

THE CONCEPTUAL FRAMEWORK OF SOCIAL MEASUREMENT FOR CULTURAL AND INTEGRITY BEHAVIOR OF GROSS NATIONAL INTEGRITY INDEX

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Abstract

This research aims to establish a conceptual framework of Social Measurement for Cultural and Integrity behavior of Gross National Integrity Index (GNII). In this study, the research methodology focuses on qualitative research collected data from concepts, principles, previous researches, interviews with related key informants from 50 papers and seminars. The finding revealed that the conceptual framework of Social Measurement for Cultural and Integrity behavior of GNII consists of Components 1 Norms of Integrity: (1) Reasonable Person is someone who has the proper thinking process and can distinguish right and wrong, suitable, unsuitable, including an understanding of events and thinking with wisdom. (2) Culture of Integrity consists of values of integrity is an assessment of values that consists of belief and acceptance of integrity consistent with the expectations of society as integrity person and attitude of integrity, which is one's thoughts and feelings towards integrity as integrity person in society; Component 2 Honest Behavior : (1) Folkways in doing good behavior and refraining from doing wrongdoing according to the practice guidelines of the individual in society which complies with the habits and is accepted in society and (2) Society Code of Conduct means behavior according to appropriate conduct that demonstrates the desirable virtues and ethics to maintain and promote the honor, reputation, and status of members in society which includes social standards are the conventions that society members strictly adhere

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to. In both components, there are 11 behavioral indicators of honesty and integrity, namely (1) Shame and fear of sin, (2) Good citizenship, (3) Intolerance of corruption, (4) Social Sanction, (5) Social responsibility and duty (6) Respect for the rights and liberties of others according to democratic principles. (7) Adherence to public interests, (8) Sufficiency, (9) Participation and volunteerism, (10) Discipline, and (11) Obey the community's rules, society, and the nation.

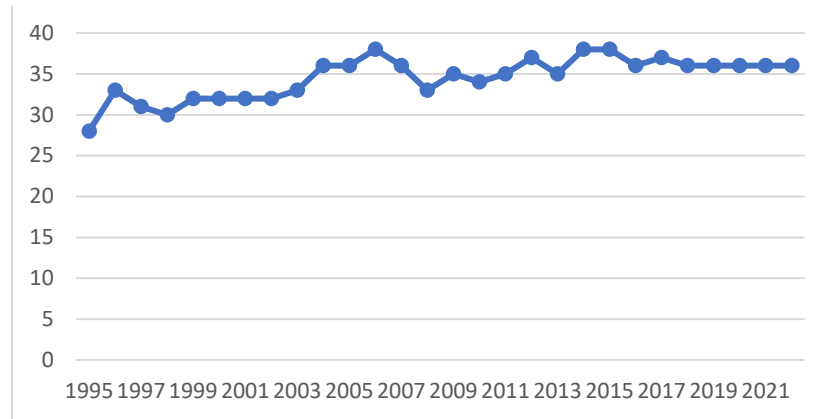
KEY WORDS: SOCIAL MEASUREMENT, CONCEPTUAL FRAMEWORK, GROSS NATIONAL INTEGRITY INDEX, GNII, CULTURAL.

INTRODUCTION

In today's era, corruption is something that everyone has to accept as a real problem that affects the country's development. Corruption has been deeply rooted in Thai society for a long time. Since the era, generosity has not changed governance, such as the form of absolute monarchy that has established a power relationship between the ruler and the subject (Vertical Relations). Government positions economic benefits and social status. Benefits support each other in the family, also known as the patron-client system, which benefits each other in political power (Beck, 2011). The corruption deeply rooted in this society is not the only form. However, there are various bribery, embezzlement, and conflicts of interest. Moreover, they are ready to take new records. These reflect the mental basis in which a person lacks morality, ethics, and good morality. As a result, the person exhibits corrupt behavior. Without being ashamed of their actions is no social responsibility. Also, it does not consider the long-term consequences of fraudulent activities that will affect the organization or any individual or group of stakeholders and impact the national level. It can seem that having a conscience having a mental foundation cultivated morality, ethics, and character is essential as an anchor or reminder, which will cause a person to be ashamed of their wrongdoing (Gaitan L.,2014).

However, Thailand currently faces corruption problems in all social sectors, which affect the image of Thailand in the eyes of the global community. This determines by the Corruption Perceptions Index (CPI) of Thailand, which Transparency International Organization (TI) announced the Corruption Perceived Index (CPI) score in 1995, which was the first time that Thailand was assessed. The highest score in 2006, 2014, and 2015 was 38 points, and the lowest in 1995 was 28 points. The average score can calculate as 34 points. (NACC, 2022).

Figures 1.1 Shows the Corruption Perceptions Index (CPI) of Thailand from 1995-to 2022



Sources: (NACC, 2022)

It can seem that being good citizens, they are well-equipped with morals, ethics, and happiness in society. Need to have a knowledgeable understanding of morality and ethics and can be applied behaviorally to situations that are at risk of infringing on morals and ethics properly and appropriate by the norms, rules, and morality of that society. Furthermore, especially the moral and ethical issues of honesty and integrity to increase awareness of fraud and reduce the problem of fraud. All sectors of society must work together to create a culture that cannot tolerate corruption. The government must have a clear and continuous intention to solve corruption problems. The government sector has to enforce the law vigorously. The private sector must not cooperate in all forms of bribery and have adequate internal controls. Civil society must be alert, unyielding, intolerant, and not indifferent to all forms of corruption. Create moral values driven towards the same goal "Zero Tolerance & Clean Thailand."

OBJECTIVE OF THE STUDY

This study aims to explore and establish the conceptual framework of Social Measurement for Cultural and Integrity behavior of Gross National Integrity Index (GNII).

RESEARCH METHODOLOGY

This study is a Qualitative Research. Population for this research is Primary Data and Secondary Data, related to legal document research, judgments, and related NACC resolutions for 50 papers and seminars.

The research tool is a check list form. Data is analyzed by content analysis.

RESEARCH FINDINGS

After data analysis, the research finding revealed that a conceptual framework for the GNIII index measurement model from the above literature review, which reflecting an integrity person consists of two elements: norms of integrity and honest behavior.

Components 1 Norms of Integrity are adherence to the principles of morality and ethics, which frame a person's moral guidelines and norms that lead to an individual's honest behavior. It is also the ability to apply moral principles to a person's goals, values, and actions which are considered part of moral intelligence. It consists of two sub-components: (1) Reasonable Person is someone who has the proper thinking process and can distinguish right and wrong, suitable, unsuitable, including an understanding of events and thinking with wisdom. (2) Culture of Integrity consists of values of integrity is an assessment of values that consists of belief and acceptance of integrity consistent with the expectations of society as integrity person and attitude of integrity, which is one's thoughts and feelings towards integrity as integrity person in society.

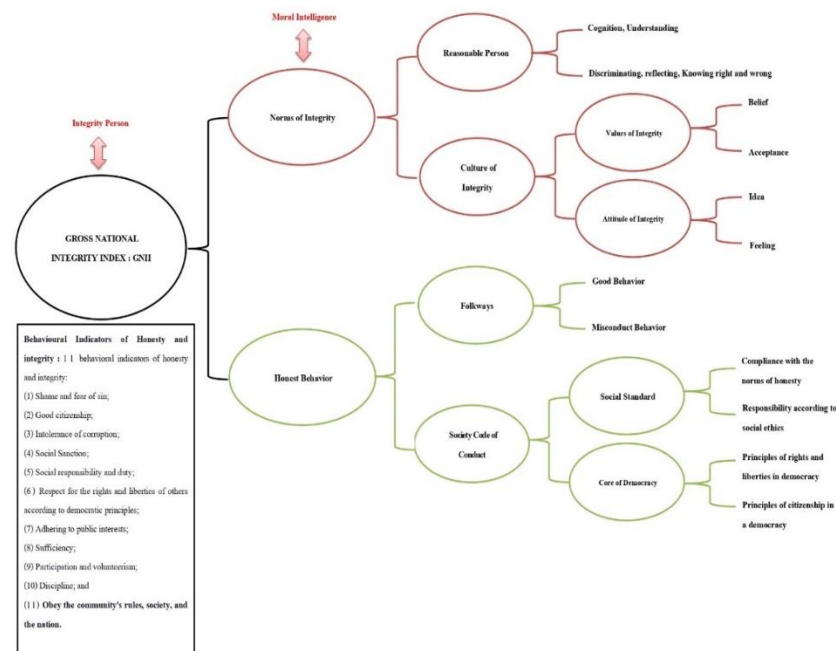
Component 2 Honest Behavior is behavior in expressing desirable honest actions or behaviors which consist of 2 sub-components: (1) Folkways in doing good behavior and refraining from doing wrongdoing according to the practice guidelines of the individual in society which complies with the habits and is accepted in society and (2) Society Code of Conduct means behavior according to appropriate conduct that demonstrates the desirable virtues and ethics to maintain and promote the honor, reputation, and status of members in society which includes social standards are the conventions that society members strictly adhere to. It is more critical than folkways. Anyone who disobeys will be severely condemned by society. There are many matters of morality and responsibility involved, including complying with the norms of integrity and showing responsibility according to the Thai society code of conduct and the core of democracy, which is the practice of rights, freedom, and civic duty in a democracy according to the framework of the constitution of the kingdom of Thailand and universal democratic principles.

In both components, there are 11 behavioral indicators of honesty and integrity, namely (1) Shame and fear of sin, (2) Good citizenship, (3) Intolerance of corruption, (4) Social Sanction, (5) Social responsibility and duty (6) Respect for the rights and liberties of others according to democratic principles. (7) Adherence to public interests, (8)

Sufficiency, (9) Participation and volunteerism, (10) Discipline, and (11) Obey the community's rules, society, and the nation.

The conceptual framework for measuring the GNIII index level can be formulated, and develop social indicators of public integrity for people's behavior and culture of integrity can be developed as follows:

Figure 1 Diagram Conceptual Framework Research



Source: developed by the author

DISCUSSION

From synthesizing the conceptual framework for GNIII and developing social indicator for honesty of Thai people of all ages, Honesty is a part of Integrity like two sides of a coin, they are inseparable. The indicators are (1) Shame and fear of sin, (2) Good citizenship, (3) Intolerance of corruption, (4) Social Sanction, (5) Social responsibility and duty, (6) Respect for the rights and liberties of others according to democratic principles, (7) Adherence to public interests, (8) Sufficiency, (9) Participation and volunteerism, (10) Discipline, and (11) Obey the community's rules, society, and the nation.

Those definitions and honest behavioral indicators come from socialization which is the process of learning his or her role in society through interactions and social representation or social institutions, refining a person to become a better human following traditions, ideology, and value of that society. We can see that from that definition a set of values, ideology, and traditions of a society play an

important role in socialisation process, because those set of values, ideology, and traditions will determine the socialisation. Therefore, to begin the process of socialisation to shape a set of behaviors of an individual, there need to be an input of a desirable set of values, ideology, and traditions of a society to begin with, this is in line with the concept of Broom & Selznick (1958) who described socialisation in 2 dimensions; (1) in the social dimension socialisation means the transfer of a culture to make a person's life organized and (2) in the individual dimension socialisation is the process of changing from a bio-organic being into a human being who controls oneself and follows values, ideology, and a level of ambition. Paul B. Horton & Chester L. Hunt defined Socialization as "Socialization, the learning process which turns a human being from an animal into a person with a human personality, But formally, socialization is the process whereby one internalizes the norms of the groups among whom one lives so that a distinct self emerges, unique to this individual." "Socialisation is a process of learning in order to make an animal to become a human who has behaviors or personality like a human. Formally speaking, socialisation is a process of a social norm that make a living human a specific personality." (P.B. Horton & C.L. Hunt, 1969)

Besides Behavioral Indicators of Honesty and Integrity are also from the learning process of Bloom's Taxonomy. Bloom et al. (1956) described learning as 3 parts, each part is called a domain to explain learning objectives (1) Cognitive domain: the recall or recognition of knowledge and the development of intellectual (2) Affective domain: interest, attitudes, and values and the development of appreciations and adequate adjustment and (3) Psychomotor Domain: motor-skill area which is the main mechanism in expressing behaviors as the development of morals and ethics for each stage. This is in line with Surang Kwottrakul (2552) who proposed 3-level 6-stage ethical reasoning development.

Level 1 Preconvention level; this is found in a child between 2-10 years old. A child will follow what parents told to do and learn what is good or bad from the action that leads to punishment or rewards. There are 2 stages; stage (1) Punishment and Obedience Orientation; this is the ethics of a child between 2-7 years old. A child would avoid doing things that lead to punishment. And stage (2) Instrument Relativist Orientation; this is the ethics of a child between 7-10 years old. At this stage, a child wants to follow rules to receive rewards and compliments. A child will repeat to do things to get rewards or to personal interests.

Level 2 Conventional level; this is found for teenagers between 10-16 years old. This affects ethical reasoning and actions which society expects. There are 2 stages; stage (3) Interpersonal Concordance of good boy, nice girl Orientation; this is found between 10-13 years old.

This stage is to get acceptance and expectation of society such as parents' or friends' expectations. The "good" behaviours lead to other people being liking and accepting or not doing bad things because it will make parents regret. And stage (4) Law and Order Orientation; this is found between 13-16 years old. At this stage, the society will be peaceful and organised with rules and regulations. this is the stage where people follow rules such as laws, doctrines, religion code of conduct which is not about the relationship of family or friend.

Level 3 Post conventional level; this is found for people over 16 years old. There are 2 stages; stage (5) Social Contract Orientation which stresses the standard practices that the majority or society accept as good things that concern personal interest and rights before using moral standard by comparing what is right or wrong, which is very subjective. And stage (6) Universal Ethical Principle Orientation; moral for humankind and equality and justice for everyone in society by expressing universal reasons, not adhering to social norms.

Moreover, considering the fundamental drives (Moral Compass and Inner Drive) from The Foundational Drives of Integrity by Barnard, Schurink and De Beer (2008), both drives operate as basis to push value and principle. Both drives are conflicting all the time, each can overpower the another. The Foundational Drives of Integrity is in line with Sigmund Freud's Ego Psychology (Malcolm, 1988) that explains 3 parts of personality (1) Id; comes from instinct, (2) Ego; personal attitude and beliefs and (3) Superego; morals or principles. The 3 parts are also always conflicting. To understand honest fundamental drives, there need to be a further study on behavioral research.

RECOMMENDATION

The research results can be used to design courses or activities that promote integrity, that requires molding process and changing thought processes of people of all ages to behave in desirable manners and lead to corruption intolerant society, and that requires social mechanisms to drive governmental, private, state enterprise, people sectors. Office of the National Anti-Corruption Commission is the main actor in cooperating all sectors to develop anti-corruption education courses and use institutional mechanism which is cabinet resolution to approve 5 anti-corruption education courses and assign Office of the National Anti-Corruption Commission, Ministry of Education, Office of the Civil Service Commission, Office of the National Economic and Social Development, the secretary of Education Development and Policy Commission, Ministry of Defence, Ministry of Interior, Ministry of Education, Office of the Civil Service Commission, Royal Thai Police Headquarters, Ministry of Higher Education, Science, Research and Innovation, and Department of Local Administration to implement.

For 5 anti-corruption education courses, each course is used for different target groups. 1) Basic Education Core Curriculum (supplementary course: Anti- Corruption Education) targets elementary to high school students in educational institutions under Ministry of Education, Department of Local Administration, Bangkok Metropolitan Administration, 2) Higher Education Curriculum (Youngster with good heart) targets student in public and private universities under Ministry of Higher Education, Science, Research and Innovation, 3) Police and Military Curriculum (Police and Military Recruitment Guidelines) targets solders who participate in short, medium, and long-term enhancement program and polices who train for promotion (police student curriculum), 4) Office of the National Anti-Corruption Commission and State Enterprise Lecturer Curriculums (Making leader lecture, change to corruption intolerant society) targets Office of the National Anti-Corruption Commission and state enterprise employees and university lecturers and staffs, and 5) Coach Curriculum (Coach for anti-corruption) targets “leaders” to be a representative of Office of the National Anti-Corruption Commission to transferring knowledge and experience for making changes with people.

All 5 courses are made by Office of the National Anti-Corruption Commission and its network to collaborate in designing courses, facilitating learning process for all people: children, teenagers, and public. Some target groups go through lecturing, some through coach making course all over 76 provinces. (10 coaches each province) This is an opportunity to expand the target groups quantitatively and qualitatively, and to make visions for the network to become the shared visions.

The change can be viewed as an opportunity or a challenge to overcome. Technological advancement can be used to regulate, monitor, and evaluate the efficiency of the anti-corruption education course immediately and also to make media, especially social media, as channels to tell direct experience. The technological infrastructure is also important and necessary, otherwise it would widen the inequality in access to technology. The media must innovate to spread the creative content as to compete with other media.

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