

## MANAGEMENT STRATEGIES FOR RETAINING TALENTED AND GOOD PERSONNEL IN THE ORGANIZATION

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### **Abstract**

The purposes of this article were: (1) to study management strategies in Buddhism for retaining talented and good personnel in the organization; (2) to study qualifications of talented and good personnel; and (3) to study a system in retaining talented and good personnel in the organization. This is a qualitative documentary research. The researchers studied and collected data from books, texts and related researches and wrote data in the form of descriptive analysis. The research results showed the following: (1) Buddhism places great importance on development of human resource competency because it is an important key for organizational growth. The Buddha had assigned a job appropriate to the person, and appointed the person appropriate to the job based on knowledge, competency, skill and expertise of each person. (2) Qualifications of talented and good persons in Buddhism are the seven Sappurisa-dhammas, virtues of a gentleman or qualifications of a good man: knowing the cause, knowing the consequence, knowing oneself, knowing moderation, knowing the proper time, knowing the assembly and knowing the individual. In addition, talented persons must have knowledge, competency, excellent working skill, wisdom in solving various problems as well as physical and mental energy to work for the organizational growth and sustainability. (3) Administrators must have a strategy to maintain talented and good employees for the organization; pay compensations appropriate to their knowledge, skill and competency; have a system in protection of talented and good persons; and support them for career advancement.

**Keywords:** Management strategies, talented personnel, organizational sustainability,

Human resources

### **Introduction**

Many organizations consider employees as a competitive advantage. If an organization is to compete based on innovative thinking, excellent customer service, quick and accurate decision-making, having outstanding employees is the most crucial component. While not every organization competes with the best employees, they still serve as a fundamental resource that contributes to productivity and the growth of the organization (Sirathanakul et al., 2023; Wongmajarapinya et al., 2024). Mathis and Jackson (2008) stated humans are valuable resources

because they possess consciousness and intelligence, allowing them to utilize other resources such as money, materials, equipment, machinery, and management processes to efficiently and effectively produce results. Furthermore, humans have creative thinking and the ability to generate new innovations, something other management factors cannot achieve. Therefore, managing a diverse and skilled workforce in large numbers is of great importance, enabling the continuous delivery of quality services to customers. Managing human resources involves a process where managers use science, art, and strategies to recruit, select, and integrate personnel with suitable qualifications to perform tasks within the organization. As stated by Sanongtaweepong (2021) and Wongsarasri (2002), human resource management is a process in which managers apply science, art, and strategies to recruit, select, and incorporate personnel with suitable qualifications to perform tasks within the organization. This process also involves caring for and developing employees by providing training, enhancing knowledge, offering compensation, and maintaining employee well-being, ensuring they work in the organization happily.

Lord Buddha emphasized the importance of knowledge and the capabilities of human resources. This is evident in the appointments of chief disciples to hold various key positions according to their expertise. For instance, in the case of appointing Ven.Sāriputta as the chief disciple on the right side, he was recognized for his intellectual excellence. Similarly, the appointment of Ven.Moggallāna as the chief disciple on the left side highlighted his excellence in spiritual powers. The Buddha appointed these disciples to specific roles and tasks based on their excellence in various aspects, making it an exemplary form of human resource management. In the past, the appointment of individuals to hold positions depended on factors such as age, seniority, and experience. However, if a chief disciple demonstrated true expertise or had accumulated merits in previous lives to attain the desired position, Buddha would consider these factors more than just age or seniority. Therefore, it can be said that placing the right person in the right job is a principle that the Buddha applied in managing the Sangha for over 2600 years. This is because managerial positions are crucial to the success or failure of an organization. Those holding managerial positions bear the responsibility and must be accountable for the positive and negative consequences resulting from their decision-making in organizational operations.

Hence, Lord Buddha emphasized the significance of individuals possessing knowledge, abilities, consciousness, vision, and moral virtues, considering them more valuable than age or seniority when it comes to appointments and responsibilities. For organizational success, individual excellence alone is not sufficient. Therefore, competent individuals must be accompanied by virtues and ethical qualities. These virtues include compassion, kindness, adaptability, honesty, integrity, humility, empathy, responsibility, leadership, and justice. Personnel who aim to contribute sustainable prosperity to the organization must possess both excellence and virtues, like a ship and its rudder. Even if a ship has a powerful engine and can move forward effectively, without a rudder for direction control, it cannot reach its intended destination. Those lacking ethical virtues, even with good knowledge and skills, cannot lead themselves and the organization

successfully. On the other hand, individuals with virtues alone, if lacking knowledge or competence, cannot guide the organization towards prosperity and progress. Channuwong et al. (2018) stated that a harmonious combination of excellence and virtues is necessary for individuals to lead effectively and contribute to the success and advancement of both their lives and the organization.

In powerful nations, organizations, and business corporations, there is a unanimous belief that the value of human excellence cannot be solely measured in monetary terms. Leaders with vision, outstanding employees, and innovative individuals capable of creating advancements such as spacecraft, satellites, airplanes, and computers contribute to their country's rise to a position of power. This, in turn, results in wealth and profits from the sales of innovations and products created by these talented individuals, making the country a global powerhouse. Therefore, efforts by powerful nations to nurture and even attract talented individuals from around the world to create groundbreaking innovations are considered the most worthwhile investments globally (Snongtaweepon et al., 2020).

Worldwide business organizations seek to have talented individuals working for them to enhance their competitiveness. Often, there is fierce competition to attract these talented individuals, and losing them is akin to losing a top-performing racehorse. The chances of winning championships become significantly diminished. Hence, the knowledge, expertise, skills, special abilities, and potential of talented individuals are crucial factors in driving organizations towards success (Channuwong et al., 2024).

### **Research Objectives:**

- (1) To study management strategies in Buddhism for retaining talented and good personnel in the organization
- (2) To study qualifications of talented and good personnel
- (3) To study a system in retaining talented and good personnel in the organization.

### **Research Methods:**

This research adopts a qualitative approach, specifically utilizing documentary research methods. The research procedures include:

1. Collecting and organizing core teachings and concepts related to talented and good personnel in Buddhism from the Tripitaka (Primary data), specifically the Thai version (1996) published by Chulalongkorn University.

2. Studying and gathering ideas and theories on managing talented and good personnel from secondary data sources, including books, textbooks, articles, research works, literature, and relevant writings.

3. After obtaining data from both primary and secondary sources, conducting a thorough examination, analysis, synthesis, interpretation, and interconnection of the content. The researcher presented the research findings in a descriptive analysis format to generate new knowledge and establish a model for the Buddhist methods of managing talented and good personnel.

### **Research Results**

The first research objective aimed to study management strategies in Buddhism to retaining talented and good personnel. The results of the study revealed that Buddhism teaches fundamental principles for managing individuals under several topics, such as the principle of Sangahavattu 4 or "4 sacred objects", namely Generosity, Kind Speech, Useful Conduct, and Equality or Impartiality. This includes:

1. Dana (giving offering): The act of giving, supporting, sacrificing, sharing, providing assistance, and imparting knowledge and guidance.
2. Piyavaca (Kindly speech): Speaking with kindness, using gentle and soothing words, promoting friendliness, mutual understanding, and harmony. It also involves speaking with reasons and evidence that are credible and truthful.
3. Atthacariyā (useful conduct): The practice of beneficial actions, being helpful, performing acts that are beneficial to others, and contributing to public welfare.
4. Samanatta (even and equal treatment): Having equanimity, being even-minded, treating oneself and others equally, acting consistently regardless of differences in status, position, individuality, events, and environment.

These principles, as mentioned in the Tripitaka (T. P. 11/140/167), are referred to in the Phrabrahmagunabhorn (2015). These principles emphasize the importance of generosity, kind speech, beneficial actions, and equanimity in managing individuals. These teachings provide a foundation for creating a model for the Buddhist methods of managing talented and good personnel.

Before entering the Buddhist monastic life, Ven. Sariputta reflected on his teacher, thinking that he deserved to attain happiness from the Dharma just as he did. Consequently, he went to invite his teacher to come and listen to the teachings of the Buddha, saying, "Venerable teacher, the Buddha has arisen in the world, and we should go and listen to his Dharma teachings. The Buddha's teachings are profound, logical, and truly lead to liberation. "However, due to the prideful nature of Sañjaya, which did not allow him to be humble or yield to anyone, even though he knew deep down that the path he was following was not the path to liberation, he deceived the public into

thinking he was superior to ordinary humans. When Ven.Sariputta suggested that they become disciples of the Buddha, Sañjaya firmly rejected, stating that Ven.Sariputta could go and be a disciple of the Buddha, but he himself couldn't submit to anyone. He likened accepting the Buddha as a teacher to a crocodile being trapped in a water pot. Sañjaya expressed that he felt suffocated at the thought of becoming a disciple of the Buddha, similar to a crocodile being confined in a water pot. He couldn't submit to anyone and chose to live his life without any benefit, even with the Buddha nearby. Eventually, Sañjaya lived his life until death, without ever having the thought of humbling himself to listen to the Buddha's teachings due to his pride, stubbornness, and excessive arrogance.

In business, there is a resemblance to the proclamation of a religion. All organizations invariably seek talented individuals to work within the organization to help enhance its competitiveness. Often, there is intense competition for these talented individuals, referred to as the "War of Talent." This competition involves offering compensation and benefits greater than those of competitors. If an organization loses talented individuals, it is akin to losing top-performing racehorses, making the chances of winning championships much slimmer. Therefore, every organization aspiring for growth must take every avenue to retain talented individuals within the organization. The primary reason organizations need to retain talented individuals is that there are few talented individuals in each organization, and these individuals play a significant role in driving the organization towards its predetermined goals. The loss of such talent can have repercussions on the current and future business operations of the organization. Gomma, Allen & Green (1998) and Fred (2005) state that talented individuals are always creative, enjoy challenging tasks, thrive on turning crises into opportunities, appreciate independent thinking and actions, and dislike working in a restricted environment. They have a strong sense of self and, therefore, organizations must provide them with opportunities to showcase their knowledge and abilities to the fullest extent.

The second research objective aimed to study the characteristics of talented and good personnel. The results of the study revealed that Buddhism acknowledges that human talent partly arises from innate merit created in past lives. Additionally, it is also influenced by the pursuit of additional knowledge in the present. However, when considering talent in terms of knowledge and exceptional abilities beyond what one has learned from others or acquired through limited education, it must be acknowledged that this talent results from inherent merit created from previous lives. Individuals become talented due to two primary factors, known as "Two Virtues". The first virtue is "Talented" signifying expertise, proficiency, and extraordinary abilities that come naturally from birth. Although not extensively trained, individuals possessing this virtue exhibit outstanding skills and talents. This group of people seem to have a natural inclination towards something they desire to excel in and believe that they can achieve it even without formal training. For example, some singers, despite being unable to read or write, can memorize lyrics after hearing them only once or twice and sing exceptionally well. Individuals who can read and write may not be able to compete with their singing abilities. The second virtue is "knowledge seeker," referring to knowledge and expertise acquired through learning, training, and self-

improvement in the present. This is crucial because it falls within the scope of human potential for learning and further exploration. Even if some individuals lack innate talent, they can still acquire expertise through the influence of the Iddhipada (Four Mental Qualities): namely "Chanda" (liking, but close to an obsession), "Viriya" (perseverance), "Citta" (determination and effort), and "Vimansa" (analysis). In conclusion, it can be stated that if individuals possess either of the virtues, they can be considered talented. However, if they possess both virtues, they become the "talent of talent" or the "best of the best." Such individuals are highly sought after by organizations. Therefore, organizations should develop talented individuals comprehensively in terms of knowledge, skills, potential, ethical consciousness, and morality. This ensures that employees within the organization become complete leaders, both "talented" and "virtuous," contributing to the organization's future success and prosperity. (Channuwong, 2012).

The teachings of Buddhism provide moral principles for good individuals, known as the Seven virtuous qualities of a good man. They are as follows: (1) Dhammannuta: the principles of morality, knowing causes, understanding fundamental truths, principles, and standards, and understanding the criteria of reasoning. (2) Atthannuta : Knowing purpose, intention, or result, understanding the desired benefits, and knowing the consequences resulting from actions. (3) Attannuta: knowing oneself, understanding one's status, gender, condition, power, knowledge, abilities, talents, and inherent virtues. (4) Mattannuta: Understanding moderation, knowing what is appropriate, knowing what is suitable, understanding what should and should not be done, and estimating appropriate use of resources. (5) Kalannuta: Understanding time, knowing the right time and the time that is suitable, performing duties promptly, understanding the appropriate use of time in work, and knowing how to wait for the right moment and opportunity. (6) Parisannuta: Understanding society, knowing communities, associations, meeting places, and adapting or presenting oneself appropriately when engaging with various communities. (7) Puggalannuta: Understanding individuals, knowing virtues, character, behavior, and the status of each person, choosing and discerning whom to associate with and whom not to associate with (cited in Phrabrahmagunabhorn, 2015; Channuwong, 2018).

The qualities mentioned above can be condensed into two main aspects for a person to be considered accomplished in the Buddhist perspective: knowledge coupled with virtue or good conduct (Vicchājaraṇasampanno – one who possesses both knowledge and virtue). In addition to being exceptionally knowledgeable and skilled, a person adept in Buddhism must not have arrogance, must not be conceited, and must not be stubborn (Thampā – arrogance). They should not belittle or ridicule others (Makkha – contempt). Holding oneself with humility and refraining from imposing on others is a virtue esteemed by all. Individuals possessing these defilements tend to make themselves undesirable, untrustworthy, and unsuitable for social interaction (Nilakad, 1984). In the history of Buddhist disciples, Arahant Sāriputta, the son of Sāri, stands out as the wisest monk after Lord Buddha. His wisdom was extraordinary and able to count the raindrops that fell in many thousand years before. This comparison illustrates his immense wisdom without any parallel. Alternatively, he likened himself to a deserted cow, a lowly stray child, or a worthless

foot-wiping cloth, emphasizing his lack of conceit or self-importance. His knowledge was pure, untainted by defilements and sorrowful thoughts, akin to the sun shining brightly in the sky without being obscured by clouds (Mahachulalongkornrajavidyalaya University, 1996).

Venerable Phra Maha Wiriwong (Oun Tisso) (1967) once stated, "Foolishness with charm is adorable, intelligence with arrogance is detestable." Therefore, if one realizes their lack of intelligence in any particular matter, it is advisable to acknowledge the deficiency and seek further knowledge by inquiring or consulting with knowledgeable individuals. One should not boast about intelligence. Simultaneously, an intelligent person should avoid arrogance and refrain from belittling others or imposing themselves on others, as such actions make one unreliable and unacceptably arrogant. A wise person must be intelligent in eliminating arrogance and self-importance, being an intelligent person not enslaved by defilements. If one acts accordingly, they will be esteemed and revered in Buddhism" (Channuwong et al., 2018).

In organizational management, individuals aspiring to be accomplished must possess distinctive qualities. Some of these include: 1. Systematic Thinking, having a systematic approach to thinking; 2. Knowledge and Potential: Possessing knowledge and skills; 3. Good Memory: Exhibiting excellent memory; 4. Excellent Skill: Demonstrating outstanding job performance; 5. Good Human Relation: Maintaining positive relationships with others; 6. Non-Selfishness: Not being self-centered; 7. Do not under-estimate the others; 8. Humble and Non-Exaggeration: Being humble and avoiding exaggeration; 9. Self-Development: Having a constant commitment to self-improvement; 10. Self-Problem-Solving: Capable of solving various problems independently; 11. Creative Thinking and Development: Possessing creative thinking and developmental skills; 12. Stress Management: Knowing how to manage stress; 13. High Responsibility: Having a high sense of responsibility; 14. Self-Confidence: Being confident in oneself; 15. High Motivation: Possessing high levels of motivation; 16. Adhering to Good Ethics and Morality; Upholding good ethics and morality; 17. Listening to the Opinion of Others; Being receptive to others' opinions; 18. Effective Time Management: Efficiently managing time; 19. Results-Oriented; Focusing on achieving successful outcomes (Bangbon et al., 2023; Gomes, 1998).

The third research objective aimed to study strategies for retaining talented, capable and good personnel in the organization. The results of the study revealed that having a well-established system is crucial. A system with principles, frameworks, or clear plans of action effectively eliminates confusion and disorder arising from a lack of organization. It helps prevent failures in task execution. Additionally, clearly designating responsibilities for each department is beneficial (Elderman & Kim, 2000). Creating a system is a collaborative effort to distribute the workload appropriately for those who enjoy working and to avoid making tasks too light for those who prefer challenges. Having a system facilitates the sharing of work responsibilities within the organization, and the same applies to managing capable individuals (Mathis & Jackson, 2008).

Constructing an effective system requires clear guidelines, indicating the potential outcomes in the future. For instance, the principles of practice in Buddhism teach that to know whether someone

will prosper or decline, one should observe their actions, known as Kusala-kammapatha: wholesome course of action." The path of prosperity, or the intelligent path, and the path of decline, or the unwise path, help individuals foresee the future. Choosing the path of prosperity leads to favorable outcomes, while opting for the unwise path results in various undesirable fates (Phrabrahmagunabhorn, 2015).

To maintain capable individuals within an organization, certain practices can be implemented:

1. Creating a Positive Environment: Acknowledge and appreciate the value of intelligence, knowledge, and exceptional abilities, fostering a sense of commitment among capable individuals.
2. Training and Instilling Ethics: Train intelligent individuals to be both "capable" and "virtuous."
3. Assigning Suitable Tasks: Provide tasks that align with their knowledge, abilities, skills, and experience.
4. Avoiding Power Play: Avoid using authority to control capable individuals; instead, encourage them to take responsibility willingly
5. Listening and Giving Opportunities: Listen to their opinions and provide opportunities for them to showcase their work.
6. Fair Compensation: Offer appropriate compensation aligned with their knowledge, abilities, and performance. If capable individuals are compensated the same as regular employees, the likelihood of them seeking opportunities elsewhere increases.
7. Protecting Capable Individuals: Shield them from unjust criticism and negative labeling by others in any form (Henderson, 1998).

## Discussion

Buddhism posits that the survival and prosperity of an organization result from the actions of its personnel. Every organization seeks personnel with excellence, knowledge, good job skills, and the ability to handle tasks proficiently. These individuals should also possess ethics, morality, and invest physical and mental energy in their work for the benefit of the organization. This contributes to the organization's ability to compete and grow sustainably. The Buddha, known for his wisdom, effectively used knowledge, skills, and expertise to propagate Buddhist teachings. This aligns with Drucker's perspective (1954) that managers need the ability to harness the expertise and special potential that each employee possesses for the organization's maximum benefit.

In Buddhism, knowledgeable individuals, apart from having special abilities, must also possess moral and ethical qualities. Such individuals are expected to exhibit virtues such as compassion, humility, and the ability to listen to others' opinions. According to Channuwong (2012), individuals must have moral qualities, not looking down on others, not being slaves to desires, not craving power, not imposing themselves on others, having an open mind, and being receptive to



others' opinions. The combination of excellence and morality is crucial, much like a ship and its rudder, where both wisdom and morality are necessary for success.

Principles of managing talents emphasize the importance of knowledge and special abilities of personnel in the organization to create outstanding results and sustainable progress. These talented individuals, although few compared to the total workforce, play a crucial role in an organization's advancement. To achieve continuous progress, organizations need to learn how to manage talented individuals, aligning with Fred's concept (2005), which emphasized the importance of assigning tasks that match the knowledge, abilities, and expertise of personnel. Simultaneously, administrators must strategize to retain these talented individuals 1.the potential elevates the organization's efficiency2.customer satisfaction and royalty 3. competitive advantage 4. survival during crises 5. fostering creativity and innovation.

Organizations that struggle to retain talented individuals often overlook or undervalue the unique capabilities of their employees. Inappropriate job placements that do not align with the employees' excellence and a lack of opportunities to utilize their knowledge and abilities contribute to the challenge. Talented persons often excel with creative thinking and outstanding performance, making them subject to envy or even leading to the exaggeration of issues in reports to mislead management. Managers must be firm, unbiased, and circumspect, carefully considering before believing any single source. Otherwise, the organization risks losing these talented individuals, akin to losing a skilled racehorse, resulting in a disadvantage in competition. Therefore, organizations that prioritize the capabilities of their personnel promote the efficient use of the potential of talented employees, aligning with Grimsley & Jarret's research (2001), which suggested that managers should recognize and reward talented and good individuals, provide fair compensation, and support and encourage progress. Additionally, managers should implement strategies to develop less experienced personnel, who constitute a significant portion of the workforce, enabling them to contribute effectively, collaborate with talented individuals, and progress towards excellence in the future.

## **Recommendations**

1. Administrators must be able to elicit each employee's expertise and special competency beneficial for the organization as much as possible because he/she has special knowledge and talent.
2. The results of this study can be applied to attract and utilize the expertise and special capabilities of each employee to the maximum benefit of the organization.
3. There should be a study on case studies or best practices from successful organizations that have effectively managed and leveraged diverse talents within their workforce.
4. Organization should apply management strategies in Buddhism to instill ethical values, mindfulness, and holistic development among their employees.

5. There should be a study on aligning job assignments with the knowledge, abilities, skills, and expertise of individuals, and how organizations can effectively match employees with roles that complement their genuine strengths, contributing to increased job satisfaction, productivity, and overall success.

**New Body of Knowledge**

The research analysis has provided new insights into the Buddhist approach to managing talented and good personnel. The key findings include: Recognition and Appreciation, Focus on Expertise, Importance of Knowledge and Skills, Cultivation of Virtues and Ethics, Fair Compensation, Protection and Support for Talented Individuals, implementing measures to safeguard and support talented and good personnel, thereby fostering a conducive environment for their growth. Promoting Advancement: Actively supporting and promoting the advancement of talented and good individuals, encouraging their progress and development within the organization. These findings collectively contribute to creating a work environment that facilitates the achievement of organizational goals and ensures sustainable development (Figure 1).



**Figure 1** Model of the Buddhist approach to managing talented and good personnel

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