

Eight noble of path as a mean professional inculcation and its influence in making a new face of national empowerment

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Abstract: Inculcation of professionalism is one of very much concerned topic in modern world. Burning issues come across in day to day life from its every aspects as societal, cultural, economic human behavior needs a regenerative process more than ever in the history to be them stuck with the aims of their professions. Impressing the qualities which are characterizing profession by frequent instructions or guidance is the method is followed by many organizations to get the full efficiency of their employees. As this places a central role of national empowerment, but still there a question marks hangs over that, whether modern means of professional inculcation have become successful for the level of its anticipating. Through the introduction of various attributes such as, specialized knowledge, competency, Honesty and integrity, accountability and self-reflection etc it is still problematic the contribution of such professional inculcation for the national empowerment. Eight noble path explained in Buddhist philosophy is one of the key concept in Buddhism which clears the path for liberation through the spiritual development. In Analyzing the eight noble path it is emerged that this principle can be utilized more effectively as a mean of professional inculcation to the level of its best. Moreover the Eight noble path impress ethical values into human behavior through which can make a serious change in the behavior of professionals. More importantly this urge and provide professionals to follow a path to be followed with knowledge, self-reflection and awareness on society. Moreover in this research impact of eight noble path for an ethic based national empowerment is also expected to be discussed comparatively referring to some selected sutta-s in the Pali Buddhist canon and modern teachings of professional inculcation. Key words :- Eight noble path, Professionalism, National empowerment, Buddhism, Buddhist Philosophy, Sutta-s, Pali Buddhist canon

I. INTRODUCTION

Professionalism which simply defined as a series of competencies that can be learned and related to a specific field is a much attentive topic in the modern world. Particularly in a context where enterprises and manufactures are interested in highly qualified work force the value of inculcating professionalism has been quickly increasing. But even so there is a question mark

that the modern techniques of inculcating professionalism are good enough to offer the essential psychological and sociological maturity for employees. Mean time the main target of inculcating of professionalism has become the national empowerment. It is true that the national empowerment can be defined in various ways under diverse context, but in any context professionalism has a deep interrelation with the national empowerment. The moral upbringing is an indispensable and important fact of inculcating professionalism and national empowerment. But the problem is always there is a vacuum in between the inculcating professionalism and its influence to the national empowerment.

In this research, it is examined the utility of noble eight fold path which is prescribed in Buddhism as a middle way in filling the vacuum in between inculcating professionalism and the national empowerment with special attention to the moral upbringings of the professional persons. Modern techniques of inculcating professionalism and their moral values pointed toward the national empowerment are discussed critically with an explanation of what is inculcating professionalism? Modern techniques of inculcating professionalism, National empowerment, and Noble eight fold path and the utility of the noble eightfold path as a mean of inculcating professionalism.

A. What is inculcating Professionalism?

The term professionalism can be defined in multiple ways. Simply professionalism means, "Workers are highly mobile, that they are capable of mastering innovations quickly and adapting rapidly to the changing condition of production." (Yadav: p. 71). As well as in the most elementary sense, professionalism is a set of institute controlling their own works (Freidson, 2007, p. 1) Though the people are engaged in different fields of occupations, the common thing which leads us to the success is called the professionalism which means the way to be productive conducting oneself with responsibility, integrity, accountability and excellence. So in a simple way professionalism is a combination of responsibility and qualities.

Inculcation means fixing beliefs or ideas in someone's mind specially by repeating them often. Thus the

inculcation professionalism can be elaborated as the process of impressing qualities and competency related to a profession in a mind of the employee. But the main consideration in this process is not the "amount of information acquired, but rather the ability to find it, assimilate it, and utilize it creatively." (Yadav: p. 71)

For an instance in examining the machine tool operator, his profession is manifested in his rapid adaptability of new conditions and requirement of production. In such cases lies manifest high flexibility in skills, enabling him to adjust and restructure all his activity. For that in many enterprises and industries follow diverse methods such as offering internship, supervised practice stages, and professional education programs. The main purpose of conducting these programs pointed towards the professional values, ethics and attitudes.

But behind the particular scene there are some facets that should be discussed critically with regard to the professionalism. One of the most important among those is a system of moral upbringing, which can make a direct influence to the society and the national empowerment. Only through such a system one will be able to provide verities of link to make a bridge between school, family, industry, enterprises, cultural and educational institute, arts, organ of law enforcement and health care. Because the professionalism is not all about the proficiency in a one's profession at the same time he needs to deal with the society by fulfilling various responsibilities. Otherwise with the imbalance of the profession and the real life will cause us a victim of unexpected issues. For that the professional inculcation should comprise a mean of rendering necessary psychological and sociological maturity for employees.

B. Inculcation professionalism and Moral upbringings

In modern education system inculcation professionalism has severely limited to the cultivation of professional skills of employees. But beside the professional skill in its utmost level every employee should understand one point that they have social responsibilities. Good professional people always not become a good citizen or a social member. Because professionalism means the skills deal with one's occupation. In doing his job well he should analyze that how his work reflect upon the society, does it causes good for many? Or Bad for many? How does it effect for the environment? Etc. Not maintaining a well-balanced in between these obviously it will generate new issues. To fill this gap inculcation of professionalism seriously needs a process of moral upbringings.

On the other hand industries and enterprises rely much on their profit. But the truth that the profit giving method will always not appear as supportive for the national empowerment. So that the inculcation professionalism should be fed up richly by a system of moral upbringing. So the professionalism with a moral upbringing will create a new face in the national empowerment. As the national empowerment should be achieved through the comprehensive development of the individual in both spiritual and material aspects.

C. National Empowerment

Empowerment is a quality which comes through the combination of responsibility, faith and commitment. Though the term empowerment has multitude definitions, in a simple way the term can be defined as, expansion of freedom of choice and action. Or in other words working towards a common mission with the dignity also can be recognized as empowerment.

National empowerment comes from a nation having the power to make decisions for itself. In the national empowerment fields such as social, cultural, and economic play a vital role. But the question is without a moral upbringing or a system of ethical values formation of national empowerment is possible? Professionalism, obviously generates profit and advantages for the particular individual, but if it loses its moral aspect there is a big question that how its influence to the nation. For an instance in examining the film industry, being based on the moral upbringings professionals can make films which lead the countrymen to a common mission under a unified system of values in cultural, economic, and the society. But at the same time having forgotten their integrity they can create something profitable and well marketable, but which destroys all the roots national empowerment. The same theory can be applied to all the fields of industries. No question that the national empowerment severely depends upon the professionalism.

D. Noble eight fold path, its utilization as a mean of inculcating professionalism and its influence in making new face of national empowerment

Noble eight fold path is a key concept in Buddhist teaching. The Buddhist teaching mainly pointed toward the *Nibbāna* in the utmost sense, which clarifies the way of ending suffering. *Ariyo Atthangiko maggo* which can be rendered into English as the noble eightfold path is the way of ending of suffering according to the Buddhist teachings. Eight facts which are discussed in here are,

- Sammādiṭṭhi - Right view
- Sammā saṃkappa – Right intention
- Sammāvācā – Right speech

- Sammākammanta – Right action
- Sammāājīva – Right livelihood
- Sammā vāyāma – Right effort
- Sammā sati – Right mindfulness
- Sammāsamādhi - Right concentration (M.N I, p. 15)

1) *Sammādiṭṭhi – Right View*

Sammādiṭṭhi simply can be elaborated as the knowledge of wholesome and unwholesome deeds. In the *Kālāmasutta* of the *Aṅguttaranikāya* contains a detail account of the *sammādiṭṭhi*. As unwholesome deeds it explains the killing, living beings, stealing, sexual misconduct, speaking slanders, speaking harsh words, talking nonsense, covetousness and malevolence. This gradually explains the security of life, security of wealth, security of family life and the verbal discipline.

In utilizing the right view or right understanding as a mean of inculcating professionalism, obviously it can make broader scope of professionalism. By impressing ethical values into the concept of honesty and integrity. At the same time this will increase rapidly adaptability of workers into a new environment and structures. Skill of identifying the shortcoming in the field of profession and the knowledge of deciding what to do with them also can improve into a great extend through the practice of right. Because this gives us a free hand to decide what is wrong and what is right under the basement of the utmost criteria of what is good for the doer and what is good for the others. If the action or the result is just only good for the doer, then there is no way of lunching the particular process. As others, it indicates the society, the nation thus here it encourages professional persons to build a bridge between profit of industries and national empowerment.

2) *Sammā saṃkappa – Right Intention*

Right thought is threefold as, renunciation, loving kindness and harmlessness, the Buddha always advises that possessiveness is not good at making social relationship. Through the renunciation it emphasis the removal of possessiveness. At the same time through the cultivation of thoughts such as, loving kindness and harmlessness, it establishes a great platform to cultivate human relationship to an excellent extend. As Ven. Bhikkhu Bodhi stresses, "These aims and ideals, our intentions, in turn point back a further step to the prevailing views. When wrong views prevail, the outcome is wrong intention giving rise to unwholesome actions. Thus, one who denies the moral efficacy of action and measures achievement in terms of gain and status will aspire to nothing but gain and status, using whatever means he can to acquire them. When such pursuits become widespread, the result is suffering, the

tremendous suffering of individuals, social groups, and nations out to gain wealth, position, and power without regard for consequences. The cause for the endless competition, conflict, injustice, and oppression do not lie outside the mind. These are all just manifestations of intentions, outcroppings of thoughts driven by greed, by hatred, by delusion." (Bhikkhu Bodhi, 1999, p. 6)

It is a simple truth that intention is the forerunner of everything. In the professional career also intention plays a major role in deciding various things. Professionalism is not all about the wearing a neat suit and coming to work on time, using materials and work with different people, but rather a combination of both soft and hard skills. To the right intention it opens a new path to develop soft skills, specially altruistic and effective communication, pleasing the clients and maintain a good relationship with co- workers. But if the intention is bad, then both verbal and physical actions will become worse too.

The Right intention is always pointed towards what is wholesome, and what is good for the nation. In analyzing the term *Kusala* in Buddhist context, the term formulates four fundamental meanings as,

- *ārogya* – good health
- *Anavajja* – blameless
- *Cheka* – skillful
- *Sukhavipāka* – Felicific Result

These four factors postulate why the inculcating professionalism should be encapsulated into the moral upbringing and how its influence for the national empowerment.

3) *Sammāvācā – Right speech*

As described in the *CundaSutta* of the *Anguttaranikāya*, The Buddha divides right speech into four components as, abstaining from false speech, abstaining from slanderous speech, abstaining from harsh speech, and abstaining from idle chatter. (A.N V, p. 265). In Buddhism it highly emphasizes the value of right speech, Speech can break lives, create enemies, and start wars within a moment for one's benefit. So here also as the ultimate criterion of right speech, it emphasizes the good of a speaker and good of others. In the *CundaSutta* it highly emphasis that, " one who abstains from divisive speech, he is one who reunites those who are divided, a promoter of unity, who enjoys, concord, rejoices in concord, delights in concord, a speaker of words that promote concord. He who abstains from harsh speech, he speaks such words as are gentle, pleasing to the ear and lovable, as go to the heart, are courteous, desired by many and agreeable to many." (A.N V, p. 266).

The above statement in the *Āṅuttaranikāya* poses another important aspect of professional cultivating professional competency. Major interaction between two parties is generated through the communication. The vitality of the communication depends on the credibility and trustworthiness. As Ven. Bhikkhu Bodhi asserts about the moral values of abstaining from lies, "The Buddha's stricture against lying rests upon several reasons. For one thing, lying is disruptive to social cohesion. People can live together in society only in an atmosphere of mutual trust, where they have reason to believe that others will speak the truth; by destroying the grounds for trust and inducing mass suspicion, widespread lying becomes the harbinger signaling the fall from social solidarity to chaos. But lying has other consequences of a deeply personal nature, at least equally disastrous. By their very nature lies tend to proliferate. Lying once and finding our word suspect, we feel compelled to lie again to defend our credibility, to paint a consistent picture of events. (Bhikkhubodhi, 1999, p. 25) *Sammāvācā* can be a great practice of increasing the professional values related to the ethics and attitude.

4) *Sammā kammanta* – Right action

Right action means refraining from what is unwholesome and engage in what is true, blameless and noble. In the *AmbalaṭṭhikaRāhulovādasutta* of the *Majjhimanikāya* it says before doing an action we need to contemplate that, "this action that I did with the body did not lead to my own affliction and the affliction of others or to the affliction of both." (M.N II., p. 417). As the ultimate dimension of right action it emphasizes the good of all. Professionalism also should direct to the altruistic end. Only then it can make a great influence on the national empowerment. Field of industry and enterprise should be enriched by a system of ethical norms. Otherwise One who engages in drug trafficking and human trafficking also can be considered as good as professional persons. But the thing is if the professionalism deals only with the profession, it always become a profit base one not an ethic base system. But the cult that we need to develop is an ethics based professionalism, then only it can have a positive influence on the national empowerment. The best example in this regard is according to the Buddhism stealing is a wrong action. Which implies that one who abstain from the stealing, have respect for the wealth of others and for their right to use their wealth as they wish.

5) *Sammā ājiva* – Right livelihood

In the context of liability Buddhism accept the occupations which are harmless and beneficial for the doer and the others as right livelihood. Professions such as agriculture, trade, animal husbandry, industries in the public and private sector are recognized in Buddhism as

suitable occupations, but it highly emphasizes that, right living means laity should avoid trading in five things such as trade in weapons, trade in animals, trade in animal flesh, trade in intoxicating, drinks and drugs and trade in poison, (A.N III, p. 208). In the *Aṇanasutta* of the *Āṅuttaranikāya* comprises a detail account of comforts can be achieved for a person who spent his life in a right way. Through the concept of *Atthisukha* (comfort of ownership) it emphasizes the value of earning money in a righteous way. *Boghasukha* means the comfort of enjoying, collecting and heaping wealth will not benefit for yourself or others spending that wealth liberally on himself, his family, his friends and relatives, and on meritorious deeds is the proper way of using money. So whatever that we achieve through the employments or in other words, with the use of professional skills should spend for our own sake and sake of others. Then only it gets benefits for the national empowerment. As the last comfort *Sutta* explains the *Anavajja* which simply means blamelessness. It must be noted here that first three are economic and material happiness which is 'not worth part' of the spiritual happiness arising out of a faultless and good life. While encouraging material progress, Buddhism always lays great stress on the development of the moral and spiritual character for a happy, peaceful and contented society. This balance of materiality and spirituality should be the key of professionalism. This is the best way of filling the psychological and sociological gap in the inculcation of professionalism.

6) *Sammā vāyāma* – Right effort

In the *Saccavibhaṅgasutta* of the *Majjhimanikāya* it explains the right effort as, awakening zeal for the non-arising of unrisen evil unwholesome states, and he makes effort, arouses energy exerts his mind, and strives. He awakens zeal for abandoning of arisen evil unwholesome states, and he makes effort arouses energy exerts his mind and strives..." (M.N III, p. 252)

Right effort obviously is a key concept of inculcating professionalism. It urges thoroughly how the professional skills should be cultivated. The Buddhist point of view clearly stresses that one's effort should directed towards what is wholesome which postulate one important thing that without a system of ethics or a moral upbringing taking the full force of professionalism to the national empowerment is impossible. At the same time this exposes two very important concepts of professionalism which are called as the productivity and adaptability.

7) *Sammā sati* – Right mindfulness

Sati is one of the key concepts in Buddhism which functions as a watch dog and give an awareness on the functionalism and the nature of the Body, Feelings, mind

and mind objects. This gives us a clear impression of what is right ? what is wrong ? what should we cultivate ? From what we should refrain?. As it is thus, the concept of mindfulness can play a vital role in the process of inculcating professionalism. In modern educations system one of the most discussed fact is filling the psychological and sociological gap of professionalism. At the same time there is a big question regarding what courses of action, means and objectives patterns of upbringing can be reliably utilized in inculcating professionalism. Concept of *Sammā Sati* answers all particulars question regarding forming a unified system of serving sharpen the skill of professional workers.

8) *Sammā samādhi* - Right concentration

Simply the concertation means ability to think careful about something you are doing and nothing else. Though it has a superior meaning at the point of transcendental view, simply Concentration represents an intensification of a mental factor present in every state of consciousness. In the context of professionalism where the identification, accountability, excellence, productivity, adaptability, conceptualizing, positive influence and the development lie. It is very obvious fact that the long time practice of concentration develops the

penetrative power of the mind to see things as they truly are. This penetration shows the path to the utmost end. The process of inculcating professionalism should be empowered with the ethics based regenerative process. Then the ethics based professional skills surely lead the industries and enterprises of the country to the national empowerment.

II. CONCLUSION

The noble eight fold path can be utilized effectively in the process of inculcating professionalism. Though the professionalism is interpreted as a set of values or skills related to the one's profession, The modern educationists and psychologists have not paid much attention on filling the gap between the comprehensive development of individuality and professionalism. In particular to avoid the psychological and sociological deficiencies in the process of inculcating professionalism and to formulate professionals who are able to adapt themselves quickly to the changing nature of the product and who are able to choose their sphere of activity and who are able to take decision responsibly regulating their own behavior exemplary to the fellow works, the noble eightfold path can play a very vital role.

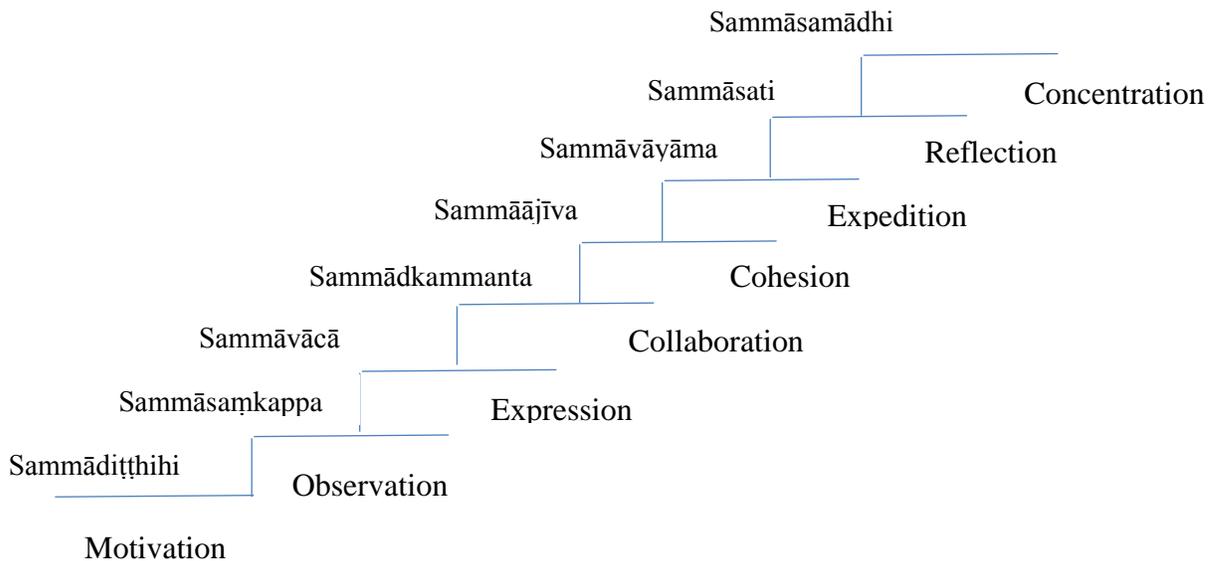


Figure 1

At the same time national empowerment has bonded with the professionalism by the thread of ethics. If there is no ethics in professionals the industries and enterprises or any other field will not make any influence towards the national empowerment. But the in noble eightfold path through the word *Sammā* or right in English stresses, sake of self, sake of others and the sake of all as its ultimate criteria. If the inculcating professionalism can be improvised through the particular criterion, it will surely lead the professionalism to a new face of national empowerment where there the social harmony and moral upbringings play a vital role. In this case eventually I would like to propose a new set of values to promote ethic base system of professionalism on the basis of noble eight fold path. Figure o1 explains way of utilization of noble eight fold path in a new wat to inculcate professionalism. But any way it should be emphasized that ultimate criterion of motivation to concentration is it should be pointed toward the good health of the nation, it should be blameless, it should develop the skill and ultimately it should give felific results to the nation.

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