

Integration of Emotional Intelligence in accordance with Vuḍḍhidhamma IV Principles for Educational Personnel under the Office of Subhan Buri Primary Educational Service Area 1

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ABSTRACT

This article will present the integration of emotional intelligence in accordance with the Vuḍḍhidhamma IV principles for educational personnel Under the office of Subhan Buri Primary Educational Service Area 1, which is development Emotional Intelligence or EQ to recognize their emotions and others, and able to manage the appropriate emotions of educational personnel in order to live happily and Successful is a project to develop teacher civil service and educational personnel under the district office Subhan Buri Primary Education Area 1, integrated with 4 Buddhist principles which will result in a Buddhist lifestyle, namely 1) Sappurisasamseva (association with for the wisdom), 2) Saddhammassavana (hearing the good teaching), 3) Yonisomanasikāra; consider ponder by ingenious spit, and 4) Dhammānudhammapaṭipatti (operate the Dhamma of theology) practice appropriate for educational personnel, able to manage emotions in accordance with the direction encourage peace and success in life aware of the feelings of yourself and others and in order to be useful to the agency as a guideline for further improvement of education.

Keywords

Emotional Intelligence, Vuḍḍhidhamma IV Principles, Educational Personnel

I. INTRODUCTION

Human resource is an important driving factor in elevating the country's development in all dimensions towards the goal of becoming a developed country driven by wisdom and innovation in the next 20 years. Therefore, it is necessary to establish a systematic foundation for human resource development of the country by focusing on developing and elevating people in all dimensions and in all ages to be good human resources, talented and quality ready to drive the country's development forward to its fullest potential. This is in line with the 20-year National Strategy on Human Resource Development and Empowerment. Development of human potential throughout life has focused on qualitative development of people of all ages, to create human resources with potential skills, knowledge, good people, discipline, self-learning at all ages financially savvy, have the ability to plan life and make appropriate financial plans for each age group and have the ability to live a valuable life. [1] Suphanburi Primary Educational Service Area Office 1 has created a project, develop government teachers and educational personnel Fiscal Year 2022 with the objectives; 1) to promote personnel to have knowledge, competence and consciousness in performing their responsibilities; 2) To encourage teachers and educational personnel to perform their full potential by adhering to discipline and ethics with professional standards; and 3) to encourage teachers and educational personnel who perform their duties according to professional standards to be honoured, stability and career advancement. This will affect

the development of the quality of education of learners is important. Therefore, it encourages and supports educational personnel to develop themselves and create a quality work in order to develop students and educational personnel to have more quality. [2]

Emotional Intelligence (Emotional Quotient) is the intelligence of thinking, reasoning, calculation, connecting things around human beings to cause correct thinking, can fix the problem being positive and emotionally stable, able to empathize with other people's feelings, acknowledge those emotions and feelings, make a hand out to help or do something that makes him feel better, be intentional, rational, conscious, self-controlled, able to perceive the needs of others [3], which is the basis of the work of educational personnel. If it is integrated with the Buddhist principles by using the four Vuḍḍhidhamma principles, they are: 1) Sappurisasamseva, associating with the faithful, 2) Saddhammassavana, listening to the Dhamma, 3) Yonisomanasikāra, contemplating the Dhamma, and 4) Dhammānudhammapaṭipatti, practicing Dhamma, worthy of Dhamma, therefore emotional intelligence is a part that is important to life filled with happiness and understanding of oneself and others can also improve skills and quality of work can continue to create good quality human resources in the future.

This article presents the integration of Emotional Intelligence 4 for educational personnel under the Office of Suphanburi Primary Educational Service Area, Region 1, consisting of: 1) selecting good people to be good friends (Sappurisasamseva), 2) Listen carefully to advice,

clarifications, and good teachings (Saddhammassavana), 3) Do it in your mind, analyze, reason and think in the right way (Yonisomanasikāra), and 4) to be practiced according to dharma (Dhammanudhammapatti) which will result in quality work and achieve the objectives or goals expected. This is to recognize and use the information as a guideline for development, improve the efficiency of educational work under the Office of Suphanburi Primary Educational Service Area Region 1 for the benefit of further education.

II. THEORY AND DEFINITION OF EMOTIONAL INTELLIGENCE

Emotional Quotient; there is a theory that foreign scholars have given ideas that include the theory of Mayer, J. D. and Salovey, P. that states that emotional intelligence is the ability to reason about emotions to add ideas including the ability to recognize emotions correctly, understand emotions, and has expressed the view that emotional intelligence is about four skills: 1) recognizing emotions, 2) exercising emotions, 3) understanding emotions, and 4) managing emotions [4] or Cooper's theory, R. and Sawaf, A. proposed that the major modalities of Emotional Intelligence are divided into four components: 1) Emotional Literacy, 2) Emotional Fines, 3) Emotional Depth, and 4) Emotional Alchemy [5] or Gardner's theory, H. classifies Emotional Intelligence into 2 characteristics: 1) Interpersonal Emotional Intelligence, 2) Intrapersonal Emotional Intelligence etc. [6]

Definition of emotional intelligence

Emotional intelligence also known as EQ is the ability to recognize one's own and others' emotions and able to manage emotions appropriately to live a happy life and success. There are details that educators have discussed the meaning of emotional intelligence in various ways, including the occurrence of movement or excited state. Emotions are internal feelings that prompt a person to act or change within himself. These feelings can be feelings of satisfaction, dissatisfaction, or a combination of both, emotions are unstable. There are changes all the time [7] or the ability of people's emotions to help them lead a creative and happy life [8] or emotional intelligence or EQ (Emotional Quotient) is the ability to know, understand and control their own emotions in accordance with their age, behaviour in living with others appropriately and happily. Emotional intelligence will make children grow up to be adults with appropriate thoughts, emotions and behaviours [9] or it may be said that the ability to recognize one's self in identifying, evaluating, and controlling one's own, others', or group's emotions, emotional regulation abilities contribute to a happy, creative life. [10]

In conclusion, emotional intelligence refers to the ability to recognize emotions. The management of emotional control within the mind that stimulates the feeling of action, own conduct and respond appropriately to others in helping to lead a good and creative life with happiness for oneself and others in the society.

III. THE ELEMENTS OF EMOTIONAL INTELLIGENCE

Emotional intelligence is the ability to perceive emotions Manipulating emotional control within the mind that arouses the feeling of action, own conduct and respond appropriately to others. Educators have summarized several components of emotional intelligence, including emotional intelligence, can be divided into 3 components: 1) Cognitive states are the feelings of the person doing the action or various experiences of a person, for example, we used to feel angry, cheerful, disgusted, etc., 2) Physiological reactions are changes in our body, such as our heart beating faster when feeling excited or frightened or when angry, may verbally reprimand or show foot stamping, smacking [11] or elements of emotional intelligence consisting of 5 elements: 1) self-awareness, 2) Managing emotion, 3) Motivating oneself, 4) Empathy, and 5) Social skills [12] or elements of self-esteem, emotionally intelligent should consist of: 5 elements: 1) Knowing one's emotion, 2) Managing emotion, 3) Motivating oneself, 4) Being able to recognize the emotions of others, and 5) the ability to manage relationships with others (handling relationships). [13]

It can be concluded that from the concepts and attitudes of scholars and can be seen that the components of emotional intelligence that are used to determine the criteria from the components and to be consistent with the 4 wisdom principles can be summarized as 3 components: 1) the skill component, 2) the good component, and 3) the happiness component. This will enable it to be used as a guideline for developing the emotional intelligence process of educational personnel under the Office of Suphanburi Primary Educational Service Area, Region 1 in performing their duties appropriately, effective and to develop educational institutions to have quality which will benefit the education of the nation in the future.

IV. PRINCIPLE OF WISDOM 4

The meaning of the principle of maturity 4

The word "Vuḍḍhidhamma" does not appear in the Tipitaka, but the word "Yasmiñ Dhamme Paññāya Vuddhiyā Savatantīti Vuḍḍhidhammo" [14] which only has the word "Vuḍḍhi" appears in the Vuḍḍhisutta on the Dhamma that leads to the prosperity of seven factors. [15] In the Vuḍḍhidhamma on the Vuḍḍhisutta, there are three aspects of Vuḍḍhi: Saddhāvuddhi, Sīlavuddhi, and Paññāvuddhi. [16] It appears in the Paññāvuddhisutta on the growth of wisdom [17], in the Pahukārasutta on the very favourable Dhamma [18] and in the Mahāpaññāsutta on the possible virtue. [19] These three suttas are similar in content, that is, the Dhamma that leads to the development of wisdom [20]. Prosperity-making Dhamma is the cause of prosperity [21] or the word "Vuḍḍhi" means prosperity, increase, or "Vuḍḍhi" is one of the topics of the Dhamma called "Vuḍḍhidhamma," That is, Dhamma is the cause of prosperity [22] or means sublime prosperity or Paññāvuddhi, which means Dhamma is a means of prosperity Dhamma that causes prosperity [23] or means prosperity and cause of and for prosperity and the growth of wisdom. Dhamma has support for basic practices, used to create prosperity in all ways, both in the worldly and in the Dhamma way as appropriate to practice [24] or Dhamma is the cause of

prosperity being fair to do good deeds and make merit and the basic; Dhamma in creating prosperity for oneself both in the world and in the Dhamma, and also a virtue that contributes to prosperity for oneself and society. [25]

Essence and Components of Vuddhidhamma IV

In studying the essence of the Vuddhidhamma IV principles in each element, the important contents of that principle are explained as follows:

1. Sappurisasamseva (Association with the faithful) means being in company with good and capable people "Find a good teacher" to meet a knowledgeable teacher who has good deeds having right conduct with body, speech and mind, selecting a good teacher must consider 2 important things, namely, having to consider having real knowledge and being a real person. We will ensure that you will be able to teach in theory and practice completely in every step because teachers are role models, and must be a good role model perfect in all aspects which is extremely rare (reminder: choose the right person to be with, don't be displeased, when looking at people, look at the advantages).

2. Saddhammassavana (Listening to the Dhamma) means "listening clearly to the teacher's teachings." The second most important thing is attentively listened to your teachings pay attention to study (reminder: no view, no bragging obediently, listens to words without any preconditions).

3. Yonisomanasikāra (Contemplation of Dhamma) means "contemplating the words of the teacher deeply" when we have met a good teacher, listened to the teacher's words clearly, made up his mind with ingenuity, knew how to think and see the reasons for blame, catch the content that will be truly useful (reminder: know how to reflect and connect knowledge together, find causes and link to results).

4. Dhammānudhammapaṭipatti (Practicing the Dhamma in accordance with the Dhamma) means "following the teachers to the fullest extent"; practicing the Dhamma in accordance with the Dhamma; in accordance with the objectives of all related Dhammas, practicing that Dhamma to be consistent with the scope of meaning and objectives that are consistent with other Dhammas, harmonious in the main principles that are all systems, living a righteous life (reminder: study well, dare to do, ready to bring faults to be corrected) will be seen that there are many prototypes or good role models which we can choose to behave and can practice or take action according to those good examples.

It can be concluded that the Vuddhidhammas IV are virtues or virtues that lead to prosperity being the cause of the practice that leads to the growth of wisdom. Dhamma has support for the practice of good people or Dhamma that makes him a good person consisting of choosing to be friends with good people is good friends (Sappurisasamseva); listen carefully to advice, clarifications, and good teachings (Saddhammassavana); do it in your heart, analyse reason and think in the right way (Yonisomanasikāra) and to practice accordingly (Dhammānudhammapaṭipatti).

V. INTEGRATING EMOTIONAL INTELLIGENCE ACCORDANCE WITH VUDDHIDHAMMA IV PRINCIPLES FOR EDUCATIONAL PERSONNEL UNDER THE OFFICE OF SUPHANBURI PRIMARY EDUCATION SERVICE AREA 1

To develop personnel within the organization to have a level of emotional intelligence to be in a normal state. Educational personnel who play the main role in driving the organization to be successful need to have principles and knowledge to develop their own emotional intelligence to be normal. The emotional intelligence of school administrators who act as leaders within the organization. It will have a continual effect on the decisions made in various affairs that are made within the school including success in knowledge management of educational institutions and in order to be consistent with the policy, measures and guidelines for driving the quality of education of Suphan Buri Primary Educational Service Area Office 1, which aims to campaign and support teachers and educational personnel to develop themselves [26] to drive educational institutions towards target by bringing the emotional intelligence approach to integrate with the four Vuddhidhamma principles, consisting of:

1. Integration of Emotional Intelligence in accordance with Vuddhidhamma IV Principles for Educational Personnel under the Office of Subhan Buri Primary Educational Service Area 1, Sappurisasamseva (faithful relationship); Educational personnel should have emotional intelligence in both talent, goodness and happiness who are good friends, have right behavior with body, speech and mind, have the ability to manage needs, control your emotions and control your feelings, have a responsibility to the public capable of making decisions know how to solve problems, stay motivated, lead a happy life.

2. Integration of Emotional Intelligence in accordance with Vuddhidhamma IV Principles for Educational Personnel under the Office of Subhan Buri Primary Educational Service Area 1, Saddhammassavana (Listen to the Dharma); educational personnel should have a clear emotional ability, both good and happy, attentive to your teachings and advice. Diṭṭhi is not boastful, obedient to listen to your words without any conditions should be a responsible person seeking common interests over personal interests know how to forgive, know how to receive, and give to others should have a good relationship expressing opinions usefully, being assertive, etc.

3. Integration of Emotional Intelligence in accordance with Vuddhidhamma IV Principles for Educational Personnel under the Office of Subhan Buri Primary Educational Service Area 1, Yonisomanasikāra (Contemplating Dharma); educational personnel should have emotional intelligence, both good and happy, by listening to advice clearly, doing their heart wisely, knowing how to think and reason about the virtue of what they have learned, catch the information that will be truly useful, know own self, have a good relationship with other people, helpful comments have the courage to express themselves appropriately, etc.

4. Integration of Emotional Intelligence in accordance with Vuddhidhamma IV Principles for Educational Personnel under the Office of Subhan Buri Primary Educational Service Area 1, in the aspect of Dhammānudhammapaṭipatti

(Practicing the Dhamma in accordance with the Dhamma); educational personnel should have emotional intelligence in both talent, goodness and happiness, practice or act according to good examples or role models. As the saying goes, "Study well, dare to do it, ready to take the flaws to fix" would cause pride, confidence and self-worth optimistic have life satisfaction be satisfied with what they have.

CONCLUSION

Emotional intelligence is the ability to perceive emotions. The management of emotional control within the mind that stimulates the feeling of action, own conduct and respond appropriately to others in helping to lead a good and creative life with happiness for oneself and others in the society. The important components are: 1) the skill component, 2) the good component, and 3) the happiness component, brought to be integrated with the Vuḍḍhidhamma IV principles, which are virtues or virtues that lead to prosperity. It is the cause of the practice that leads to the growth of wisdom. Dhamma has support for the practice of good people or Dhamma that makes him a good person consisting of choosing to be friends with good people is good friends (Sappurisasamseva); listen carefully to advice, clarifications, and good teachings (Saddhammassavana); do it in your heart, analyze, reason and think in the right way (Yonisomanasikāra); and to practice accordingly (Dhammānuddhammapatipatti), which will enable it to be used as a guideline for developing the process of emotional intelligence of educational personnel under the Office of Suphanburi Primary Educational Service Area, Region 1 in performing their duties appropriately, efficient and to develop educational institutions to have quality which will benefit further study as shown in Figure 1.

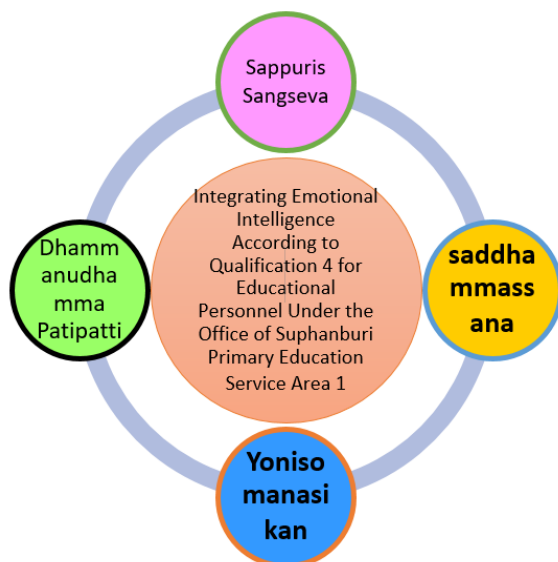


Figure 1 Integration of Emotional Intelligence in accordance with Vuḍḍhidhamma IV Principles for Educational Personnel under the Office of Subhan Buri Primary Educational Service Area 1

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