

## A RELATIONSHIP BETWEEN BUDDHIST ETHICS AND ORGANIZATIONAL JUSTICE: A CASE STUDY OF THAI STATE ENTERPRISES

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### Abstract

The purposes of this research were: (1) to study a recognition of justice from Buddhist ethics of employees of Thai state Enterprises ; (2) to study the perceptions of employees of Thai state Enterprises towards organizational justice; (3) to find a relationship between Buddhist ethics and organizational justice; and (4) to analyze Buddhist ethics influencing organizational justice of Thai State Enterprises. The samples used in this study were 400 employees who work in Thai State Enterprises in Bangkok. The research questionnaire was used as an instrument to collect data. Statistics used in this study consisted of Percentage, Mean, Standard Deviation, Correlation and Multiple Regression Analysis. The research findings showed that a recognition of justice from Buddhist ethics of employees of Thai State Enterprises, in total, were at a high level. In particular, the belief in the rule of Karma was ranked at the highest level, followed by the four sublime states of mind, whereas an avoidance of the four prejudices was ranked at a moderate level. Employees perceived organizational justice of Thai State Enterprises, in total, at a high level. In particular, interactional justice was perceived at the highest level, followed by procedural justice, whereas distributive justice was perceived at a moderate level. The correlation between Buddhist ethics and organizational justice was significant at the 0.01 level with a correlation value between .324 to .696, which the highest correlation was a relationship between the four sublime states of mind and organizational justice. The four sublime states of mind had the highest influence on organizational justice of Thai State Enterprises, followed by an avoidance of four prejudices and the belief in the rules of karma respectively.

**Keywords:** Buddhist Ethics; Four Sublime States of Mind; Rule of Karma; Organizational Culture

### Introduction

State enterprises are the public or governmental organizations which the government holds a larger proportion of stock. The main purpose of state enterprises is to gain profit in the same ways as private organizations do. Most Thai state enterprises are administered and controlled by the government because the government holds more than 50% of the whole stock. However, some state enterprises are monopolized by the government, which mean that the government has the

sole and absolute right to do that business such as the government lottery. Therefore, justice in operating state enterprise companies is very important in driving the organization to reach its growth and success. As Buddhism is the dominant religion in Thailand, and approximately 94% of Thai people declare themselves to be Buddhist, most of Thai people believe, adhere and practice in the ways Buddhism taught. The concept about organizational justice is directly and indirectly derived from Buddhism (Bangbon et al., 2023; Channuwong & Ruksat, 2022; Zhang & Hsieh, 2024). The fundamental principles of justice in Buddhism are based on the concepts of freedom and equality, such as the abolition of caste systems, granting equal opportunities to individuals who wish to embrace Buddhism, and elevating individuals based on their inherent virtues rather than their diverse backgrounds. This opens up opportunities for each person to seek the highest level of freedom and liberation in Buddhism on an equal basis. The principles of justice in Buddhism extend beyond the individual level to encompass societal governance, resource distribution, and economics, as evident in prominent scriptures like the *Akkanyasuttra*, *Cakkavattisuttra*, and *Gutathantasuttra*. The *Akkanyasuttra Sutta* illustrates the societal evolution from the early stages of the world's existence to the emergence of social classes, highlighting the interplay between the roles and responsibilities of those in authority and the way of life, sharing, and natural rights inherent in individuals. Factors like agriculture, exemplified by fields, become crucial elements transforming society. The *Cakkavattisuttra* emphasizes the complexity of the state, requiring rulers to uphold moral principles for the sake of justice. When rulers are steadfast in moral principles, it positively affects those governed within the state. Failure to uphold such principles can have adverse effects on those under governance, impacting the state's overall tranquility and well-being. The *Gutathantasuttra* indicates that promoting economic benefits to the virtuous can lead to social harmony without resorting to violence. This principle allocates state power in relation to the economic system, politics, environmental conditions, and the resulting impact on peace and happiness (Channuwong, 2018).

Justice is equity, fairness, righteousness, and a personal sense of responsibility that individuals with reason and knowledge perceive as desirable and correct. Justice is a crucial virtue that helps instill love, unity, and a sense of pride in being part of society. However, justice cannot arise without factors that support its emergence. True ethics can create justice because they are based on equal benefits (Bangbon et al., 2023; Patinathu, 2005). Equality does not mean identicalness but signifies fairness in exchanging benefits. The benefits exchanged include both material and psychological aspects. Therefore, it can be said that justice occurs when various ethical principles, such as love, compassion, respect, and understanding the mutual benefits, are significant components.

Buddhist ethics refers to the principles of appropriate and righteous conduct in accordance with the teachings of the Buddha. In Buddhist teachings, particular importance is placed on the concept of justice, exemplified by: 1) *Four Brahmaviharas*, consisting of: (1) Loving-kindness or goodwill towards others (*Metta*); (2) Compassion, the desire to alleviate the suffering of others (*Karuna*); (3) Empathetic joy, rejoicing in the happiness of others (*Mudita*); and (4) Equanimity, maintaining a balanced and fair mindset. 2) The Four Prejudices (*Four Agatis*) which emphasize unbiased conduct towards others. Buddhism teaches that such prejudices are caused by love, anger or hatred, fear, and delusion and should be eliminated. 3) The Rule of *Karma*, which states

that any actions, conducts and deeds with intention have their consequences and results. Good deeds lead to good results, and bad deeds lead to bad results. Individuals reap the outcomes of their actions, promoting the idea that society should assess the worth of individuals based on their actions rather than factors such as birth, social status, gender, ethnicity, or religion (Phrabrahmagunabhorn, 2015).

The researchers observe that Thailand possesses a rich cultural heritage with a majority of the population firmly adhering to Buddhist teachings. Families and communities have played a significant role in instilling virtues and ethics in the hearts of the Thai people over a long period of time. Therefore, the researchers are interested in conducting the research about a relationship between Buddhist ethics and organizational justice of Thai State enterprises.

### **Research Objectives**

1. To study perceptions on justice from Buddhist ethics of employees of Thai State Enterprises
2. To study perceptions on organizational justice of employees of Thai State Enterprises
3. To find a relationship between Buddhist ethics and organizational justice of Thai State Enterprises
4. To analyze Buddhist ethics influencing organizational justice of Thai State Enterprises.

### **Research Hypotheses:**

Hypothesis 1: Buddhist ethics have a significant relationship with organizational justice of Thai state Enterprises

Hypothesis 2: Buddhist ethics have a significant influence on organizational justice of Thai state Enterprises

### **Literature Review**

Buddhist ethics is a fundamental principle of good conduct for each individual in Thai society, especially in Thai society where Buddhism is a guiding force for the mindset and behavior of its people. According to the Royal Institute Dictionary (2011), ethics is defined as good moral conduct, virtuous behavior, and the practice of good morals. In European traditions, ethics is often referred to as "Moral Philosophy.", a philosophy that presents the ways of good conduct. According to the Dictionary of Buddhist Ethics (1999), the word "ethics" or "*Chariyadhamma*" is explained as righteous behaviors, ethical practices, rules, and moral precepts. Moreover, Buddhadasa (1999) described ethics as something to be practiced or observed based on moral principles. Songkijsap (2007) defined ethics as behavior that is appropriate for oneself, others, and society. It emphasizes that adhering to ethical principles leads to happiness, prosperity and well-being of individuals in the society. To act in accordance with ethics, individuals must be aware of what is right or wrong, and perform honest career without any offense, fault and crime.

The significant factors leading to the loss of morality, righteousness, fairness or justice in humans are prejudices (*Agatis*), which can be translated as "actions that should not be pursued or behaviors that should be avoided." Prejudice can cause a deviation from righteousness, leading to a state of mind that lacks righteousness and justice due to veering away from or acting opposed to moral principles without proper consideration of facts. In Buddhism, prejudice (*Agatis*) are

categorized into four types: 1) *Chandagati*: Prejudice caused by preferences and affection, resulting in the loss of righteousness. This prejudice arises from a sense of love or preference for oneself, close relatives, and friends. Being prejudiced due to preferences may lead to the loss of impartiality, making it difficult to treat everyone equally and impartially. 2) *Dosakati*: Prejudice caused by dislikes, hatred, or resentment. This prejudice involves causing a loss of righteousness due to feelings of dislike, hatred, or seeking revenge. It arises from a heart that is not compassionate, doesn't empathize with others, and cannot separate personal matters from professional responsibilities. 3) *Phayagati*: Prejudice caused by fear, leading to a loss of righteousness and fairness. This prejudice results from being afraid or fearing potential dangers to oneself and one's family, causing a lack of courage, particularly moral courage. 4) *Mohagati*: Prejudice caused by ignorance or lack of knowledge. This prejudice involves causing a loss of righteousness due to being ignorant, lacking awareness, hastily making decisions without proper consideration, and being unable to accept the opinions of others. These prejudices, in their various forms, are critical variables that can cause individuals living in society to deviate from morality or righteousness, leading to actions that lack ethical integrity. This, in turn, results in a lack of mutual trust among members of the community.

The concept of the “sublime states of mind” or “*Brahmavihara*” is the moral foundation of the virtuous or noble individuals who can uphold righteousness. Supreme Patriarch Vajirañanasamvara (2002) defined *Brahmavihara* as the four innate virtues of the noble or those with a broad and magnanimous heart akin to *Brahma*, namely: *Metta* (loving-kindness), *Karuna* (compassion), *Mudita* (sympathetic joy), and *Upekkha* (equanimity or justice). Phrabrahmagunabhorn (2013) interpreted *Brahmavihara* as the righteousness that is virtuous, the principle of morality, the fundamental moral conduct, the righteous principle and good conduct and behavior.

*Brahmavihara* consists of four moral principles: 1) *Metta*: signifying love and goodwill, wishing for the happiness and well-being of others, possessing an unbiased and benevolent spirit, and thinking and acting for the benefit of all beings. 2) *Karuna*: Meaning compassion, having thoughts to relieve others from suffering, having a heart that is compassionate, and being considerate in alleviating the hardships and sufferings of all creatures. 3) *Mudita*: Referring to sympathetic joy, experiencing joy when others are doing well, possessing a clear and joyful mind, and rejoicing in the well-being of others. 4) *Upekkha*: conveying equanimity, maintaining impartiality that allows one to remain in righteousness, basing decisions on reasoned judgment, having a fair and unbiased mind without attachment, considering the actions of all beings, and being ready to judge and act justly. These four virtues are considered essential for leading a righteous and ethical life, treating both humans and animals with kindness. *Brahmavihara* encompasses the principles of righteousness, guided by the four virtuous principles, leading people to live their lives with integrity and treat all beings with compassionate and unbiased manner (Channuwong et al., 2024).

Additionally, people who act solely for their own benefit are considered as selfish individuals and not virtuous. Virtuous individuals prioritize the welfare of others, are selfless, and embody the following virtues: 1.) *Metta*: Having a compassionate and selfless desire for the well-being of others without expecting anything in return. 2) *Karuna*: Expressing sympathy when others suffer

and actively seeking to alleviate their suffering. 3.) *Mudita*: Rejoicing when others prosper and being genuinely happy for their success. 4) *Upekkha*: Maintaining fairness and justice equally towards all human beings (Supreme Patriarch Vajirañanasamvara, 2002).

Buddhists believe in the rule of karma as a just principle because it yields results based on one's actions without discrimination based on identity, status, or position in society. Karma, translated as intentional action or deed, which can be either virtuous or non-virtuous. However, when referring to karma, people often interpret it negatively, attributing events to past actions. Karma is divided into three categories: 1. *Kaya-kamma* (bodily action), 2. *Vaci-kamma* (verbal action), and 3. *Mano-kamma* (mental action). These categories reflect actions carried out through the body, speech, and mind respectively (Mahachulalongkornrajavidyalaya University, 1996; Phrabrahmagunabhorn, 2015).

The rule of karma is a fundamental principle in Buddhism that emphasizes the importance of impartiality in the consequences of actions. Everyone, regardless of their background or status, receives results in proportion to their deeds. The Buddhist concept of karma underscores the significance of belief, faith, and critical analysis. In Buddhism, this principle is known as "*Saddha*" (faith), which comprises four aspects: 1) *Kamma-saddha*: Believing in the reality of karma, understanding that intentional actions have consequences, and good deeds lead to good results while bad deeds result in negative consequences; 2) *Vipaka-saddha*: Believing in the efficacy of karma, having faith that the results of actions are real, and acknowledging that good actions yield positive outcomes while bad actions lead to negative consequences; 3) *Kammasakata-saddha*: Believing that beings are owners of their actions, understanding that individuals must bear the consequences of their own deeds, and no one else can bear the results on their behalf or cleanse their sins; and 4) *Tathagatabodhi-saddha*: Believing in the perfect enlightenment of the Buddha, having confidence that the Buddha possesses omniscient knowledge, and trusting that the Buddha's teachings reveal the truth in all aspects (Phrabrahmagunabhorn, 2013). This belief in the rule of karma serves as the foundational belief in Buddhism. Buddhists adhere to the principles of karma, understanding that actions have consequences, and everyone is responsible for their own actions. Additionally, they believe in the profound wisdom of the Buddha, trusting in the Buddha's perfect enlightenment and his nine virtues (Phramathedhammajarn 1996; Phrakrusripariyatvitharn, 2020).

The concept of the rule of karma is the important belief in Buddhism. Actions that are accompanied by intention are considered karma, as stated by the Buddha: "*Monk, it is intention that I call karma. Having willed, one acts with the body, speech, and mind, their actions is called "karma or conduct with intention"*" (Mahachulalongkornrajavidyalaya University, 1996). Simultaneously, this concept highlights the fairness of "*karma*" governed by the rule of karma, as all beings have their own karma, and each person will experience the consequences of their actions (Buddhadasa, 1999).

Justice is the fundamental idea leading to create unity, harmony and trust among people in the organization and society. The principle of justice encompasses ideas related to equality, righteousness, fairness, correctness, and causality, as well as the application of the law,

considering individual rights and personal freedoms. Humans, regardless of their background, religion, beliefs, skin color, or social status, should be treated equally, and free from discrimination (Wikipedia, 2016; Wongmajarapinya et al., 2024). Greenberg (1990) stated that the perception of justice in an organization involves recognizing the fairness of the rewards allocated to employees and the fairness of the processes used in decision-making. Moorman (1991) defined the perception of justice in an organization as perceiving how employees believe they have been treated fairly in various work-related aspects. This perception significantly influences other aspects of their work. Folger (1998) categorized organizational justice into three dimensions; 1) Distributive justice: Perceived fairness regarding outcomes or rewards received by each individual. When evaluating distributive justice, individuals assess whether the outcomes they receive are appropriate and fair according to ethical principles; 2) Procedural justice: The perception that the methods, mechanisms, or processes used to allocate rewards are just. This includes decision-making processes, conflict resolution procedures, or any processes for distributing resources within the organization; 3) Interactional justice: This refers to justice in the interaction between personnel and organization and between employees and managers. It involves providing enough information for employees to make decisions accurately and appropriately. Hasan (2010) explained that interactional justice means actions related to social sensitivity such as managers treat employees equally with respect and dignity regardless of ethnicity, religion, belief, or skin color.

### **Research Methodology**

This research employs a quantitative approach, utilizing a questionnaire as a tool for data collection. The details are outlined as follows: The population and sample group for this research consist of personnel and employees working in state enterprises in Bangkok metropolitan areas with a total of 105,000 individuals. The researchers used the formula of Taro Yamane to calculate the sample size, and 400 samples were obtained. The research employed a research questionnaire as the primary tool for collecting quantitative data. In the creation of the questionnaire, the researcher studied various concepts and theories from relevant documents and research. The questionnaire is structured into three parts: Part 1 - Check List Questionnaire: Questions related to the personal information of respondents, including gender, age, marital status, educational level, monthly income, and years of work experience. Part 2 - Rating Scale Questionnaire (Approximation Scale): Consists of 12 questions related to Buddhist ethics. Part 3 - Rating Scale Questionnaire contains 20 questions addressing organizational justice.

The research questionnaire was verified by three research experts to determine the Item Objective Congruence Index (IOC) by assessing the congruence between the questions and research objectives and the IOC of 0.96 was obtained. The questionnaire was used to try out with 30 individuals outside the sample group to measure its reliability. The obtained reliability coefficient was 0.95. The researchers collaborated with management and staff at the workplace to delegate representatives responsible for distributing and collecting the questionnaires. Clear instructions were provided to the representatives and the sample group before questionnaire distribution. The researcher distributed questionnaires to the sample group of 392 individuals between December 1, 2023, and February 15, 2024. A total of 400 questionnaires were returned, which can be calculated as 100% of responsive rate. The collected data underwent validation and completeness checks before

proceeding to statistical analysis. The following statistical methods were employed for data analysis: (1) Frequency and percentage distributions were used to analyze personal information of respondents. (2) Mean and standard deviation were calculated for analyzing Buddhist ethics and organizational justice. (3) Pearson Product Moment Correlation was applied to analyze a relationship between Buddhist ethics and organizational justice of Thai state enterprises. (4) Multiple Regression Analysis (MRA) was used to analyze the influence of Buddhist ethics on organizational justice of Thai state enterprises.

## Research Findings

### Personal Information of Respondents

There were 400 respondents in this study, which comprised of females (53.00%, n = 212) and males (47.00%, n = 188). The majority fell within the age range of 25-35 years, accounting for 34.80% (n = 139). The breakdown by age groups further includes respondents below 25 years (30.40%, n = 122), 36-45 years (19.80%, n=79), and 46 years and above (15.00%, n = 60). Concerning marital status, a significant portion identified as single (62.00%, n = 248), followed by married individuals (33.00%, n = 132), and those divorced or separated (5.00%, n = 20). In terms of education, a majority held a bachelor's degree (60.50%, n = 242), followed by those with education levels higher than a bachelor's degree (25.50%, n = 102), and below a bachelor's degree (14.00%, n = 56). Regarding monthly income, the majority earned between 15,000-25,000 Baht (51.50%, n = 206), followed by those with incomes exceeding 35,000 Baht (18.20%, n = 73), incomes between 25,001-35,000 Baht (16.00%, n = 64), and incomes below 15,000 Baht (14.30%, n = 57). Regarding work experience, the majority had worked for 5-15 years (41.80%, n = 167), followed by those with less than 5 years of experience (39.80%, n = 159), and those with more than 16 years of experience (18.40%, n = 74).

### Statistical Analysis of Employees' Perceptions on Justice from Buddhist Ethics

In this section, the researchers conducted an analysis of data regarding the perceptions on justice based on Buddhist ethics, focusing on an avoidance of four prejudices (PRE), The Four Sublime States of Mind (MIN), and The Belief in the Rule of Karma (KAR). The researchers analyzed perceptions on justice from Buddhist ethics of respondents using mean (M) and standard deviation (S.D.). The research results showed that the respondents perceived justice from Buddhist ethics, in total, at a high level ( $M = 3.78, S.D. = 0.472$ ). When considering each aspect, the perception of justice from the belief in the rule of Karma had the highest mean ( $M = 4.02, S.D. = 0.709$ ), followed by the perception of ethics from The Four Sublime States of Mind ( $M = 3.94, S.D. = 0.476$ ), and An Avoidance of Four Prejudices ( $M = 3.39, S.D. = 0.231$ ) respectively (Table 1).

**Table 1:** Mean and Standard Deviation of Employees' Perceptions on Justice from Buddhist Ethics

Buddhist Ethics	<i>M</i>	<i>S.D.</i>	Interpretation	Ranking
An Avoidance of Four Prejudices (PRE)	3.39	.231	Moderate	3
The Four Sublime States of Mind (MIN)	3.94	.476	High	2
The Belief in the Rule of Karma (KAR)	4.02	.709	High	1
Overall Average	3.78	.472	High	

### Statistical Analysis of Employees' Perception on Organizational Justice of Thai State Enterprises

In this section, the researchers analyzed an organizational justice of Thai State Enterprises focusing on distributive justice, procedural justice and interactional justice using mean (M) and standard deviation (S.D.). The research results showed that the overall employees' perceptions on organizational justice were at a high level ( $M = 3.67, S.D. = 0.548$ ). When considering each aspect, interactional justice was perceived at the highest level ( $M = 3.86, S.D. = 0.654$ ), followed by procedural justice ( $M = 3.80, S.D. = 0.566$ ), and distributive justice ( $M = 3.35, S.D. = 0.425$ ) respectively (Table 2).

**Table 2:** Mean and Standard Deviation of Employees' Perception on Organizational Justice of Thai State Enterprises

Organizational Justice	$\bar{x}$	(S.D.)	Interpretation	Ranking
Distributive Justice	3.35	0.425	Moderate	3
Procedural Justice	3.80	0.566	High	2
Interactional Justice	3.86	0.654	High	1
<b>Overall Average</b>	<b>3.67</b>	<b>0.548</b>	<b>High</b>	

### A Relationship Between Buddhist Ethics and Organizational Justice of Thai State Enterprise

Hypothesis 1: Buddhist ethics have a significant relationship with organizational justice of Thai State Enterprises

In this section, the researchers examined a relationship between the components of Buddhist ethics including An Avoidance of Four Prejudices (PRE), The Four Sublime States of Mind (MIN), and The Belief in the Rule of Karma (KAR) and organizational justice of Thai State Enterprises. The research results showed that the correlation coefficients among the components of Buddhist ethics, including An Avoidance of Four Prejudices (PRE), The Four Sublime States of Mind (MIN), and The Belief in the Rule of Karma (KAR), are all positive, which means that these three variables had a statistically significant relationship in the same direction at the 0.01 level. The correlation coefficients range from 0.494 to 0.613; the highest correlation was observed between An Avoidance of Four Prejudices (PRE) and The Four Sublime States of Mind (MIN). In addition, the correlation coefficients between An Avoidance of Four Prejudices (PRE), The Four Sublime States of Mind (MIN), The Belief in the Rule of Karma (KAR), and organizational justice (OJU) are statistically significant at the 0.01 level with correlation coefficients ranged from 0.324-0.696. The highest correlation was between The Four Sublime States of Mind (MIN) and organizational justice (OJU).

**Table 3:** Correlation Coefficients Between Components of Buddhist Ethics and Organizational justice

Variable	PRE	MIN	KAR	OJU
PRE	1	0.613**	0.494**	0.427**
MIN	-	1	0.569**	0.696**
KAR	-	-	1	0.324**
OJU	-	-	-	1



\*\* Significant at the 0.01 level

### The Influence of Buddhist Ethics on Organizational Justice of Thai State Enterprises

Hypothesis 2: Buddhist ethics have a significant influence organizational justice of Thai State Enterprises

In this section, the researchers used the components of Buddhist ethics consisting of An Avoidance of Four Prejudices (PRE), The Four Sublime States of Mind (MIN), and The Belief in the Rule of Karma (KAR), to examine their influence on organizational justice (OJU). The results of Multiple Regression Analysis (MRA) showed that Buddhist ethics, in overall, significantly had an influence on organizational justice at the 0.01 level ( $F = 5.429$ ,  $p = 0.004$ ), and had an influence of organizational justice at 76.3%, whereas the remaining 32.7% was a results of other factors which were not taken into account in this study. Each component of Buddhist ethics had a significant influence on organizational justice with the following standardized scores and p-values: The Four Sublime States of Mind (MIN) ( $\text{Beta} = 0.384$ ,  $p < 0.01$ ), Avoidance of Four Prejudices (PRE): ( $\text{Beta} = 0.237$ ,  $p < 0.01$ ), The Belief in the Rule of Karma (KAR): ( $\text{Beta} = 0.198$ ,  $p > 0.01$ ).

Prediction Equations of Buddhist Ethics Influencing Organizational Justice

**Raw Score Prediction Equation:**  $\text{OJU} = .072$  (Constant) +  $0.281$  (The Four Sublime States of Mind (MIN)) +  $0.160$  (An Avoidance of Four Prejudices (PRE)) +  $0.152$  (The Belief in the Rule of Karma (KAR))

**Standardized Score Prediction Equation:**  $\text{OJU} = 0.384$  (The Four Sublime States of Mind (MIN)) +  $0.237$  (An Avoidance of Four Prejudices (PRE)) +  $0.198$  (The Belief in the Rule of Karma (KAR)) (Table 4).

**Table 4:** Weights of the Components of Buddhist Ethics Influencing Organizational Justice

Buddhist Ethics	Organizational Justice				p
	b	SE	$\beta$	T	
Constant	3.072	.199		15.414**	.000
An Avoidance of Four Prejudices (PRE)	.160	.047	.237	.637**	.002
The Four Sublime States of Mind (MIN)	.281	.060	.384	3.019**	.003
The Belief in the Rule of Karma (KAR)	.152	.034	.198	1.555**	.002
	$R^2 =$	.032		$F =$	5.429**
	Adjust $R^2 =$	.673	SE =	.654	p = .004

\*\* Significant at the 0.01 level

### Discussion

The results of hypothesis testing using Multiple Regression Analysis (MRA) showed that An Avoidance of Four Prejudice had a significant influence on organizational justice of Thai State

Enterprises. According to Buddhist principles, the four prejudices are crucial variables contributing to human deviation from morality and righteousness and should be avoided. Prejudices are categorized into four types: (1) *Chandagati*: Prejudice caused by love or desire; people who are dominated by this prejudice will lose impartiality. They will make a judgment or decision for the benefits of the persons that they are acquainted with or have much favor. They cannot be neutral, impartial or fair with everyone. Since they do not treat people equally, they pay much importance to their beloved persons more than the others, and treat them as superior to the others. Sometimes, when their beloved persons are guilty, violate the laws or commit something wrong, they try anyways to help them escape punishment. This prejudice also destroys the standard of law enforcement and leads to create disharmony among people in the society. (2) *Dosakati*: Prejudice caused by hatred or enmity; people who are dominated by this prejudice will not be able to treat people equally. They are narrow-minded persons, treat the opposed parties as inferiors to the others, and act intentionally for the disadvantage and calamity of those people. Sometimes, when opposed people commit the right things, they try to find fault in order to complain, blame, or punish them. They also hinder opposed people from receiving appropriate rewards. (3) *Phayagati*: Prejudice caused by fear; people who are dominated by this prejudice will lose fairness and will not treat people equally. They are afraid of power and influence of some influential people. When some powerful people commit a crime or mistake, they dare not punish them. They try to help them for the sake of their own safety. Sometimes, when the sons, daughters or relatives of influential people violate the law or commit wrong, they dare not accuse and arrest them as well. (4) *Mohagati*: Prejudice caused by delusion or stupidity; people who are dominated by this prejudice are full of ignorance. They have no wisdom or reason to make a judgment on what is right and wrong. Being narrow-minded and pessimistic persons, impetuosity in decision making due to lack of consideration are some characteristics of this kind of prejudice (Channuwong, 2018; Phrabrahmagunabhorn, 2015). These prejudices are the significant variables that can lead individuals to deviate from morality or righteousness, resulting in actions lacking fairness. They contribute to societal maladjustments, leading to the violation of trust among people in society. This aligns with previous studies by Vajanasara & Archavanichkul (2015) which revealed that Thai society has historically prioritized social relationships rather than focusing on fairness. Social justice can only be achieved when people are conscious of human equality and the equitable distribution of benefits or returns to society based on appropriate status.

The results of hypothesis testing using Multiple Regression Analysis (MRA) showed the Four Sublime States of Mind play a crucial role in fostering justice and benefits for others without expecting any returns. This aligns with the teachings of the Supreme Patriarch Vajirañanasamvara (2002) which emphasized the importance of the Four Sublime States of Mind in generating benefits for others without selfish motives.

The results of hypothesis testing using Multiple Regression Analysis (MRA) showed that the belief in the rule of karma had a significant influence on organizational justice. This can be discussed that the belief in the rule of karma reflects the consequences of human actions, and individuals, whether they believe or not, will experience the results of their deeds. The world is likened to a vast mirror recording human actions and reflecting their consequences, consistent

with the idea that individuals will reap what they sow (Channuwong and Ruksat, 2022).

The overall employees' perceptions on organizational justice were found to be at a high level. When considering each aspect, it is found that interactional justice had the highest mean value, followed by procedural justice and distributive justice. This research aligns with Folger's finding (1998) which stated that interactional justice can help reduce misunderstandings and conflicts in the organization. Managers need sufficient information to address employees' concerns, especially regarding fair evaluation processes. When there is a fair consideration process, the acceptance of shared rewards tends to be higher. Moreover, interactional justice can help to create organizational commitment, job satisfaction and work performance.

### **Conclusion**

The overall perceptions of justice influenced by An Avoidance of Four Prejudices (PRE) were at a moderate level. Upon examining specific items, it is observed that treating others impartially out of love (*Chandagati*) had the highest average score, followed by treating others impartially without bias due to delusion (*Mohagati*), fear (*Phayagati*), and hatred (*Dosakati*), respectively. The research findings indicate that some respondents believe that organizational practices still exhibit bias. These perceptions depend on the importance given by organizational managers to these ethical principles. Regarding the findings on avoiding four prejudices, interpreted as a moderate level, it suggests that organizational operations have a certain ethical system. However, there are political maneuvers that may lead to the loss of justice and righteousness within the organization. The overall employees' perceptions of justice influenced by the Fourth Sublime States of Mind were at a high level. When considering each aspect, it is found that maintaining neutrality and treating everyone fairly had the highest mean value, followed by having loving-kindness, expressing joy and admiration when others do well or receive reward and promotion, and having a compassionate intention to help others equally. The overall employees' perceptions of justice from the belief in the rule of *karma* were at a high level. When considering each aspect, it is observed that valuing virtuous actions more significant than wealth and possessions was perceived at the highest level, followed by believing in the reciprocity of actions, understanding that people are inherently good or bad based on their deeds, and acknowledging the justice of karmic principles rank successively.

### **Recommendations**

1. Although respondents may generally hold strong beliefs in An Avoidance of Four Prejudices (PRE), The Four Sublime States of Mind (MIN) and The Belief in the Rule of Karma (KAR), these ethical principles cannot be effectively enforced within the organization due to the lack of a specific unit responsible for ethics in the organization. Therefore, it is essential to find ways to apply these ethical principles more effectively within the organization.
2. There should be efforts to promote adherence to Buddhist ethical principles, particularly the belief in the rule of karma as this belief can have directly impact on justice within the organization.
3. It is advisable to conduct a comparative study on organizational justice between public and private sector organizations. This can provide valuable insights into good practices and serve as a guideline for ethical practices within organizations.

4.A comprehensive survey on justice and righteousness in society should be conducted to gather information and promote justice and righteousness in all dimensions of society. This will be a crucial guideline for fostering love, unity, and harmony among people in the nation.

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