



LIFE AND THE PROCESS OF MECHANIZATION

Yao-Wu Lee,¹ Thanutchaporn Ketkong²

College of Chinese Studies, Huachiew Chalermprakiet University,¹
Community Enterprise of the Banana Conservation Center in Suphanburi²
Thailand¹⁻²

Email: yaowulee@gmail.com, Thanutporn019@gmail.com

Received: 31 July 2023/Revised: 30 August 2023/Accepted: 31 November 2023

Abstract

This article aimed to study and to analyze the “Life and the process of mechanization”, it was found that humans evolved from animals which consisted of matter and energy subject, to matter or physical conditions as the mechanical people believed every behavior was completely driven by some force. The present was a consequence of the past, the future was the result, because the present continued like this, the development of human life was the same. Mechanics had similar beliefs, its meaning actions were all driven, no independence whether its environment, society, educational values, habits, parents, relatives, friends and friends, all of these were the driving forces of human beings. For this reason, the development of human life was carried out to this mechanism. In accordance with what we relied on whether wanting humans to be thieves, good people, saints, could do so according to the mechanics of mechanization.

Keywords: Life and the Process; Mechanization; Mechanicalism

Introduction

Human beings were animals with special properties superior to all other living beings because of their intelligence, able to think, and to analyze various problems, which they had not yet fully understood, whether, they were external

or internal, if human beings did not understand anything, then, they would try to find ways to know and understand that thing, for example: (1) What was this world or universe? (2) Had there been a change or how? (3) What was human? (4) What was the way of life or human behavior caused by and how? These problems were the more inquisitive human beings to find answers than all other beings. But since humans had different ways of seeking knowledge, it led to a variety of understandings. Therefore, the answers to these problems were multifaceted. Charles Darwin discovered the theory of evolution and proposed that humans evolved from higher animals.

Higher beasts evolved from lower beasts and lower beasts, evolved from primal cells. This supported the idea that humans were the product of matter, evolved from matter humans were made up of different groups of cells, counted in the millions and working secretly. Some of these ideas existed in ancient Greek, such as Democritus, who held that the world, or matter, was made up of atoms, organized and working in complex ways. (Dhammachitto, 2001, p.95).

In modern times, there were groups that support this idea, such as Mechanical people who considered human beings to be machines, work like machines. On the part of the idealist view, human beings as well as all things were originated from matter or spirit or spirit, even if they accepted the existence of matter or matter. But objects or matter were not real not eternal like mind or spirit. The materialist view that human beings or things were made up of the four elements, namely earth, water, wind, and fire, and these had the same importance, such as in Jaravaka Doctrine (Narangsee, 2002, p.70).

Nowadays, it was an age where science was very advanced and could answer the problems of ancient people very well. Although unable to answer all problems, at least science could create comfort for human beings, however, human suffering or life problems had not decreased. These problems, science could not answer humans, or if answered, it was not clear enough, but still could not solve these problems because science that aimed to study and solve problems related to materials or physical world only. Therefore, unable to answer the psychological problem, looking at life that leaned to one side would be dynamic, make a way of life ideally, life processes proceed towards that goal, for example, viewing life or life processes as mere constituents of matter. Life was merely a manifestation of matter. The goal of human life would see matter



or matter as more important than anything else. This attitude towards life would be dynamic, causing the process of life to move towards material goals, which was heavy on Kamalasukhallikanuyoga. The same allowed our lives to be carried out in an idealistic way that saw the mind alone which focused heavily on Attakilamathanuyoga.

Thus, the Mechanicalism was considered to represent materialism that answered the questions about the world and human life. The mechanical viewpoint held that man was a combination of matter and energy. All behaviors were subject to matter or physical conditions only (Wisthawet, 1977, p.51).

Skinner was a member of the Behaviorism group which was a subtext of Mechanicalism had written a concept in the book “Science and Human Behavior” that we drank water because the amount of water in our body was reduced. This message was reasonable because it could be tested, but if we said drinking water because of our feelings or our mental state. That was a useless overstatement because it could not make us know anything more (Skinner, 1253, p.33).

All behaviors were entirely driven by some force, the present was the consequence of the past. The future would be the consequence of the present. This went on and on if we knew the rules or complex mechanisms well. Then we would understand human beings and be able to solve problems effectively.

Mechanicalism in Ancient Times

Greek was the birthplace and wisdom of the west. Philosophical ideas and philosophers started there. Greek philosophers were considered the fathers of western philosophy. Ancient Greek philosophy was the quest for answers or the truth about the origin of all things. That was, the quest for answers about nature. How did the world come about? Has there been a change or not? Is there a primary cause that causes things to happen or not? (Wongsawan, 2000, p.39). Greek thinkers began with Thales, lived in the 19th century. The 6th B.C. became interested in seeking the truth of the world surrounding human beings which was the world or the universe that consists of various objects. This group of philosophers was called Ionians. The curiosity of this group of philosophers

led to the problem that “In our world there were things, there were so many kinds that could not be counted, such as rivers, forests, mountains, etc.” Were these things, something that were the causes of all things? Was the combined origin of all things - the pursuit of the prime elements or the essence of the universe itself? (Wisthawet, 1977, p.20). Thus, resulting in many answers as the group of philosophers had given, but even so, there were still mechanical ideas hidden, such as the Milesian school. The Milesian school was located in the city-state of Miletus, one of the 12 city-states of Greek. The Ionian tribe, the city-state of Miletus, was located on the western coast of Asia Minor, currently being annexed in the territory of Turkey. Miletus was the wealthiest Greek city-state. It had 90 colonies and was a trading port between Europe and Asia.

The school of Miletus had three important philosophers who were Thales, (624-542 B.C.E.); Anaximander (610-546 B.C.E.) and Anaximenes (595-522 B.C.E.) (Dhammacitto, 2001, p.35. Thales believed that the world had a cause and he believed that the cause or primary element was “Water”, it existed before all other things, thus, and it was the original element or the first element. The world or everything was formed by the combination of “Water” and would return to the original water again. It could not be subdivided further. “Water” was the source of all things. Anaximander was a disciple of Thales and sought truth on the same question: What was the origin of the world and everything? But these two concepts were not the same. Thales believed that “Water is the origin of the world and everything”, while Anaximander believed that what would be the primary cause of all things should be neutral. It was still nothing, like it was still not “Water”. It was not “Earth”, it was not “Fire”, etc. The primordial element had to not belong to any groups. Therefore, the primordial element should be a formless material that did not have any forms. What was known to a man was invisible to the naked eye, but infinitely eternal and pervading. Named “Ananta: Infinite”. This infinity was the origin or primary element of all things in the world or the universe. All were originated from infinity (Suchewagup, 2003, p.52). Anaximenes was also a disciple of Thales and sought the truth on the same subject. But Anaximenes coined he disagreed with Thales and Anaximander. Anaximenes disagreed that “Water or Infinity” could be the primary cause or origin of all things, it was the “Air” that was the primary cause of the world and all things, it expanded infinitely and had self-driven power. The “Air”, therefore, moved all the time and with the power of this “Air” movement; things could happen. He further explained that when



the “Air” moved away from each other, the “Air” would expand (Rarefaction), the amount of “Air” would be diluted, and if it were fully diluted, the “Air” would become fire floating in the sky and became stars. Concurrently if the air were condensed or compacted (Condensation); the concentration of the “Air” were very high. The lower the temperature in the “Air”, the cooler the “Air”, the air would become “Water”, “Soil”, “Stone” etc. Because of this, everything therefore, were caused by the “Air”. The “Air” was therefore the primary element of the world (Wongsawan, 2000, p.40).

In conclusion, Thales, Anaximander, and Anaximenes, although they had different concepts of the elements. But what could be observed was that everything originated from the elemental element and would return to the elemental element continually, in effect, was one of the characteristics of Mechanicalism.

The Three Major Perspectives of Mechanicalism

Mechanicalism was a concept of materialism that has evolved into Mechanicalism, an ancient period ended in the time of Democritus (460 – 370 BCE). By the time of Socrates, idealist philosophy had emerged and was so strong that western philosophy entered the Middle Ages. The concept of Mechanicalism seems to have disappeared or been obscured. Because in those days was an era while the Christianity played a very important role, thus, the idea of Mechanicalism was obscured. When western philosophy entered a new era, in which the powers of social production had progressed unceasingly and feudal shackles had been broken. Under the influence of religion in the Middle Ages. Science pertained the opportunity to advance in the changing social system, the big ideological movement, then, came up with various concepts. From time to time, the concept of materialism was gradually removed from religious control. The emergence of materialism in this new era has emerged as mechanical materialism (Mechanist Materialism), also known as the Mechanicalism, which brought the laws of mechanics and energy to describe things. For this reason, the Mechanicalism has been a great agent in solving problems in place of the Matterism in the modern era and beyond to the present. The concepts that were regarded as mechanical concepts or views that supported the Mechanicalism could be divided into three major perspectives as follows:

Evolutionism, Relativism and Empiricism that could lead to the understanding of the Mechanicalism.

Evolutionism meant that the earth and life on earth have existed for almost billions of years. It was just an ordinary single-celled life and there were millions of plants and animals. Species were so complex that they could be called endlessly but eventually reaching humans which could be regarded as the culmination of the life process with the power of wisdom that could explore the history of the world from the beginning able to invent the history and evolution of life as well. How did this miraculous change happen? The term for this entire process has been coined “Evolution.” When we heard the word “Evolution,” most people tended to think of the evolution of life or the theory that one animal inherited another. All animals and plants had a common ancestor, in general, it was understood that the idea originated with Charles Darwin. There were many errors in this idea, in fact, “Evolution” did not only mean the evolution of life, it meant a general change that moved forward in an orderly manner. As such, “Evolution” extended to the evolution of the Earth’s terrestrial evolutionary universe system. Evolution of society minerals was still evolving. Nevertheless, it was enough to know the nature of evolution. There were 3 components: (1) there was a lapse of time, (2) it was in order, and (3) it was the cause or internal cause (Boonchuea, 1978, pp.92-96) In fact, this idea of “Evolution” has been around since ancient times because at least. Heraclitus once said “We do not able to step foot into the river for the eighth time because it’s normal that all things are always changing” this was regarded as one of the characteristics of the evolution itself. (Dharmachitto, 2001, p.53)

Relativism was part of the Mechanicalism. When going to the market in the sense of people, they could feel that this thing was expensive, that thing was right or this was not worth the price at all. Sometimes you might even hear that “Why are things so expensive nowadays, water is so expensive?” These things, if listened to without considering anything, were only normal words. But considering, it could be seen “What are those words hiding?” That was relationship comparison. To say “This is expensive, that is cheap, today’s things are expensive. Gas is really expensive.” That was because it was caused by comparison. This analogy would not exist if there were no laws of relations that was, relations between objects, time, society, values, etc. If there were no object to say that something was right. This expensive thing meant nothing, because



there were rules of relationship. The things said therefore had meaning. Still, most people could not see it. Surrounding things were all in relationship, such as mountains, trees, rivers, roads, etc. These things were all related to each other. They could exist as follows (Boonchuea, 1978, pp.92-96).

1) Relation to Space was generally a large space in which anything could be put in and could be moved in any direction. Space was full of the “Air”, it looked like there were three dimensions, namely on the middle, left, right, front, back, each side spreading out indefinitely like a large vessel. There were six sides, each of which extended further, that was space. Between an object and a place, there was a relationship between their locations. Distance and direction could be said that there was space. Everything could arise and exist.

2) The Relationship with Time - due to the spread, which caused the relationship between right-left, top-bottom, front- behind or location distance and direction. There was another phenomenon prior to relationship or to rank succession. This relationship was time prior to experience. This specialness or continuity was called the “Time”, it had only one dimension, before and after, because time seemed to flow like a current, dividing the stream of time into three sections: the present tense, the past tense, and the future tense. The present tense was real in experience. The past was created in memory and the future was in the imagination, but even though it was three things, it was still in one dimension that was before and after. It could be seen that it was the concept of relativism.

Empiricism (Wisthawet, 1977, p.116) was that empiricism was a theory that supported the Machineism, because believing in the five senses as the source of knowledge, it could be obtained from the five senses, namely eyes, ears, nose, tongue, body, because most empiricists viewed human beings as having only matter or consisting of matter. Human beings had only bodies that were composed of complex systems therefore, the pursuit of knowledge or knowledge that human beings acquired was about the body only. That was human beings gained knowledge from the five senses, which were eyes, ears, nose, tongue, body (brain), these five senses were the source of knowledge. If human beings were without five senses, or if all five senses were inactive, then human beings could not perceive anything at all. But because humans had these

senses, human beings were therefore able to know anything, such as the eye to see form, the ear to hear sound, the tongue to taste, the body to know cold, hot, soft, hard, the brain to think, etc. and considered knowledge acquired only through the senses. It was true that deserved to be trusted, enabled to prove empiricists did not believe that human beings had a soul given by God, because the soul was the brain; the more they did not believe that knowledge could be obtained by revelation from God, such as the English philosopher John Lock, he gave a very important thought to the Empiricism that “humans were born like a white paper without knowledge or things ('tabula rasa': Latin for blank tablet or slate) except when human beings were born with more experiences.” Therefore, human beings had knowledge and could know things as follows: (1) all knowledge comes from the senses; (2) reasonableness could be proven through sense experience; (3) rejecting innate knowledge; (4) disbelief of God-given knowledge was true; (5) rejecting prior knowledge; and (6) accessing truth by based on experience, etc. The ancient Greek, philosophers with a concept of empiricism were the Sophists, especially Protagoras (420 - 410 B.C.), Francis Bacon (1561-1626), John Lock (1632-1704), George Berkeley (1625-1753) and Thomas Hobbes (1588-1679). However, the Mechanicalism had also this epistemological concept, which studied the nature, origin, and limits of human knowledge as well.

Mechanicalism in Modern Times

Determinism was the nature of the Mechanicalism. The concept of causality was more focused on expressing and answering questions about free would, action, decision-making and human would. Focus on answering the problem that human beings were free to act in any way. Causal people saw that everything that human beings thought and did, it was all based on factors that drove them to be. Nothing that man did and thought to be independent of all things arose by a cause. The present state was continually yielding to the past, and that continually being the continuation of the past. The past determined the present and the present has determined the future. Causal people believed that it was a fixed and fixed determination. If the past was like this. Currently it had to be like this. This causality was called “cause.” This morning he offered food to monks of course you had to be intentional. Were your actions free? That was, he made a decision to choose whether or not to give alms to monks. If you had



made your choice, it meant that your actions were free. But if you did not deliberately choose yourself, but offering food to monks because it was necessary to offer food to monks, might be it was because the mother ordered it or the father forced it. It meant your actions were not independent. Assuming that no one forced him to choose to give alms to monks himself, but were you sure that your actions were truly independent? Causal people would say that whether you chose or not, your actions were not free. Being forced to do enough to know that they were not free, but the fact that you chose to do it yourself was also not independent because actually. If you ascertained the real cause you would know for yourself that your decision to give alms to monks might be because you wanted to make merit or wanted peace of mind. This merit or comfort caused you to do so. For this reason, all human actions were not free.

Utilitarianism was the answer to the question, "Why did humans choose to act like that, for what reason, and how should humans choose to act?" These were problems that humans dealt with humans and their surroundings. Basically, Utilitarians believed that human beings were inherently selfish. It was a cruel animal, as Hobbes and Russo Machiavelli had viewed it. Humans were by nature cruel and selfish creatures. Darwin wrote in his book. "Generation of life by natural selection; The origin of species by means of natural selection that natural things, including humans, would fight for existence who is stronger would win and survive" (Wonglakhon, 1999, pp.225--227) Humans were naturally selfish. Seeing the benefits already. This reason, human beings acted differently for their own benefit, or in other words, human beings should choose one way or another towards their fellow human beings and the surrounding environment based on their benefits. In this regard, two philosophers named John Stuart Mill proposed the idea, choose to act based on the common good and Thomas Hobbes proposed the idea of elective actions based on self-interest.

Hedonism was the answer to the question, "What should a man seek and what is the best for a man? What is the best that a human being deserves?" Full of struggle for survival, human beings had suffered numerously. The fight was for survival, which was one aspect of happiness. Therefore, what human beings should seek? What human beings deserve was happiness? Which was the opposite of the suffering that human beings experienced in their lives. It could be observed that rationality, utilitarianism, and sanity were the answers to most human problems, which showed that human beings had no independence. A

man did everything for good and should seek happiness. For the Mechanism, there was this concept as well, that was, the idea that men were machines (Julien Offray de La Mettrie, 1747). There were no independence act for survival and sought happiness for oneself. For this reason, all three concepts could be considered as true support for the Mechanicalism.

It could be concluded that from the history and origin of the Mechanism, it could be seen that the concept of the Mechanism has existed in every era of the history of philosophy in the early or ancient times. The concept of a machine came out in a very materialistic way. Seeking the essence of the world or answering the question of the elemental elements of the world when it comes to modern times philosophy has turned to be more interested in life. The reasons were: science has today advanced enough man knew more about the laws or mechanisms of nature.

Mechanicalism and the Process of Life

It was well known that Mechanicalism had a broad concept, whether it was a concept related to the truth of the universe, primal elements and life, but the author emphasized only the concepts related to the process of life as follows:

Human Actions according to Mechanicalism: action was a human behavior arising from deliberate. In this issue, human actions were considered as: was it true that humans chose to do anything free? Whether or not it was free for humans to decide to do so or not at all? What drove you to choose to do that? In this regard, mechanical people believed that every behavior had a cause, although scientists believed that any phenomenon in nature had a cause. Human action was a phenomenon in nature and therefore action had a cause. In which humans had tried to find reasons to explain human actions as always, such as a person's behavior, one might be caused by while the person was born personal star in that position. In this position, Mr. Green was a thief because he was born in thief star. Miss Pla wore this shirt often because her friends complimented her on how beauty was. The instinct made Mr. Daeng ran away from the tiger. It could be seen that what the person brought as the cause of that action or behavior ranged from distant things such as stars, etc. to things deep within the person, such as instincts, etc., (Achawamethee, 1978, p.72).



However, what the mechanics appreciated from this fact was that independence in action. The action was just one effect arising from a particular cause that pushed it to appear like that. All results would occur according to the conditions that was the cause of that effect human actions, whether good or bad, right or wrong, always had causes and conditions. Therefore, all human actions were not independent. This was because an action had a reason to choose that, did that, said that, and thought that. Sigmund Freud believed that in some cases the investigation into the cause of human behavior might not be found. Even though, no matter how much he thought back, it could not be explained. Freud believed that every human action. There had to have been no spontaneous cause and no independent choice. Suppose now Mr. Thung did one thing: "Writing a book" and assuming "Master Mann" was the reason why he had to write a book. If it was an incident that happened to Mr. Thung yesterday or last year, it could be remembered and understood that why did Mr. Thung do such a thing? But if the event occurred during the reign of Mr. Thung as a one-year-old infant, no matter what he thought, he couldn't remember. The state was incomprehensible with this simple method called the subconscious mind. The events that he experienced as an infant did not go away but had accumulated in the depths and when the time came to show the power to push to do so in that situation. Every action of a person inevitably arose from the accumulation of past events. If it were the near past, it could be remembered and recalled. How far had science grown accurately in the predicting events? In the past 20 years, the growth of academics had made it possible to better understand human behavior or actions. Nowadays, people tended to think that they were independent in deciding to do things. Actually, human beings were unconsciously controlled and none would deny that Mass media was advertising. It was possible to have a strong influence over human judgment. To buy things, wishes were good, desires were good, and tastes were good. These were unconsciously molded into human beings. Humans were just robots with heredity and environment as data. Everything that had been done had no way to be free (Witthawet, 1977, p.22).

Conditions that Cause Human Action: for the mechanical people, it was either compulsory, thinking, choosing or making decisions of human beings or that did one all were in this way. For this reason, the researcher aimed to study the conditions that caused thinking. Choosing and deciding what were the conditions that made human beings looked like that mechanical people believed that human actions depended on a person's character. This character included

both tastes and values. The difference between those 8 people, besides being physical, it was still there. If they were in the same situation, the 8 people would make different decisions. The decision of the two people depended on the character, taste, and value of each person. Different character drove eight different people to make different decisions. Therefore, character was the condition for real action which mechanical people believed. No matter what action was, it could not escape the impulse of character (Witthawet, 1977, p.72).

Human action was conditional that human beings decided to do one or the other. In addition, to having a conditional character or internal drove. There was another condition or external repulsion condition that influenced decision making in choosing to do anything of a human being. Mechanicalists believed that this condition was the impetus for action. This external repulsion Mechanical people proposed two things as follows:

- 1) The benefits that would arise from action, that was, human beings were inherently. It was a selfish animal. Any action of a human being was for himself or for his own benefit either directly or indirectly. Therefore, "Benefits" was a condition or a driving force that created any kind of human activity. The saying "Reciprocation" was an act of kindness or a lure of benefit. Hobbes was a philosopher who agreed with this idea. Humans were intelligent creatures, knowing that they did what they did for themselves and knew that others were too. Truly every person sought everything for his own benefit. Although some people might find this act disgusting. But by nature, human beings were like this: self-thinking sometimes manifested itself, sometimes it was hidden inside. It is impossible for human beings to be indifferent to themselves. Man's action was ultimately for himself such as fighting for the right thing, fighting against cheating, fighting against taking advantage of others or even joining together to make various contracts. All of them relied on the benefit as a lure. Sometimes helping others out of suffering would realize that he did not want anything in return. But in fact, it was a misunderstanding or self-deception because in the depths of the mind, thinking about yourself all the time, such as seeing someone hit by a car in the middle of the road, and crying, they felt pity and went to help without expecting anything in return. However, the questions were, would we get hurt and would it help, and so on?



2) When we see others hurt. In fact, we are thinking about ourselves, that is, feeling the events like this. It could happen to us. But it's good that this doesn't happen to us and we help because we want society to live in a system where fellow human beings help each other, which would benefit us in the future. Because one day this event might happen to us and happiness or suffering that would result from action, that is, often heard questions that “Went this time. Is it fun?” This is a trait that takes happiness or suffering as a lure in any action. Hedonism philosophers (Wonglakhon, 1999, p.323), which is one of the characteristics of the Mechanicalism, believe that humans love happiness and hate suffering. Therefore, human actions are dictated by two things. Happiness and comfort would dictate that human being seek. But happiness, according to mechanical people, is something that brings benefits. Suffering is a loss of profit. Including the existence or dissolution of life. Human beings had to consider it well. But in the end, the result of that consideration is always for your own happiness. Whether it's happiness for yourself directly or happiness for yourself indirectly.

Setting Conditions that Cause Humans to Act: According to the viewpoint of mechanical people human action. All arise from conditions. Those conditions are character, benefit, happiness and suffering. These terms are something that causes an action to occur. Human beings could predict what action would be by virtue of the conditions that have occurred. Therefore, human beings could choose to act in a good or bad way by relying on the conditions forcing or pushing to achieve the desired. Behaviorist Psychologist (Behaviorism) that supports the concept of the Mechanicalism, focusing on observable human behavior such as walking, talking, thinking, feeling, etc., Is the action good or bad? It is because of these conditions (Nakchatree, 2004, p.40) that are:

1) **Genetics**, was about the body. If the body is good or the race is good. It tends to produce good results, for example, a person with a healthy body, no disease, tends to study well, etc., as opposed to a bad race or bad body.

2) **Environment, shape or genetics** were good had to also rely on the environment. If the environment is suitable for the action to come out in a good or bad way such as an environment conducive to thieves. Human beings tend to

behave like thieves. The action would be easy to become a thief. The environment is suitable for studying well. People tend to study well, etc.

3) Benefit was a condition that allows for faster action. If there is benefit to yourself either directly or indirectly. It's easy to accept or respond to that. But if contrary to the benefits. It's easy to reject, for this reason, to have good genetics. An appropriate environment and benefits are also important conditions.

4) Happiness and suffering - humans were better learners than other animals, meaning they had a good understanding of their own experiences in life. Any events that caused happiness or suffering to yourself. Human beings remembered, understood, and imbued themselves well. If any action or event caused suffering to oneself. A man would act by rejecting or destroying it. But if it brought happiness. It would be done by accepting or cherishing that thing. To predict how would each human behave? He would be good or bad, be a thief or a saint, etc., that mechanical people liked to see that (Pengsathit, 2004, pp.145-154). All of the above conditions had to be related and consistent therefore would be very effective. If all conditions no longer related the predictions might be right or wrong as usual.

Life Development According to the Mechanicalism

Life development was the development of human behavior because real life according to the Mechanicalism consisted of only the body and the behavior or phenomena of the body. Even though human beings were not themselves. There was no independence because it was subject to the conditions that pushed it to be like that advantageous as a machine but it could fix life. Ability to modify action was like a broken machine which could be fixed and that was human behavior. Human beings were born with the capacity to learn. If conditions allowed under one condition; humans could change any behavior or control any behavior, at will. Developing or controlling behavior according to the Mechanicalism, there are two methods:

1) Rewarding was a set of conditions. The good reward for mechanical people had to be a reward that benefited that person. There were many types such as physical health, honor, praise, such as building a hospital, social well-



being which provided appropriate salaries to employees as well as gave them honor and

2) **Punishment** a condition that could be developed and modified to regulate human behavior. Punishment according to the Mechanicalist views, meant doing something that was physically harmful to a person and related to that person. Benefits and happiness would occur as well as. Experience of his own life taught them about damages, and disappointment from each incident experienced by someone. For this reason, punishment or rewarding was an important part of human development at the social or national level. A human society still had altruism until destroying the interests of other people or the country (Kaewkangwan, 2001, p.142).

Conclusions

The study of “Life and the process of Mechanization” finds that the Mechanicalism is not the only concept that describes the universe alone, but also describes human beings. It could therefore be regarded as a broad concept in issues directly related to human beings which is the process of all life which is only matter and energy. Life is made up of countless atoms or groups of cells. Life is only a result of the merger of matter. It has changed, submerged and dissipated according to the nature of matter in which the aggregation of matter proceeds according to the laws of mechanics. There is no soul or spirit. Therefore, there is no complete independence but being pushed by other things to make such a choice. The decision is therefore not independent but occurs because of many conditions. The conditions pushed it to be so, which is the human life process and human action whether good or bad was not born by itself or was not independent in any way. However, it happens because of various conditions that drives the action to happen whether it is a condition of character or a condition of interest. These things are what make the action of non-self-independence, because humans evolve from higher animals. Higher animals evolve coming from lower animals. Lower animals evolve from primal cells consisting of matter and energy or saying that human beings evolve from matter and energy itself. All behaviors are subject to matter or physical conditions only. Machinists also believe that every behavior is entirely driven by some kind. The present is a consequence of the past, the future is the result of the present being

and so on. The development of human life is the same. Mechanism believes in the same way. That means all actions are driven by impetus, non-self-independence. Whether, it is the environment, society, values, education, character, parents, relatives, and friends; all of these are human forces. For this reason, the development of human life proceeds according to this mechanism. In accordance with what we rely on, whether it wants human beings to be thieves, good people, saints, could do it according to the mechanism itself.



References

- B. F. Skinner. (1253). **Science and Human Behavior**. New York: Free Press.
- G.T.W. Patrick. (1978). **Introduction to Philosophy**. Translated by Keerati Boonjuea. 2nd edition. Bangkok: Thai Wattana Panich.
- Jarunee Wonglakhon. (1999). **Introduction to Philosophy**. 3rd edition. Chiang Mai: Chiang Mai University.
- Malee Sripetchphoom. (1993). **Introduction to Philosophy**. 5th edition. Phetchaburi: Dvaravati College.
- Ratchavaramuni (Prayoon Dhammacitto). (8544). **Greek Philosophy, the source of western wisdom**. 5th printing. Bangkok: Siam.
- Sathit Wongsawan. (2000). **Basic Philosophy**. 8th printing. Bangkok: Pittaya font.
- Sriruen Kaewkangwan. (2001). **Theory of Personality Psychology**. 9th printing. Bangkok: village doctors.
- Sunthorn Na Rangsi. (2002). **Philosophy of India. History and Cult**. 3rd Edition. Bangkok: Chulalongkorn University.
- Suphayan Siyayano. (M.P.A.). **World knowledge, intellectual development of Humanity**. Bangkok: Thai Tips.
- Ubolrat Pongsathit. (2004). **Learning Psychology**. 6th edition. Bangkok: Ramkhamhaeng University.
- Wiroj Nakchatri. (2004). **Philosophy of Mind**. Bangkok: Ramkhamhaeng University.
- Wit Wisthawet. (M.P.A.). **Introduction to Ethics Man and ethical problems**. 2nd edition. Bangkok: Aksorn Charoen Tat.
- Wit Wisthawet. (1977). **General Philosophy, Man, the World and the Meaning of Life**. 2nd edition. Bangkok: Aksorn Charoen Tat.
- Withan Suchewhikupt. (2003). **Metaphysics**. 6th edition. Bangkok: Ramkhamhaeng University.