

Political Ethics

Bunchira Phuchanajita¹, Aphinant Chantaneer², Aphiwat Jata³, Kid Varundee⁴

¹ *Program Faculty of Political Sciences, Pathumthani University, Thailand.*

^{2,4} *Nong Khai Campus, Mahachulalongkornrajavidyalaya University, Thailand.*

³ *Political Science, Nakornratchasima Campus,
Mahachulalongkornrajavidyalaya University, Thailand.*

Email: ¹ *m.chanajita@gmail.com*, ² *aphinant2017@gmail.com*,

³ *wat111phuwiang@gmail.com*, ⁴ *dr.kidwarundee@gmail.com*

Abstract

This academic paper aims to analyze “Political ethics” is the main problem that has manifested itself in the form of good or politically inappropriate conduct, because it is considered very important to the development of Thailand especially the quality characteristics of politicians affecting economic and social development in local communities. As a result, business people can enter into more political roles and lead to problems in relying on political office for family and family business. This is because the administration of the country, must adhere to the principles of public interest rather than personal interests. Therefore, if a politician lacks morality and political ethics. Often creates conflicts of interest in various forms, such as the unfairness of business groups that are not aligned with the government. Policy-making may favor government funding groups as well, and make the issuance of various policies beneficial to their own groups. Therefore, it is a factor that does not receive thorough justice.

Keywords: ethics, politics

I. INTRODUCTION

Politics is democracy which takes place in Thailand for 90 years from 1932 to the present 2022 by those who act on politics or politicians. There must be a higher level of morality than a merchant or business person. This is because politicians have to come and run the country as representatives of the people who have chosen themselves as “representatives” to be a voice on their behalf in the administration of the country or as a government to run the country. Which is based on the most basic democratic principles among the politicians. At the local level, it is very important. Because it is related to the daily livelihood of the grassroots level of the local community, it is comparable to the root of society and the nation.

Politics is a matter of sovereignty through elections in the Thai style. It has a legend that lasts for 90 years, but has yet to achieve the goals that the masses hoped for. In this case, the only hope for elections at the local level, known as “Local administrative organizations”, which is a big problem that has not been able to solve problems to achieve results. “Political ethics or the ethics of local politicians. This is because they have always heard the news that politicians, members of the House of Representatives (MPs) are “lack of ethics” or politicians do not adhere to ethical principles, including some ministers. It does not follow ethical principles, that is, not behave in what should be good, appropriate and popular or accepted by society. discredit or acts in violation of public order and the nation. Especially in the

wake of the COVID-19 pandemic, politicians should create new values at local and national levels. It is appropriate to create a new normal society (New normal) for the society in the age of rapid social change.

II. THE IMPORTANCE OF POLITICAL ETHICS

The importance of political ethics due to political ethics It is something that politicians have to behave as a role model that is appropriate and popular or accepted by society. Therefore, the former Prime Minister for 2 terms spoke about moral and ethical practices as follows:

Mr. Thanin Kraivichien (as the 14th Thai Prime Minister) spoke about "morality" and "ethics" and used them in inseparable meanings. Sometimes referred to as morality and ethics. That is very close to the word "moral" (Moral) is linked to the law that "Laws - Moral - Ethics must be merge together" [Online]. Source: <https://mgronline.com/daily/detail/9500000031005> [Retrieved December 9, 2021].

Doing good deeds for the common people in the beginning although still unable to conclude that how good is that person? Because he may only act in hopes of a reward It is not a normal act from the bottom of the mind. If it's heavier than that, it's just "pretending" or "myth, illusion", which many people have urgently concluded, People who do good to themselves, to society, that show that He is a person who is perfect in virtue. Which is not quite right, therefore, in the expression of good morals of people to show the general public that "Be a person with ethics and morals" consistently in the results of the concrete. He is someone that others should take as a role model in conducting others around him. That politician Will there be ethics in secret? Because measuring results requires time, requires a lot of evidence, etc.

Mr. Anand Panyarachun (the 18th Thai Prime Minister) has spoken of "political ethics" inadequate legal level. If being a politician, civil servants must exceed the law. (Published: March 16, 2007 by: MGR Online) [Online]. Source: <https://mgronline.com/daily/detail/> [retrieved December 9, 2021].

Mentioned that Thai society must build 7 main pillars to support it, if there is no opportunity to cheat, there are many

- 1) The rule of law, is the law sufficient? But the effectiveness of the law
- 2) the judicial process If the law is good must ensure that the judicial process can be used in a suppressive way Prosecutors must be independent in their work. Courts must be fair and independent.
- 3) Transparency is what others see and know. Some people are afraid of being caught. therefore not making it transparent, such as not ordering in a book Tuck it, tuck this, intimidate the media, buy people, buy censorship institutions and independent bodies. If transparency let others see the media must be independent and the people have access to the media.
- 4) participation Let everyone see that you own the country.
- 5) Crossing each other's powers
- 6) Audit by an independent organization which must be adjusted in the matter of recruiting, independent organizations and
- 7) Human Rights
This is because of morality and ethics. And how useful is it to write in the constitution? Political ethics does not take enough legal level. If they are politicians, government officials must be more than the law provided.

Mr. Chuan Leekpai (2000), the 20th Thai Prime Minister, has issued regulations, standards and ethics for political officials. It is the issuance of regulations according to the wishes of the

Constitution B.E. 2540, only in 2001. [Online]. Source: <https://mgronline.com/daily/detail/9500000031010> [Retrieved December 9, 2021].

Change of government this order was silent. If there is adherence there will be no civil crises. Which this moral and ethical matter began to be accepted in all institutions No profession is accepted but there is no regulation. But the words may be different, for example, medical ethics, universities have started to issue rules for the faculty. Even though there is already a law began to accept morality more ethical a few days ago, Korea issued the morality of robotics, meaning that ethics is essential to framing them. In which politicians play a more important role than others, they have a huge impact on the public. If morality and ethics are used in a good way, it will benefit society. But if there is a lack of morals and ethics will have a negative effect on the country because politicians are both legislative and executive. The role of politicians is very relevant to every institution. Must be more ethical than others? And is it true that morality and ethics of politicians are the cause? Cause a coup which admits this is a very important part. Because the role of politicians has a huge impact. But other parties have contributed to prevent the crisis in the country. If studying the constitutional structure and politics multiple layouts are supported. There is no main power system, but the legislature and the executive branch. There is also a judicial branch. It is the main organization for translating the law. This system is a large structure in democratic governance. But the parliament has no legislative or executive division. Thus, the executive branch has the power to dissolve the House of Commons and the legislature has the power to remove the executive branch by discussion of no confidence, for example.

III. THE MEANING OF ETHICS

The meaning of ethics can be summarized as follows:

Ethical Rules are codes of conduct. the word ethics It is sometimes used in place of the word virtue or morality.

Ethics are principles of righteous conduct or practices that are regarded by society as the right thing to do. We can study the ethics of a particular society derived from cultural traditions, moral principles

As for the politics of government, it's about the use of coercion, to be in accordance with the provisions of the state Politics and governance are a matter of decision making or formulate policies to solve social problems or allocate things of value to society such as authority, position, economy, social status, as well as the use of resources (Bunchira Phuchanajita, 2021 : 1-2).

Political ethics, governance It generally has two meanings:

- 1) Political and administrative ethics refers to principles of practice or general governance, which is the morality of the government that must be upheld. For the administrative department to function normally
- 2) Political ethics and governance refer to the philosophy in politics and governance. Which all philosophers have given concepts, principles and reasons for political governance that should be ethical in governance also includes The ethics of self-regulation and the ethics of governing others, with the sages of each generation trying to invent. Ethics in governance that are appropriate to the conditions of each society always as a guideline for solving problems and improving better society.

Socrates (Socrates, 470-399 B.C.E.) was considered to be spiritually developed. There must be a moral in mind to be used as the

principle of living. Virtue is something that is more valuable than anything else. Especially in thinking or doing anything, to be virtuous is to be virtuous and have the knowledge.

Plato (Plato, 428–347 BCE) considered that morality was adherence to the good perform their duties as appropriate good governance is Governance that creates justice in society, members of society must share their duties. Because people have the ability to suit a specific job and should perform their duties as best they can. Parents should be wise and rational. Producers should look forward to their careers. All parties must know how to control themselves and accept their condition.

Aristotle (Aristotle, 384–322 B.C.E.) considered that humans would live well and will be able to develop their minds or their intelligence to the fullest only when entering the state governing in a good state must bring about justice. Allocated according to different sections of society, which may not be equal because people have different abilities and contributions to society.

Confucius (551–479 B.C.E.) laid down the ethical principles of conduct in that position: the first type of relationship, kindness, honesty, loyalty; the second, kindness, filial piety; the third type of relationship: love, honesty, responsibility, one's duty The philosophy of Confucius focuses on personal morality and morality in governing The Properness of Relationships in Society and Justice and Integrity [online, source: <https://en.wikipedia.org/wiki/Confucius> [9 December 2064]

A good governance system can create justice and govern for the benefit of the people as a whole. Therefore, there is only a monarchical system ruled by a king who has one virtue. The aristocratic system ruled by a small number of people who possessed one virtue and a moderate democracy. Which governs the people

who are virtuous; is to rule for the personal benefit of the ruler himself, such as tyranny oligarchy and crowd rule One of the most important principles of governance is that the government must be governed for the benefit of the governing party rather than for the government's personal benefit. Must rule for the benefit of the majority of the people in the society with righteousness in order for the people to live well.

IV. KOHLBERG'S THEORY

Kohlberg's Theory By Lawrence Kohlberg (Lawrence Kohlberg, 25 Oct. 1927 - 19 Jan. 1987) is an expert in the study of morality and reasoning and has established a theory of the stages of ethical development. The stages of ethical development of Kohlberg are as follows [online], source: http://ece.pkru.ac.th/early/web_std/Untitled-20.html [Retrieved December 7, 2064].

1. Level before ethics or level before social norms (Pre-Conventional Level)

At this level, the child receives the rules and requirements of “good” and “bad” behavior from the authority over him.

“Good” behavior is behavior that is rewarded.

“Bad” behavior is behavior that is shown to be punished.

Stage 1 Punishment and Obedience Orientation Children will unconditionally obey the orders of their superiors so that they will not be punished. This stage shows behavior to avoid punishment for fear of pain to obey the elders because of his physical power over himself If a child is punished, they will think that what they did is “wrong” and will try to avoid doing it again.

Behavior that rewards or compliments Children will think that what they do is “right” will repeat for a reward.

Step 2 Rules are tools for one's benefit. (Instrumental Relativist Orientation) uses

principles of reward and exchange. by giving importance to receiving rewards both as an object or as a reward for physical, verbal and mental retribution, regardless of the correctness of society.

Cohlberg Summary Explain that at this stage the child will be interested in following the rules. for their own benefit or satisfaction Or do good things because they want something in return. Does not think of justice and compassion for others Children's behavior at this stage is done to satisfy their own needs. but often in exchange with others, such as the sentence "If you make me I will give....."

2. Level of ethics according to social rules *(Conventional Level)*

The maker assumes that the behavior meets the expectations of parents, parents, groups of which they are members or of the nation. It's something that should be done or done wrong for fear that they will not be accepted by others The behaviorist does not take into account the consequences that will happen to themselves. be honest Loyalty is important. Everyone has a duty to uphold ethical standards.

Step 3: Expectations and Social Acceptance For a "good boy" (Interpersonal Concordance of "Good boy , nice girl" Orientation), the person will use the principle of doing what others agree with. Use reason to choose what the group accepts, especially friends. to be liked and accepted by friends not being yourself conform to the influence of others in order to maintain a good relationship Found in adolescents aged 10 -15 years.

In a nutshell, Kolberg explains, this ethical development is the behavior of a "good person" according to the standards or expectations of the father. A mother or friend of the same age. "Good" behavior refers to behavior that will make others like and accept. or not misbehave for fear that the parents will regret it

Step 4: Rules and Regulations ("Law-and-order" Orientation) are found at the age of 13 -16 years. Whereby a person knows his role and duty as a member of that society therefore have a duty to comply with various rules set by society or expected

In conclusion, Kolberg explains the ethical reasoning at this stage. Considered that society will live in order, there must be laws and regulations. A good person or a person with correct behavior is someone who complies with regulations or laws everyone should respect the law to maintain order and order in society

3. The level of ethics according to the principles of judgment or above the rules of society *(Post-Conventional Level)*

It is a code of ethics for people aged 20 years and over. The act or performer will interpret the ethical principles and standards with discretion. Before taking it as a principle of behavior to follow, the decision to be "right", "wrong" and "shouldn't" come from one's own judgment. Without the influence of the authorities or groups to which they belong, rules-laws should be based on justice. and is accepted by the members of the society in which they are members This allows individuals to judge their own conflicts with reflection based on their beliefs and values as a decision-making aid. will follow more important things with their own rules which developed from the rules of society It is generally accepted ethics. Colberg classifies ethical development into two stages:

Step 5: Social Contract Orientation

This stage shows behavior in order to meet the standards of society. Self-interest for the common good over personal interests A person sees the importance of the masses and does not act against the rights of others. able to control one's self Correct behavior must be based on personal values. Combined with standards that have been reviewed and accepted by society.

Colberg Summary Explaining this step emphasizes the importance of ethical standards that everyone or the majority of people in society agrees to be the right ones to follow. It considers the interests and rights of individuals before applying them as an ethical standard. It uses thought and reason to compare what is wrong and what is right. At this stage, the "right" and the "wrong" depends on the individual's values and opinions. Although the importance of contracts or agreements between people but open for correction taking into account the benefits and circumstances at that time

Step 6 Universal Ethical Principle Orientation is the stage of choosing to act by accepting the universal ideas of the civilized people. This stage shows behavior to follow universal moral principles. By considering the fairness, accepting the value of human beings Have ideals and morals Be flexible and consciously adhere to one's ethical principles. with justice and taking into account human rights Respect the humanity of each person ashamed and afraid of sin found in adults with intellectual development

Colberg Summary Describe this step as a universal ethical standard. It is a humanitarian principle. for equality in human rights and for the justice of all human beings At this stage, what is "right" and "wrong" is the conscience of the individual who chooses to uphold.

Elliott Turiel and Rest James led the theorist Kohlberg to an empirical study by Haggblom et al, using Kohlberg's criteria that ethics are socially defined societies for members of society. There is a behavior that socialism admires in itself. And any characteristics that society doesn't like, doesn't want members to have in themselves. It can be divided into 4 aspects [online], source: <https://www.gotoknow.org/posts/300500> as follows.

- 1) Ethical knowledge it is the knowledge of what is good and what is bad within one's

society. But this knowledge of what is good and what is evil is also the conclusion that People must always do what they know, such as knowing that corruption is a bad thing. It's not certain that it's not corrupt.

- 2) Ethical attitude It is a person's feeling about right and wrong in society that like or dislike Attitudes tend to motivate people to act according to their attitudes quite a lot.
- 3) Ethical reasoning It is the use of reason that a person chooses to do. For example, if a poor child had to steal money to buy medicine for a sick mother, the child would argue that he was right because he had to be grateful. The ethics of honesty must be secondary because he is poor.
- 4) Ethical behavior It is the behavior that people express as socialism favors. or refrain from showing behavior that violates the rules of society It also refers to behavior that is expressed in provocative situations, for example, if someone bribes a government official, will he accept it? (Moral Development: Kolberg).

V. ETHICS OF THAI POLITICIANS

The ethics of governance in Thailand are primarily rooted in Buddhism. From the past to the present for more than 700 years, the Thai monarch has used the ethical principles of Buddhism to govern the country. The monarchs of Thailand since ancient times have upheld the principles of dharma. There are three things in governing the country:

- 1) Tosaphitharathamma is a principle for himself for exercising his powers and duties. and cultivating oneself for the benefit of the public to the nation
- 2) Empire It is the principle of conducting virtuous deeds and administrative scrutiny.
- 3) Royal sangha object It is a principle in setting administrative policy for ethics of

governance. It is very important to the nation. If the rulers of the country have ethics in governing the country, they will be peaceful and happy. The people were not troubled because the rulers in ancient times the King used the principles of dharma to govern, with details as follows:

1) Tosaphittharatham or Rajatham 10

Tosaphittharatham is considered a very important virtue in government, which the Thai King from the Sukhothai period to the present He has adhered to these principles as a guideline for governance. Sameramathosaphitharatham has ten principles, namely:

- (1) Giving means giving means helping the people and serving the public interest.
- (2) Virtue means one who has good behavior. is to engage in honesty
- (3) Pariccaga means one who sacrifices happiness or even one's life for the benefit and happiness of the people and the peace and order of the country
- (4) Ashjava means being honest. Performing missions in good faith Sincere, do not deceive the people
- (5) Maddava means one who is gentle, not too harsh, rude, or hard to be gentle. Let people be loyal and respectful as well.
- (6) Tapa means the power of not being fascinated or immersed in pleasure. Pampering but having a consistent existence Determined to perform the duties of purity
- (7) Akkodha means not being angry, not succumbing to anger. know how to suppress resentment for all reasons judge and act with a calm mind is their own person
- (8) Avihimsa means non-violence. a person who doesn't mean to hurt anyone not oppressive
- (9) Khanti means being patient. Not giving up on the strenuous task

- (10) Awirothanang means one who is gentle, firm in the dharma

In ancient times, the monarch had principles to rule a prosperous country without divisions in society. The rulers of the current country should adopt Dharma as the principle of governance in order to create a supportive and ethical society in Thai society.

VI. THE THAI CONSTITUTION STIPULATES ETHICS FOR POLITICIANS TO FOLLOW.

The preparation of ethical standards in accordance with the Constitution of the Kingdom of Thailand (Version B.E. 2540 - B.E. 2560) has set the ethical standards of political office holders and government officials or government officials to be in accordance with the Code of Ethics established by having mechanisms and systems in place to enforce use effectively including determining the procedure for punishment according to the severity of the action Violation or non-compliance with ethical standards is considered an offence. Which has developed knowledge in an online format through a video conference course "Promoting performance in accordance with moral and ethical standards" on February 18, 2021, the Ethical Standards Act B.E. 2562, published in the Royal Gazette and came into effect on April 17, 2019 with principles and operating guidelines Encourage personnel in the agency to be good, ethical, and work with integrity. The honest work use morality Work ethics appropriate to the current situation and can perform the task of the agency with success Background of Ethical Standards by establishing ethical standards according to the Constitution of the Kingdom of Thailand (Version 1997 - 2017 edition) as follows [online]. Source : https://cdc.parliament.go.th/draftconstitution2/more_news.php?cid=87 [7 December, 2021].

6.1 Constitution of the Kingdom of Thailand, B.E. 1997

It is the first constitution of Thailand that stipulates “morality and ethics” as a matter of fact. Section 77 requires the state to provide a political development plan. Establish moral and ethical standards of the holders. political positions, government officials and other government employees or employees To be a virtue for government officials uphold to create a new working culture for government work to be effective in accordance with the guidelines of the government administration reform plan aiming to create the greatest benefits for the people and the nation by setting 5 creative values and heads of government agencies

- 1) Hold on and stand up for doing the right thing.
- 2) Integrity and Responsibility
- 3) Performing duties with transparency and accountability
- 4) Performance of duties without unfair discrimination
- 5) Focusing on Work Achievement by the problems arising from the politicians During the promulgation of the Constitution of the Kingdom of Thailand, BE 2540 (1997), which stipulated the "political ethics" of the five aforementioned

6.2 Constitution of the Kingdom of Thailand, B.E. 2007, Section 279

Requires ethical standards for persons holding political positions, government officials or government officials to be in accordance with the Code of Ethics established by having mechanisms and systems to enforce use effectively including determining the procedure for punishment according to the severity of the action violation or Failure to comply with ethical standards shall be deemed a disciplinary offense. Section 280 The Ombudsman shall have the power and duty to suggest or give advice on the preparation or improve the Code of Ethics to encourage political office holders,

government officials, and government officials to have ethical awareness under Section 279, and to encourage political office holders to civil servants and officials. The state has a sense of ethics. It also has a duty to report any act that violates the Code of Ethics to the National Assembly, the Council of Ministers or the relevant local councils, as the case may be.

Core Values of 9 Ethical Standards

- 1) Adherence to morality and ethics
- 2) Having good conscience, honesty, integrity and responsibility
- 3) Upholding national interests over personal interests and no conflicts of interest
- 4) Standing up for what is right, fair and legal
- 5) Providing services to people with speed, courtesy and without discrimination
- 6) Providing information to the public completely and without distorting the facts
- 7) Focusing on Work Achievement maintain quality standards transparent and verifiable
- 8) Adherence to the democratic system with the King as Head of State
- 9) Adherence to professional ethics of the organization

6.3 The Constitution of the Kingdom of Thailand B.E. 2560 (2017), section 76 stipulates

important ethical standards as follows: The State should develop a system The administration of state affairs in the central, provincial, local and other state affairs shall be in accordance with the principles of good public administration. Whereby state agencies must cooperate and assist each other in the performance of duties in order for the administration of the State Public services and budget spending are most efficient for the benefit of the people. including developing government officials to be honest and have an attitude Providing services to the people to be convenient, fast, non-discriminatory and perform duties efficiently

The Ethical Standards Act B.E. 2562 has 7 elements.

- 1) Adhering to the main institutions of the country, namely nation, religion, monarchy, and democratic regime of government with the monarch as head of state.
- 2) Honesty Have a good conscience and responsibility for duty
- 3) Stand up for what is right and righteous.
- 4) Adhering to the common interests as a premise and having a public mind
- 5) Focus on the achievements of the work.
- 6) Do not discriminate unfairly.
- 7) Act as a good role model and maintain the image of the government

6.3.1 *The reason for the ethical instability*

Factors (causes that came to support) that are important because there is a temptation that people want to have I want to be infatuated with rank and money that politicians must not have. "Conflicts of personal interest with the public" according to the provisions of the Constitution B.E. 2560 (2017), conflicts of interest must be separated from each other. To break the cycle of moral infringement, cut off greed, corruption and misconduct in office. So what is the root cause? That makes people who are politicians "No morality and lack of ethics" There are many factors that drive politicians out of the box. Ten things are:

- (1) Opportunity that allows The law has loopholes regulation has gaps
- (2) having a position and duty (Authority) in granting approval
- (3) There is an incentive to lure such as money, benefits.
- (4) Reputation & Honor
- (5) Lack of ideology
- (6) Lack of vision or narrowness
- (7) There is a political culture in which conflicts of interest are normal.
- (8) Liberal Capitalism, which emphasizes materialism over the mind.

(9) People lack true information.

- (10) Thai Society is a system of patronage. (Patron-Client System) that focuses on benefits rather than virtue.

6.3.2 *The ethical conceptual structure*

It consists of many virtues. Most of which come from religious teachings as follows: Phrachao Woramuni (Pappi Payutto, 1985)

- (1) responsibility (Accountability) is the determination to perform duties with commitment with diligence and meticulous detail Acknowledging the results of the performance of the duties in order to achieve the intended purpose and try to perform the duties better.
- (2) Honesty is proper behavior and true to the behavior Act honestly, both physically, verbally, and mentally towards oneself and others.
- (3) Rationality is the ability to use intelligence in the practice of knowing the truth Contemplating, proving to be manifest, not delusional, having restraint without being bound by their own emotions and commitment which may be wrong
- (4) Discipline (Disciplined) is to control the behavior properly and appropriately, with etiquette, stipulations, obligations, agreements, laws and ethics
- (5) Sacrifice is the abandonment of selfishness. Giving to a person who should give with physical strength and wisdom including the knowledge of the bad mood in yourself.
- (6) Thrifty is the use of things in moderation to get the most benefit. not to have much excess including knowing caution Knows how to restrain the need to be within reasonable limits and boundaries.
- (7) Perseverance (Diligence) is a strong effort to achieve success in the work

- (8) Unity (Harmony) is oneness. Ready to cooperate Doing business well by taking the public interest rather than the personal
- (9) Loving Kindness and Compassion: loving kindness and desire to make others happy; compassion means compassion;
- (10) Justice is the act of honesty. Consistent with reality and reason no bias

VII. CONCLUSION

Conduct of good conduct according to political ethics of members of the House of Representatives It is an important mechanism for overseeing the conduct of members of the House of Representatives. for members of the House of Representatives and senators who are considered as politicians who is a public figure and is associated with an important mission of serving the people and to represent the people in the administration and development of the country in a better direction Whether it is about the approval of various national budgets. Examination of the use of state powers of the administration to control the administration of the state affairs as well as the performance of the duties of the enactment of the Act for the active duty responsible party to carry out In addition, they must be competent in management as well as having good quality. Especially the quality characteristics of politicians that affect economic and social development in the local community. As a result, business people are able to enter the role of politicians more and lead to problems in relying on political positions for family and family business. This is because the administration of the country Must adhere to the principles of public interest rather than personal interests Therefore, if a politician lacks morality and political ethics often create conflicts of interest which can be perceived or felt by observing the actions or behaviors that the person exhibits But it is necessary that the members of the House of Representatives The internal ethics of members of the House of Representatives and senators should be monitored at all times. By having to accept their

obligations and responsibilities in their duties. If there is a mistake, it is ready to take responsibility for the action and immediately take corrective action to correct the mistake. Which if an error causes damage Politicians must be ready to consider themselves and make way for others who are ready and capable of solving problems to live for themselves by the process according to the rules of the society and by the law.

REFERENCES

1. Kanin Boonsuwan. Sahnna Vocabulary [online]. Source: <http://www.kaninboonsuwan.com/terminology/ct129.html> [8 December, 2021].
2. Chuan Leekpai. [Online]. Source: <https://mgronline.com/daily/detail/9500000031010> [9 December, 2021].
3. Thanin Kraivichien. [online]. Source: <https://mgronline.com/daily/detail/9500000031005> [9 December, 2021].
4. Bunchira Phuchanachit. (2021). Political ethics and governance. Faculty of Political Science, PathumThani University.
5. Phra Ratchaworamuni (Applied Payutto). (1985). The conceptual structure of ethics. contains many virtues Most of which come from religious teachings.
6. Saeng Channgam. (2007). 80 years of Chiang Mai. Bangkok : Thanuch Printing Partnership.
7. Office of the Secretariat of the House of Representatives. (2006). Includes the Constitution of the Kingdom of Thailand (1932 – 2006). Bangkok : Publishing House Secretariat of the House of Representatives.
8. Office of the Secretariat of the House of Representatives. (2007). Constitution of the Kingdom of Thailand, B.E. 2007.

Bangkok : Secretariat of the House of Representatives.

9. Office of the Secretariat of the House of Representatives. Constitution of the Kingdom of Thailand, B.E. 2560. (2017). [Online]. Source : https://cdc.parliament.go.th/draftconstitution2/more_news.php?cid=87 [7 December, 2021].
10. Apinan Chantani. (2016). Advanced Management Research Methodology. Bangkok : Charansanitwong Printing Company, Limited.
11. Anand Panyarachun. [Online]. Source: <https://mgronline.com/daily/detail/9500000031005> [7 December, 2021].
12. Kohlberg. (1987). [online], source: http://ece.pkru.ac.th/early/web_std/Untitled-20.html