



การประชุมวิชาการและนำเสนอผลงานวิจัยระดับชาติและนานาชาติ ครั้งที่ 10
"Global Goals, Local Actions: Looking Back and Moving Forward"

Dynamic heritage through five paradigms and Corruption Suppression มรดกเชิงพลวัตผ่านกระบวนทรรศน์ทั้งห้ากับการแก้ไขทุจริต

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Abstract

The objective of the study was to clarify the concepts of moderate postmodern philosophy and corruption by dialectic and discursive methods. The study suggested that the corruption could be defined in terms of breaking and spoiling system. However, corruption in the moderate postmodern paradigm may not be only ethical but is also metaphysical whose problem could not be solved directly, law and power or authority whereas the social movement would be the tool to enhance and defined protest the opposite way, it could protect the corrupt environment. Corruption presents different attitudes in different paradigms but moderate postmodernism would have make people reconsider the cultural aspect and turn to confront with the problem wisely. The results of this research can change the worldview of the people on corruption, and introduce the new approaches on problem solving of the corruption

Key Words: CORRUPTION / MODERATE POSTMODERN / PARADIGM

บทคัดย่อ

การวิจัยครั้งนี้มีวัตถุประสงค์เพื่อศึกษามโนทรรศน์ทางปรัชญาหลังนวยุคสายกลาง และการทุจริตด้วยวิธีแลกเปลี่ยนความคิดเห็นอย่างมีเหตุผล ผลการวิจัยพบว่า การทุจริตสามารถนิยามได้ในมุมมองของการทำลาย และการปล่อยปะละเชิงระบบ ทว่า การทุจริตตามกระบวนทรรศน์หลังนวยุคสายกลางมิได้เป็นแต่เพียงปัญหาเชิงจริยธรรม แต่เป็นปัญหาอภิปรัชญา ซึ่งกฎหมายและอำนาจไมใช่วิธีการทางตรงในการแก้ไขปัญหา ในขณะที่การเคลื่อนไหวทางสังคมอาจจะช่วยยกระดับการป้องกันและต่อต้านปัญหานี้ได้ การทุจริตอาจมีความแตกต่างทางทัศนคติในผู้ที่ถือกระบวนทรรศน์ต่างกัน แต่ปรัชญากระบวนทรรศน์หลังนวยุคสายกลางก็มีมุมมองในเชิงวัฒนธรรม และเรียกร้องให้ประชาชนเปลี่ยนกระบวนทรรศน์เพื่อเผชิญหน้ากับปัญหาทุจริต ผลของการวิจัยสามารถทำให้เกิดการเปลี่ยนแปลงโลกทรรศน์ของประชาชนได้ และยังสามารถทำให้เกิดแนวทางใหม่ ๆ ในการแก้ไขปัญหาคอร์รัปชันต่อไป



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"Global Goals, Local Actions: Looking Back and Moving Forward"

คำสำคัญ : คอร์รัปชัน / ปรัชญาหลังนวยุคสายกลาง / กระบวนทรรศน์

Introduction

The corruption has the long history along the civilization of mankind. The philosophers have tried to teach people to have virtue such as integrity and to be no-money centered and to be strong-minded for not surrendering to the illegal power. The approaches of anti-corruption were party dominated by law and ethic usually. Thus, it is clear that corruption has been an age-old problem which is still in society, and in all corners of the world. Although it is not as prominent as it once was in many parts of the world, it still is well alive in many countries.

The world's leading anti-corruption international non-governmental organization, named Transparency International (TI) has repositioned the corruption with the modernism meaning by trying to define it more clearly. However, they used two definitions in recent year, such as the abuse of public office for private gain and the abuse of entrusted power for private gain. But "public office" and "private gain" can be defined in different ways. There are numerous classifications of corruption. The World Bank president defined corruption commonly as the abuse of public or corporate office for private gain.

The World Bank group considers corruption a major challenge to its twin goals of ending extreme poverty by 2030 and of boosting shared prosperity for the poorest 40 percent of people in developing countries. Corruption has a disproportionate impact on the poor and most vulnerable people.

Any serious attempt to explain corruption has to go backwards to its ontology. Extreme postmodern philosophers have tried to explain the corruption as the consequence of the power-centered system, with the misused of public power which can mean by elected politicians or appointed civil servants for private gain. The researcher is interested in just not defining the meaning of corruption but would like to explain the meaning from the viewpoint of the moderate postmodern paradigm. The corruption of people is demonstrated in three fold manners either through crimes, or through greed or through the whole heap of power. For example, in India, many everyday traffic incidents can be quickly brushed under the carpet through a quick bribe to law-keepers.

It is self-evident that the main agents of corruption are not always public officials. The phenomenon of corruption implies three possible combinations of actors:

1. public corruptible agent – private (corrupting agent)
2. private corruptible – private (corrupting)
3. public corruptible – public (corrupting)



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That is why most of authors in corruption focus on the act of corrupting itself rather than on the agents who are involved in the phenomenon. Some critics mention that the public sector often creates the opportunities for public officers to be involved in corrupt activities, so we should never consider corruption only from the perspective of public officials.

As a matter of fact, corruption includes some components such as (1) a public officials (2) who misuse their authority, position or power, and (3) the result is violating some existing legal norms in his or her particular country, (4) whose accomplishment usually is done in secret, (5) is for personal gain in wealth or status or in preference of family, friends, ethic or religious group, (6) collusively or unlawfully on outside party involved in the foreign business.

Objective

To study the moderate postmodern philosophical concept and explanation on corruption.

Scope of research

1. The researcher is interested in philosophy on corruption, philosophy of paradigm of thought and the hermeneutics of moderate postmodern philosophy.
2. Research duration
Duration of 12 months from January 2018 to December 2018

Research Methodology

1. Research methodology

This research is a qualitative research to study the meaning on moderate postmodern philosophical paradigm on corruption

2. Research process

This research was held on discursive method through the hermeneutics, concept and ideas on corruption, powerful debate and disagreement between modern and postmodern paradigm and its power within social structure.

Research Finding

Plato in The Republic , Aristotle in The Politics , Machiavelli in The Prince and The Discourses and Montesquieu in The Spirit of the Laws stressed that corruption is practiced consisted by the rulers in the service of their own individual or collective part rather than for the common good and rather in accordance with the law or moral principles. So the old



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paradigms took the impression of the corruption in terms of moral impurity. Actually, the concept of corruption has changed over the time and varied across cultures, and has resulted in different jurisdictions working with varying legislation. As matter of fact, people could be corrupted when they are attached to money and material goods. Money has become the origin of their meaning of life the social corruption can be observed in the way people focused on the power they actually hold. The problem is that in the long run, the corruption of people progressively extends to the government.

To understand the explanation of corruption, one philosopher said that it is the statement of greed. He believed that luxury corrupts both the rich and the poor whereas the rich are corrupted by possession, while the poor are corrupted by covetousness. For example, in Asian countries, bribery is linked to a “gift-giving ethos” so that bribery is not actually perceived as a wrong or unethical behavior. Bribes are then no longer considered as a phenomenon of corruption, but rather the way friendship and social harmony are developed. In Chinese culture, gift giving is a natural dynamic of relationship. It reflects that a relationship is valued and is a means of expressing respect and honor for the other person.

The combating of corruption still goes continuously along the history. Nowadays, this could imply that we have not hit the heart of corruption yet. In the modern period in addition to the corruption of political institutions, the corruption of other kinds of institutions, notably the market-based institutions, has come to the fore. Even though the definition takes role to stress the central of problem such as the cause and the effect but the analysts still cannot pinpoint totally what it is. That is because the categories were applied to corruption impacts the levels of individuals, groups, organizations state, nation and the negative effects is caused by system-related.

The contemporary philosophers try not to define but to explain corruption related to system, so there will be space for discussion and could developing the commitment to the rule of law, high levels of trust and a civil society.

Results and Discussion

Ontologically speaking, there are different causes of corruption such as:

- Greed of money, power, luxury or any other materialistic desires,
- Higher levels of market and political monopolization and low political transparency,
- Higher levels of bureaucracy and inefficient administrative structure,
- Low press freedom.



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However, the philosophy of paradigm of thought could be applied to corruption by the interpretation of 5 paradigm such as:

1. Primitive paradigm, It relates to an original stage when the world and people arose in an early stage of development of evolution. They believed there was no cosmos, no system and people can do what they want for their gain and profit. Their conduct would not be defined as unjustified. A recent method of examining religious thought and behavior links their belief to the ways in which human mental processes were adapted for survival in prehistoric times. For example, a volcanic eruption, in the absence of geological knowledge, the caveman understood as signifying a punishment because the tribe had not acted in accordance with the Being wished.

2. Ancient paradigm, people belief that there is cosmos and the nature does not fail, It is the nature of law that, if there is weakness of states and failed states, the society would be in disturbance. When a failed state occurred, it would be a country with a government that could not deliver political goods or public services to its citizens. Therefore, people have to act with good conduct under the law and moral system.

3. Medieval paradigm, it was subdivided into the Early, High and Late Middle Ages. Medieval scholars considered the medieval period since the fall of the Roman Empire to the Renaissance. In The early middle ages, people had been controlled under the feudal system. Then the black plague came about and followed by the decline of the Catholic religion. It saw huge changes such as getting rid of old laws and marking new ones. People in this period believed they should behave in the good way for the future life, therefore corruption was denied and was conflicted against the good pathway.

4. Modern paradigm. people believed that the nature is scientifically and mechanically perfect and knowledge would lead people to the good quality of life. It was discovered that the misuse of power had stirred up the corruption. People still confronted with poverty. They were obliged to follow the modern thought that sciences would make a good way and could solve every problem of life.

5. Postmodern paradigm. a man should not be persuaded to attach to the system nor believe in scientific system so much. Postmodernism as a concept, stems from its wide usage of a range of cultural and critical movements. The “post” in postmodern suggests “after” it is best understood as a questioning of the ideas and values associated with a form of modernism that believes in progress and innovation. Postmodern does not emphasize on anyone style or particular way of thinking. In fact, it is often associated with pluralism and an abandonment of conventional ideas of originality. Relating to the way of life, people in this era have the attitude of skepticism and irony. Authority figures, on the contrary, to show the loyalty to the establishment and rigid beliefs in moral truth. Therefore, people and groups



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like the politician use them to attain power. However, moderate postmodern paradigm still looks at the bright side and puts stress on the belief that man still has cultural life and there is multiple means to develop quality of life.

The researcher has found out that the interpretation on corruption in early 14th century, arose from the old French “corrupt” which means unhealthy and from Latin “corruptus”, past participle of “corrumpere” which means “to destroy or spoil” an “rup” is the past participle of “rumpere” that means “to break”. Then in mid 14th century, the meaning moved to “deprave” moral and perverted from good to bad. In late 14th century, the meaning applied to “contaminate or impair the purity of”. Those meanings of corruption were introduced according to the attitude of people who act upon the corruption and make use of it. Therefore, it became the moral and ethical problem. Modern philosophers view into institute-related meaning and described the definitions of corruption that has confused many activists. The meaning has been altered far beyond its original meaning. The researcher understand the hermeneutics of the word of “corruption” and emphasized that the corruption should be explain in the sense of original meaning as “break and spoil” and should focus on the consequence of system relatedness.

The old meaning and the old paradigm give the underlying philosophy solely by eliminating the opportunity for corruption by changing way of incentives. Another way that should be done is, to close the loopholes and to eliminate misconceived rules that would encourage corrupt behavior. Therefore, the researcher proposed the moderate postmodern paradigm to disengage the past definition and goes forwards for the stability of societies and the maintenance of the rule of law. People should encourage moral support from all walks of life. To reduce corruption, people, nowadays, need to understand the basic values such as equality, mutual respect and social justice, which are the good principles that would replace corruption. It is a challenge to act against corruption by going directly forwards the development of quality of life goal. Every system has to design for supporting the people’s attention that is the social movement. The participation and commitment on the basis of being the good member of the system, will guide people to concern more, if they realize that they do it for their family, society, institute, country and the world.

Conclusion

The main question of life is a question on what would a good person means. It is considered that a good person means, not just doing things for others. In order to be good, you have to consider what goodness means to you, the simple answer is being an honest person. Some people think that being a good person is as simple as not doing harm to another. Corruption is a disease that should be treated with a vaccine to produce immunity



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against dishonesty. Individual or groups automatically need to join the social movement to confront the corruption. Law and power is significant but it is less competent if we could sustain the system to continue simultaneously. It is the era of the social movement which needs voluntary and self-powered to protest against corruption and protect the nation. Understanding the corruption with moderate postmodern paradigm in the level of metaphysics, people would be able to create system to resist or stop the meaning of break and spoil of corruption, to encourage the new culture along with new paradigm as the requisition of our world. People surely could limit the power of corruption gradually.

Suggestions

The opinion of philosophy on corruption and moderate postmodernism can change the worldview conception on corruption, that is there are new approaches to solve problem of corruption. The suggestions from the research are as follows:-

1. Suggestion for the government sector

The implementation of integrity system is the key word which means, when we talk about the minimum wages, that the public servers should receive satisfactory earnings. Given the reason that they are submitted to various temptations of corruption, we should handle them with moral understanding and sufficient support. A salary proportionate to the wants of the functionary operates as a kind of moral antiseptic of preservative. It fortifies a man's honesty against the influence of sinister and seductive motives. The new explanation would give an easier understanding and people should follow the rules and regulations with common practice.

2. Suggestion for the anti-corruption party

The anti-corruption sector has to promote and campaign the meaningful understanding of the corruption. There should be an organized group of citizens to guarantee media coverage and protection of the source so that the information reaches the public. When the people releasing the leaks we are willing to organize and fight, legal advice should be guaranteed. If we want to get to the root of the problem, we have to keep clear focus to identify at bird's eye view, on the most important issue we need to concentrate on.

3. Suggestion for the academician

The philosophy on corruption has variety and branches in all system-related area. The academic literature has traditionally framed corruption as a principal-agent problem. Recently, scholars have suggested that the phenomenon may be more accurately described as a collective action problem, especially in cases of systemic and widespread corruption. It is stated that when corruption is systemic, in an attempt to fill in the gap, the institutional



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multiplicity in an accountability system may be an effective strategy to address corruption as a collective action problem.

Suggestion for the further research

1. The researchers have suggestion for the future research as follows:-

1.1 There should be additional researches on the ideas of detachment in the postmodern definition and acts on the corruption that is benefit to the final goal of the nation.

1.2 There should be study of postmodern paradigm on corruption suppression which will widen the concept and apply to process on practical level.

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