical principles among politicians, often leading to power struggles through coups. Politicians prioritize personal gain over the welfare of the people, resorting to strategies like vote-buying and nepotism to secure advantages. They also appoint incompetent acquaintances to political positions, impeding the nation's advancement and undermining public trust in both politicians and the elected administration. Resolving this ethical predicament among Thai politicians requires enriching their expertise, capabilities, and ethical standards to cultivate societal concord. Concerning Buddhist teachings relevant to politicians, this study is in accordance with the investigation by Phrakrupaladsuwathanaphromajariyakhun (Khammag) (2020), which asserts that the Dhamma integral to developing Thai political society comprises Sappurisa-dhamma, Rājā-sangaha-vatthu, Cakkavatti-vatta, Aparihāṇiya-dhamma, Dasa rājā-dhamma, Brahmavihāra, and Saraniyadhamma. Additionally, this study aligns with the scrutiny of Nachaisin et al. (2023), which stresses that Buddhist principles for politics encompass loving-kindness (metta), morality (sila), right livelihood, non-violence (avihimsa), equanimity (upekkha), wisdom, sharing (dana), patience (khanti), mindfulness (sati), and the virtues of the ruler (rajadhamma).

Moreover, this study has identified that the attributes of Buddhist politicians dedicated to the common good in Thai society include ethical and moral, behavioral, mental, and public-interest traits. This discovery corresponds with the research of Phra Silasak Sumato et al. (2022), which underscores the interconnection between political and social ethics, highlighting the influence of Buddhist principles on ethical behavior. It underscores the pivotal role of morality in governance, proposing that ethical violations not only stain political integrity but also disrupt societal norms and unity. Finally, the study carried out by Sukjeen et al. (2020) observed that examining Thai political ethics through a Buddhist perspective offers historical context and insights into recurrent challenges encountered by politicians. The emphasis on

leadership qualities in line with Buddhist values underscores the importance of wisdom, selflessness, and commitment to public welfare in governance. Giving precedence to the common good over personal gain can aid in mitigating corruption and fostering social harmony.

Knowledge from Research

From the research findings on Buddhist teachings in the political system, several crucial insights emerge, illuminating the path toward ethical governance and societal well-being:

1. Adherence to Moral Guidelines and Ethical Leadership:

- Politicians are advised to abide by moral precepts such as the Five Precepts to uphold ethical governance standards.
- Cultivating qualities like zeal, effort, and ethical leadership is emphasized, underlining the importance of diligence and wise decision-making in governance.
- Encouragement is given to exhibit righteous conduct in actions and speech, promoting positive behavior and ethical governance.

2. Embodying Virtues and Seeking Guidance:

- Politicians are expected to embody virtues like honesty and gentleness, prioritizing the welfare of the people and seeking counsel from wise advisors.
- Upholding truth and righteousness is deemed essential for ensuring equitable protection for all citizens.

3. Promotion of Unity, Harmony, and Constructive Dialogue:

- Fostering unity and harmony while avoiding bias and making impartial decisions are urged to maintain societal equilibrium.
- Constructive speech and actions play a pivotal role in preventing deviations from righteous conduct.
- Qualities such as self-awareness and moderation are encouraged to enhance politicians' ability to positively contribute to society and promote peace.

4. Respect for Tradition and Compassionate Leadership:

- Respect for traditions, elders, and religious practices is deemed crucial, alongside providing support to religious figures.
- Politicians are urged to focus on personal development and compassionate leadership, addressing the needs of the people with a balanced approach that promotes social justice and inclusivity.

In the current Thai political landscape, a notable gap exists between the prescribed ideals of Buddhist teachings and the ethical conduct of politicians. Despite the significance of the Five Precepts as fundamental dharma, many politicians struggle to uphold them, highlighting a pressing need for change. Qualified Buddhist politicians genuinely committed to prioritizing the public interest based on Buddhist principles could catalyze significant improvements in public welfare and societal harmony.

These committed leaders, propelled by a profound sense of moral obligation and ethical duty, possess the capacity to confront longstanding societal challenges in Thailand. Through their unwavering commitment to fostering transparency, fairness, and inclusivity within the political realm, they can spearhead a transformative era of governance that benefits all members of society. Thus, the integration of Buddhist values into political practice holds tremendous potential for steering Thailand towards a future characterized by prosperity and social cohesion.

Conclusion

In conclusion, this study has illuminated the intricate challenges facing Thai politicians, which encompass a spectrum of ethical dilemmas permeating their behaviors, communication, and mindset. These challenges, ranging from conflicts of interest to instances of corruption, underscore the urgent need for a robust moral framework within governance. Furthermore, the exploration of public interest has unveiled the nuanced dynamics within the realm of politics, revealing the ethical obligations and conduct of politicians that often intersect with conflicts of interest and corrupt practices. Against this backdrop, Buddhist teachings emerge as a reservoir of guidance, offering a diverse array of principles relevant to the functioning of political systems.

Buddhist teachings such as *Iddhipāda*, *Brahmavihāra*, *Kusala-kamma*patha, and others, politicians can glean invaluable insights into ethical governance, thus fortifying their capacity to navigate the complexities of political leadership with integrity and efficacy. Moreover, the characteristics defining Buddhist politicians dedicated to public interest within Thai society have been delineated, encompassing ethical and moral integrity, behavioral traits, mental attributes, and a perspective centered on public welfare. These characteristics, including qualities such as righteousness, trustworthiness, active participation, commitment to justice, and a mindset prioritizing non-greed and social altruism, collectively embody the concept of “*Bhāvitā*.”

By integrating these principles into their roles and responsibilities, Thai politicians stand to foster a political environment characterized by accountability, transparency, and ethical conduct. This approach not only addresses the immediate ethical challenges within governance but also holds the promise of cultivating long-term societal progress and facilitating increased public engagement in decision-making processes. In essence, the adoption of Buddhist principles by politicians offers a pathway towards realizing a more just, equitable, and harmonious society for all citizens of Thailand, aligning governance practices with ethical and moral integrity to benefit the collective welfare of the nation.

Suggestions

This research has found the characteristics of Buddhist politicians for public interest devotion in Thai society (Knowledge). It can be applied for the policy to

1) civil society organizations should be encouraged to serve as a foundation for politicians in Thai society who aspire to be Buddhist politicians genuinely dedicated to public welfare,

2) political institutions involved in regulating the ethics of politicians, such as the Parliament, the Senate, the Election Commission, political parties should have policies to encourage politicians to behave as Buddhist politicians with a view to seriously benefit the public and cooperate with public sector organizations that related as well as various mass media to prevent bad, unethical people from ruling the country.

This research should be recommended to the Buddhist scholars and researchers for the next research issues, research should be done on the issue of

1) Developing Politicians for Public interest Devotion in Thai Society.

2) Integrating Buddhist Teachings with Voters' Discretion in Elections to Foster Politicians Dedicated to the Public Interest.

3) Guidelines for Political Development Toward a Buddhist Political Society to Meet Collective Needs in a Sustainable Manner, and

4) Buddhist Views on Thai New Generation Politicians in Social Media Era.

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