



# APPLICATION OF BUDDHIST DHARMA PRINCIPLES TO PROMOTE SUSTAINABLE WELL-BEING ORGANIZATION: CASE STUDY OF WAT SAWANG AROM UNDER PHRA NAKHON SI AYUTTHAYA PRIMARY EDUCATIONAL SERVICE AREA OFFICE 1

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## Abstract

**Background and Objectives:** Educational institutions are spiritual incubators for young people to become good citizens of the country. The administration must give importance to society, atmosphere and environment to facilitate all-round learning and happiness for all stakeholders. This research article aims to study the concept of sustainable development of well-being organizations according to the Buddhist Dharma principles and propose guidelines for applying Buddhadharma principles to promoting sustainable well-being organizations in the context of educational institutions.

**Methodology:** This qualitative research collected data from relevant documents, relevant documents, group discussions, in-depth interviews, and participatory observations.

**Main Results:** The following results were found: 1) The concept of developing a sustainable well-being organization according to the Buddhist Dharma found that the Buddhadharma principle aimed to develop a healthy life that would lead to complete happiness, relationships in the organization or society and would develop into a well-being organization, and 2) Guidelines for applying Buddhadharma principles to promoting sustainable well-being organizations in the context of educational institutions encompassed the principle of Kalyāṇamittatā, a Buddhist principle that promoted educational institutions as a well-being organization. There were seven elements: Piyo or endearing, Garu or respectable, Bhāvanīyo or emulable, Vattā ca or being a counselor, Vacanakkhamo or being a patient listener, Gambhīrañca Kathaṁ Kattā or being able to deliver deep discourses and No cattḥāne Niyojaye or not leading or spurring on to a useless end. It was found that these six principles of Sāraṇīyadhamma should be applied: Mettākāyakamma, which implied to be amiable in deed, openly and in private, Mettāvācāṇakamma, which implied to be amiable in word, openly and in private, Mettāmanokamma,



which implied to be amiable in thought, openly and in private, *Sādhāraṇabhogitā*, which implied to be sharing any lawful gains with virtuous fellows, *Sīlasāmaññatā*, which implied to be keeping without blemish the rules of conduct along with one's fellows, openly and in private, *Diṭṭhisāmaññatā*, which implied to be endowed with right views along with one's fellows, openly and in private.

**Involvement to Buddhadhamma:** A well-being organization is defined as a workplace or educational establishment where all personnel, including students, must be physically healthy. The result is to coexist happily with all members and create a culture of happiness. The concept is in line with the Buddhist goal of developing the individual's potential to become a complete human being. The seven elements of friendship will be applied as a tool to create a good society, and the seven elements of morality will be applied as a tool to create learning and interaction with networks both inside and outside the school to drive the organization towards a perfect well-being organization and a sustainable happiness organization.

**Conclusions:** The "*Kalyāṇamittatā* Principle" was a Buddhist principle that encouraged personnel in the organization to fulfill their duties. It also affected the creation of a good corporate culture, and the "*Sāraṇīyadhamma* Principle" was a Buddhadharma principle that aimed to develop the potential of personnel in the organization to be complete and good people. In addition, the Sappurisa-dhamma principle was a fundamental principle for analyzing the members of the organization for assigning tasks appropriately. This was to allow the potential of personnel to carry out the mission of the organization.

**Keywords:** Application, Buddhist Dharma Principles, Sustainable Well-being Organizations

## Introduction

The flow of changes is happening all round and rapidly. Executives must have a duty to organize, train, and balance education in accordance with real life. In addition, executives must lead the change in knowledge building and empowering personnel in terms of organizing the learning process that focuses on giving everyone the opportunity to develop their full potential, designing educational institutions to be learning organizations, and upgrading them to be educational service units and learning resources in a broader dimension. The result will contribute to the development of the quality of personnel and learners to have the potential for national development. Society, culture and technology to be on par with other countries (Somprasage, 2017) conform to the principles of educational administration according to the National Education Act 1999, amended (No. 2) 2002, Section 39, which stipulates and allows the ministry to decentralize the administration and management of education both in academics, budgets, and personnel management, and general administration to the Office of the Educational Service Area Office Committee and educational institutions in the education area and educational institutions in the direct education area. This importance reflects the role of educational institution administrators who are closest to teachers and students. They must have a vision, morality, ethics, and management skills, be an academic leader, and have the potential to manage change in the knowledge-based economy era (Knowledge-based economy) and knowledge-based society (Knowledge-based



society) effectively (Faculty of Education, Chulalongkorn University, 2010). In addition, there is a currently sudden change (Disruption), or it can be called the VUCA World era, which occurs in a fluctuating phenomenon (V-Volatility), creating uncertainty (U-Uncertainty), Complexity (C-Complexity) and Ambiguity (A-Ambiguity). This situation has been a catalyst for teachers and educational personnel to change themselves and be ready to develop, learn, and embrace the challenges to adapt and cope with situations that arise (Somprasage, 2017). Developing educational institutions to become well-being organizations is one way to prepare for change, build an organization to achieve its mission and develop its personnel at the same time, and aim to adjust work processes in new ways and develop operational guidelines to support each other. It is an important approach to promoting well-being that must take into account health and safety. Well-being of the psychosocial environment at work consists of organizing management and organizational culture, personnel health resources, and community outreach channels to improve employee health (Smet et al., 2007). Educational institutions are lively and creative places to learn, not by directives or rules, but by setting the direction of learning together (Senge et al., 2012), to personnel and related parties to move forward with rapid change.

Buddhism is known as an important wisdom of Thai society. It has influenced the lifestyle of Thai society for a long time. The teachings of the Buddha or "Dharma" make the learner aware of the cultivation of wisdom and eventually lead to relief from "self", which comprises greed, anger, and delusion. When attachment in life is less, the mind becomes more compassionate towards all living things (Gorkom, 2010). In the field of organizational relationships, Buddhism places great emphasis on education and the development of relations with the environment. The study and development aim to improve these three parts of life: environmental relationships are called "precepts", the mental and expressed will is called "concentration", and cognition is called "wisdom". The synergy of all three parts will lead to good human development and good organization (Phra Brahmaganabhorn (P.A. Payutto), 2005). Therefore, applying Buddhist principles in educational institutions is important for the development of the organization in all aspects. It is the application of "morality", which is the basic value of human beings. It is an important factor in human resource development to be a complete human being in all dimensions, i.e., to be a good, talented and quality person (National Integrity Commission, 2019). Executives and related parties must be aware and apply it appropriately as a basis for promoting sustainable well-being.

Based on the results of self-assessment Wat Sawang Arom School under the Phra Nakhon Si Ayutthaya Primary Education Area Office District 1, Ministry of Education, according to the 2021 Education Standards, indicate that the overall educational standards of early childhood education institutions are excellent. The first standard, the quality of children, is excellent. The quality development of children at Wat Sawang Arom School uses the process of organizing six main activities. It implements projects/activities in the educational management process to ensure the age-appropriate development of children, focusing on the importance of development in all aspects that comprise emotional, mental, social, and intellectual, making them balanced to their full potential. It provides learning experiences that encourage children to have first-hand



experiences from play-based learning through hands-on and group learning to foster kindness, unity, sharing, and waiting, resulting in happy learning for children. The second standard, Management and Management Process, is at an excellent level. The curriculum covers all four areas of development in accordance with the local context through the flexible school curriculum and in line with the early childhood curriculum covering four areas of development and in line with the local context. It designs experiences that are academically prepared and not accelerated, designs experiences that emphasize play and action (Active Learning), and designs experiences that meet the needs and differences of normal children and specific target groups. It is in line with the lifestyle of the family and continuously assesses, monitors, and improves/develops the curriculum. And the third standard, the child-centered experience, is at an excellent level. The school has planned an annual learning experience for every learning unit every year, with the use of information technology media. The teaching and learning by information tools include computers and audio equipment, such as the use of music in movement and rhythmic activities. Searching for information from the internet stimulates thinking and finding answers by taking into account the use of media and technology that is suitable for age and interest ranges and evaluating the experience from six main activities. The development promotion project consists of a physical development promotion project, an emotional and mental development promotion project, and a social development promotion project. It is a project to promote intellectual development by assessing child development after organizing experiences in the name list and child development diary, and project summaries. The use of media is recorded in accordance with the experience arrangement (Wat Sawang Arom School, 2021). Educational management emphasizes participation from all parties in the network. It creates a corporate culture that takes into account cultural diversity. There is an integration of science based on social and cultural capital in all activities to ensure the highest quality of students.

From the importance and issues mentioned above, therefore, the research team is interested in researching the Application of Buddhadharma Principles to Promote well-being Organizations: Case study of Wat Sawang Arom under Phra Nakhon Sri Ayutthaya Primary Educational Service Area Office 1. It is hoped that the results of the study will be a body of knowledge that can be applied to school management or organizational development in terms of interaction. The result is to create a good corporate culture for children and youth that will be an important force in the country's development in the future.

### **Objectives**

This study aims to study the concept of developing well-being organizations according to the Buddhist Dharma principle and to propose guidelines for applying Buddhadharma principles to the promotion of well-being organizations in the context of educational institutions.

### **Methodology**

This research: There was a way to conduct research in order of steps as follows:





1. Research model: It was qualitative field research consisting of documentary research, focus group discussion, in-depth interviews, and participant observation (Participatory observation).

2. Key contributors: They consisted of one school administrator, four teachers, five student representatives, four school boards, and four school-related partners, a total of 18 students. This was to be able to fill in the information accurately and completely according to the objectives of the study.

3. Research tools: Structured Interviews were divided into two sets. The first group was for group discussions. The second group was for in-depth interviews. The topics in the research tools consisted of Policy, Driving Corporate Strategy, Participation in the development of school activities, Evaluation, and other related activities. The perspectives related to the application of Buddhist principles in educational institutions consisted of two Buddhist discourses, namely the seven principles of Kalyāṇamittatā and the six principles of Sāraṇīyadhamma. The area of study consisted of experiences related to the implementation of various activities and other reflections related to Wat Sawang Arom School.

The steps to create research tools were as follows:

3.1 The study analyzed the concepts of related theories by analyzing the principles, concepts, theories and findings related to the beginning of the school, corporate culture, well-being organizations, and the application of Buddhadharma principles in promoting organizational well-being. The primary source was a quality assurance report for education, projects and activities. The secondary sources were books, textbooks, documents, journals, theses, articles, and other academic works, including relevant and credible electronic information.

3.2 The study used the conclusions obtained from the analysis to synthesize the content synthesis of various concepts related to the research to be used as a framework for creating structured interviews to be in line with the objectives of the study and examined by experts.

4. Data collection: Qualitative data collection was carried out on samples and using developed tools.

5. Data Synthesis on spatial partnership management approaches in health promotion work: Triangulation technique validated confidence and presented research results in a descriptive format according to the study objectives.

## Results and Discussion

The results of the research were as follows:

Objective 1: Concept of sustainable well-being organization development according to Buddhadharma principles, the results of the study showed that;

### 1.1 School context

The context of Wat Sawang Arom School: It was located in village no.1 of Suan Phrik Sub-district, Phra Nakhon Si Ayutthaya District. Phra Nakhon Si Ayutthaya Province. Most of the people were employed as general contractors and employees of brick-making companies. In terms of religion, 99% of the people in the area were Buddhist and 1% were



Muslim, with four Buddhist temples located in the sub-district. Wat Sawang Arom, Wat Fort Raman, Wat Boromwong Isornwararam Worawihan, and Wat Klang Raman Buddhism had become an important basis for living for ancestors. Traditions and culture served as a nourishment for a self-sufficient lifestyle and occupation. The interdependence of the key traditions in the community included New Year's Day, traditions of Songkran Festival, traditions of Luang Por Kaew, traditions of Loy Krathong, traditions of Buddhist Lent, and traditions for the end of Buddhist Lent. In addition, the area also had local wisdom that could have been linked as a source of learning models for the community, including integrated farming based on new theory. As for the school, Wat Sawang Arom School was found to be a medium-sized educational institution. It organized classes to support students in the area by providing classes from Kindergarten 2 to Secondary 3 (Expanded Opportunities). In the academic year 2022, there were sixteen civil servants, teachers and educational personnel, comprising two men and fourteen women. (Puwijit, 2017) The school employees consisted of one school administrator, two primary teachers, six primary teachers, four secondary school teachers, one support personnel (Not filled). The students comprised 161 students from Kindergarten 2 to Secondary 3. The 26 students were at the kindergarten level, comprising 12 males and 14 females. The 86 students were at the elementary level, comprising 40 males and 46 females. The 49 students were at the secondary level, comprising 28 males and 21 females.

The mobilization of resources in educational administration was supported by local networks, especially temples. Buddhist monks and devotees were very supportive in various ways. Support would have been both a generous venue, as well as in-depth interviews and group discussions.

*"Great opportunity, the school is located near the temple. Buddhist monks will be generous in teaching and learning, such as bringing students to participate in activities every monk's day. On scholarship Support, you're always funding education for Buddhist monks to become moral teachers in the school, as well as other support as the school asks for help. On August 12, the school will have to contact you"* (Teacher representative, 2023).

*"For the Royal Kathin Ceremony at Wat Borom, the school will co-host activities with the temple and will be donated depending on the host. The school will receive donations every year and the hosts will rotate as they receive the hosts, which are now booked in advance for 40-50 hosts"* (Teacher representative, 2023).

The school context was located in the midst of a community not far from Ayutthaya. The school's location had the potential to contribute to learning and school administration. Connecting partners and networks both within and outside the area was an important factor in supporting the development of the organization to achieve sustainability and result in happiness for learners according to the context of the area.



## 1.2 Driving Wellness Organization and Management to Become a Sustainable Wellness Organization.

Driving an organization towards well-being and managing it to become a sustainable wellness organization was a complex and multifaceted process. To achieve reliable and satisfactory results in the field of work and employee satisfaction, some guidelines here could help drive the organization towards sustainable well-being. According to the study, there were dimensions of driving that could have been developed and applied to drive well-being organizations, consisting of: 1) Managing knowledge and understanding of well-being by creating an understanding of well-being and its impact on work and organizational productivity; 2) Promoting employee well-being supported the well-being of employees by giving them the opportunity to develop their skills and potential and creating an atmosphere that fostered a sense of alignment with work and organization; 3) Clear management and goals set clear and directional goals so everyone in the organization understood what to do and where to go; 4) Creating a supportive and stimulating atmosphere to create an organizational culture that supports happy work and feelings of satisfaction; 5) Promoting good leadership developed management skills and leadership that supported the creation of positive workplace conditions, leaders should have set an example in creating positive conditions and encouraging others to participate; 6) Promoting life balance supported employees in balancing work and personal life and promoted spending leisure time in activities that satisfying and increasing quality of life; 7) Monitoring and evaluation to monitor workplace well-being and evaluate outcomes by using this information to improve processes; 8) Creating social responsibility: The organization should have been socially and environmentally responsible; and 9) Sustainability: Building a sustainable wellness organization was not just a one-time process but a routine effort and long-term performance of the organization efficiently and sustainably. The dimension of promoting well-being for the organization must be carried out in the manner of integrity in all sectors, including people, money, and management, all of which must be simultaneously according to their potential and necessity, as the group discussion said:

*"We must develop facilities and academics, develop teachers and develop children, make the school work, be the work of the school, be the work of the teachers. School Portfolio and Executive Achievement have to get at least one national level. You do not have to be excellent. You have to let teachers and students do it, too. For example, the good teacher basically has a national award. You need something urgent, like a moral project, to get a national award. Then, we gathered them to study for a doctoral degree because they would support the work. Our articles and seminars can be applied to all school administrations, networks, research results, academic works, or any seminar that can be applied"* (Teacher representative, 2023).

To drive the organization's well-being, executives and stakeholders must be assessed at all times to ensure the ability for the integration of both management and the administration to



enable the school towards its goals and to strengthen the morale of personnel in the organization, as the group discussion said:

*"The school is ready at the intermediate level if it is to look at it directly. If it is to improve the expertise, it will be ready at the moderate level. The school is medium-sized, but the principal can improve the expertise. The school context is ready, teachers and personnel are ready. It is a crucial factor. Some schools do not have enough teachers to manage. Some schools aim to teach, but no one can do the improvement. Some big schools cannot do this because teachers only teach and tutor, and no one there can help with the expertise improvement"* (Teacher representative, 2023).

It could be said that the transformation to create a sustainable organization for well-being in the school must be a rapid and continuous process, as the good conditions of staff and students could have made a positive impact on the learning and development of the organization in the long run.

Objective 2: Guidelines for applying Buddhadharma principles to promote sustainable well-being organizations: Case study of Wat Sawang Arom under Phra Nakhon Sri Ayutthaya Primary Educational Service Area Office 1, the study found that:

#### 2.1 Principles for promoting sustainable corporate well-being

2.1.1 Principles for Strengthening Sustainable Wellness Organizations Studies would have shown that the application of Buddhist principles to promote sustainable well-being was a conviction approach that the Buddhist principles were a cost and experience of Thai society that reflected Thai people and were also an effective tool for creating good conditions in the organization. It started by understanding the principles and applying them correctly. Organizations could have increased efficiency by creating a better environment and creating happiness and satisfaction for the team and people within the organization. Some approaches could apply principles to promote sustainable health organizations. It consisted of principles that could be applied to organizational development within the included areas.

2.1.2 Principles relating to strengthening visual relationships and interaction with members of the organization: 1) From the study and discussion, the sample group saw that the Kalyāṇamittatā Principle could be applied and elevated to become a corporate culture. It could be said that it was a principle that related to the interaction and relationship of members of the organization. The seven principles of Kalyāṇamittatā consisted of; 1.1) Piyo, which meant to be lovely, in a position of comfort and intimacy; 1.2) Garu, which meant to be respectable on the basis of behavior worthy of status, to create a feeling of warmth, reliance, and safety; 1.3) Bhāvanīyo, which meant to be emulable in the foundation of grace with true knowledge and wisdom, both as a trainer who was constantly improving oneself to be an example and as remembrances with appreciation; 1.4) Vattā ca, which meant knowing how to speak effectively, knowing how to clarify, knowing when to say, knowing how to give advice that admonished, and knowing





how to be a good mentor; 1.5) Vacanakkhamo, which meant to be patient with words, ready to listen for counseling, asking questions, suggestions, criticisms, patience, and listening without getting bored; 1.6) Gambhīrañca Kathaṃ Kattā, which meant to being able to deliver deep discourses; and 1.7) No cattāne Niyojaye, which meant to be not leading or spurring on to a useless end.

2) Principles for living happily together: In addition, there were six principles of Sāraṇīyadhamma, which were the principles that stood as the places of remembrance. Sāraṇīyadhamma was a cause for remembrance, which consisted of;

2.1) Mettākāyakkamma, which implied to be amiable in deed, openly and in private, it consisted of willingly assisting in the affairs of the public and showing polite mannerisms;

2.2) Mettāvācikkamma, which implied to be amiable in word, openly and in private, it consisted of helping to inform useful things by giving instruction, advice, admonition with good intentions, and polite speech by showing respect openly and in private;

2.3) Mettāmanokamma, which implied to be amiable in thought, openly and in private, it consisted of setting a good will, thinking of doing things that giving benefit to each other, and positively seeing each other;

2.4) Sādhāraṇabhogitā, which implied to be sharing any lawful gains with virtuous fellows when something was obtained righteously, even if it was a small thing, it was not reserved for one person;

2.5) Sīlasāmaññatā, which implied to be keeping without blemish the rules of conduct along with one's fellows, openly and in private, it consisted of having good moral conduct, correct behavior according to discipline, and not offending the group; and

2.6) Dīṭṭhisāmaññatā, which implied to be endowed with right views along with one's fellows, openly and in private, it consisted of having mutual approval in verse that was the main principle that would lead to liberation. The application of Buddhist principles in an organization was a process that required time and effort. Creating a culture of understanding and applying principles to daily operations would have a positive impact on people and the organization as a whole in the long run, as the group discussion said:

*"Academic matters to a certain extent. To be good is to develop morality and ethics. Our children are not good, but they must become good, moral, ethical, and courteous because our children are not always children. Emphasizing children to have manners, neatness, and gratitude is not yet what we want to get. It has been praised that Wat Sawang Arom School takes children to the temple daily to join Buddhist sermons and listen to monks' preaching from the pulpit. The children can make merit by giving alms and return to school around 9:30 a.m."* (Teacher representative, 2023).

2.2 Guidelines for applying principles to promoting well-being organizations: The studies showed that Buddhist principles could be applied to promote well-being organizations as follows:

2.2.1 Creating a willing and intentional working environment (Mindfulness): The practice of confronting current problems encouraged employees to have the willingness and



the willing working conditions, and then they would have been able to work more efficiently and happier.

2.2.2 Promoting compassion, supporting and caring for others in the organization in terms of understanding and compassion helped create a culture that fostered collaboration, enthusiasm, and understanding of each other.

2.2.3 Creating a culture of learning and continuous learning: The use of experiential learning principles and acceptance of mistakes was part of personal and organizational development.

2.2.4 Promoting the ability to manage stress and pressure (Stress Management) as the application of principles such as meditation and guaranteed play could have helped employees deal with challenging situations and work pressure.

2.2.5 Creating a culture of personal growth: Promoting the development of skills and personal value of employees would have helped create a sense of value and happiness at work.

2.2.6 Creating a culture of collaboration: Dharma practices such as understanding and sharing, etc., helped create an atmosphere that encouraged collaboration in the team.

2.2.7 Creating a culture of accountability: Learning from mistakes and taking responsibility for mistakes was part of personal development and organizational development.

2.2.8 Creating a culture of resilience and adaptability: Principles such as durability and resilience helped promote adaptability to changing circumstances.

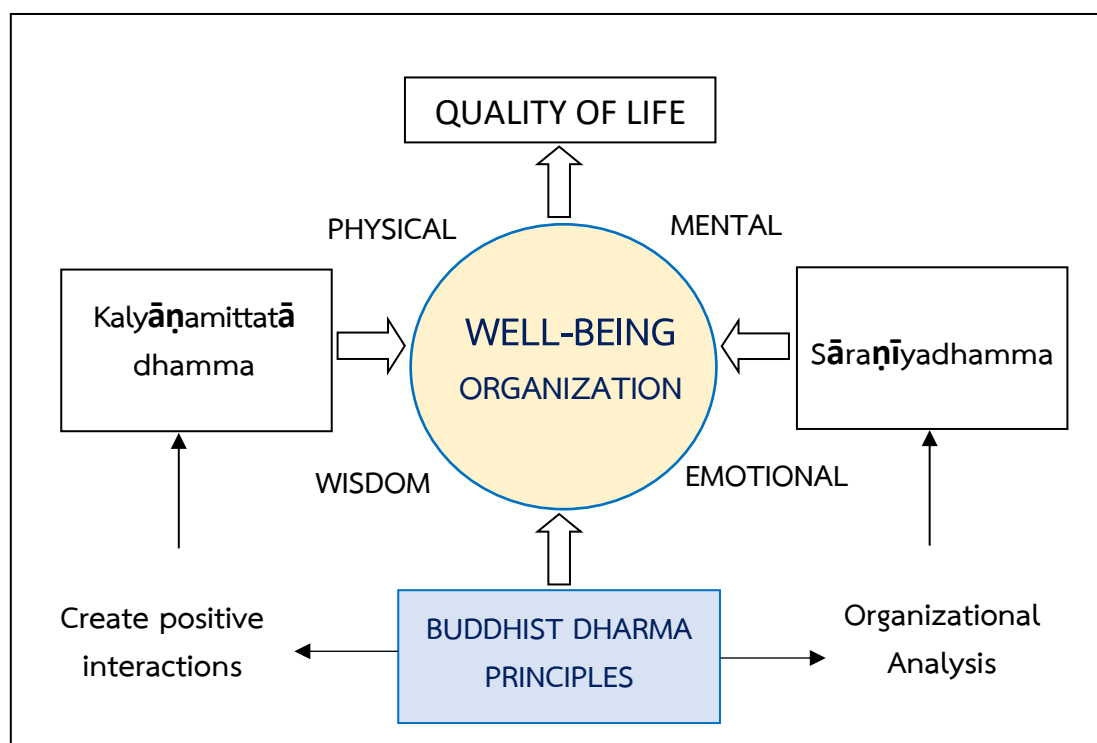
Promoting health organizations in an era of change was a process that required rational planning and action by raising awareness of change and supporting individuals and teams to cope with situations and changes occurring in organizations and societies around the world.

## Originality and Body of Knowledge

Educational institutions are incubators for learning for children and youths whom would be the future of the country. Promoting educational institutions as well-being organizations by balancing both body, mind, emotions, and intelligence or knowledge is necessary for human life. The Buddhist principles for the integration and promotion of the key include: Principles of Friendship (Kalyāṇamittatā Principle). The characteristics for development are the principle of creating positive interaction between members of the organization (Kalyāṇamittatā Principle) and the principle that aims to develop the potential of personnel in the organization to be complete and good people (Sāraṇīyadhamma Principle). There are seven elements of Kalyāṇamittatā: 1) Piyo or endearing; 2) Garu or respectable; 3) Bhāvanīyo or emulable; 4) Vattā ca or being a counselor; 5) Vacanakkhamo or being a patient listener; 6) Gambhīrañca Kathaṃ Kattā or being able to deliver deep discourses; and 7) No caṭṭhāne Niyojaye or not leading or spurring on to a useless end. It is characterized by the principle for analyzing personnel in the organization as well as analyzing the



organization as a whole. It can drive to become a well-being organization and aim to improve the quality of life for its personnel, which can be summarized as shown in Figure 1.



**Figure 1** Linkage of Buddhist principles with the promotion of well-being organizations.

## Conclusions and Recommendations

The concept of sustainable health organization development, according to the Buddhist Dharma, found that the Buddhadharma principle aimed to develop a healthy life that would lead to complete happiness. Relationships in the organization or society would develop into a well-being organization. Guidelines for applying Buddhadharma principles to promoting sustainable well-being organizations in the context of educational institutions was found that the principle of *Kalyāṇamittatā* was a Buddhist principle with characteristics that promoted educational institutions to be a well-being organization. The principle of *Kalyāṇamittatā* consisted of seven elements: 1) Piyo or endearing; 2) Garu or respectable; 3) Bhāvanīyo or emulable; 4) Vattā ca or being a counselor; 5) Vacanakkhamo or being a patient listener; 6) Gambhīrañña Kathaṁ Kattā or being able to deliver deep discourses; and 7) No cattāne Niyojaye or not leading or spurring on to a useless end. It was found that these six principles of *Sāraṇīyadhamma* should be applied: 1) Mettākāyakkamma, which implied to be amiable in deed, openly and in private; 2) Mettāvācikkamma, which implied to be amiable in word, openly and in private; 3) Mettāmanokamma, which implied to be amiable in thought, openly and in private; 4) Sādhāraṇabhogitā, which implied to be sharing any lawful gains with virtuous fellows; 5) Sīlasāmaññatā, which implied to be keeping without blemish the rules of conduct along with one's fellows, openly and in private; and 6) Dīṭṭhisāmaññatā, which



implied to be endowed with right views along with one's fellows, openly and in private. However, promoting well-being in the organization was not a one-time process, but a process that must be continuously implemented and collaborated in all aspects of the organization to make employees happy, satisfied, and low-stress at work in order to build a healthy and sustainable organization in the future. Organizational development for health promotion was not only about academic and work management but a process that incorporated values and nature into the mechanisms and structures of the organization to create conditions that increased happiness and satisfaction for everyone in the organization with the goal of being a place that made people feel well, develop themselves, contribute to the creation of a growing, and sustainable organization in the future. Research recommendations consisted of: 1) The development of sustainable Towards organizations should be carried out systematically and continuously with Integration of cooperation in all sectors, including schools, parents, communities, temples and networks for future sustainability; 2) Developing an organization of sustainable well-being should be further developed in tandem with the development of physical health and environmental well-being.

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