

Corruption Literacy: Social Studies Pedagogy Innovation to Enhance Active Citizenship of Secondary School Students

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Abstract

Corruption Literacy is an important characteristic required to develop citizens in the world society to bring about active citizenship with awareness of corruption problems. These problems have impacts on the social structure causing obstacles for competitiveness and broader impacts to occur if they are neglected without finding solutions timely. This article deals with synthesizing documents with objectives to present results of studying corruption problems in the Thai society and to present the concept of building active citizens through social studies pedagogy innovation in schooling. This requires the democratic society in promoting students' learning in order to bring about society in action and driving towards a safe society without crime, violence and corruption in digitalization of society.

Keywords: *Corruption literacy, Social studies pedagogy innovation, Active citizenship, Secondary school students*

1) Introduction

Active Citizenship is a basic right whereby the study of Charin Mangkhang & Nitikorn Kaewpanya (2021b) states that the starting point of the subject of good citizenship originated in the government of the Labor Party in 1997. The curriculum of compulsory education was improved to include the subject of good citizenship and the process of teaching this subject was also modernized more. The reason that the Labor government placed importance on the subject of good citizenship at the level of compulsory education was due to the fact that in those recent years the British citizens were interested in politics less. Going to vote was also less. Putting an effort into stimulating people to take part in local government was not quite successful. Therefore, the government became alert in building political cultures so that people would have understanding of politics and become interested in public issues more. Benjamin Barber (referred in Wichai Tumsiri, B.E. 2551) is a thinker who gives a new meaning of citizens referring to participants in the political process apart from going to vote only. Therefore, citizens must have political roles whereby the word "active" is used in English. Being a citizen is not being a subject and passive but it means participation in the political process at the local level and the national level. The concept of Barber is similar to the one of the ancient Greek. People of Athens defined the word "citizen" as being a person with government roles and duties at levels in court council and state affairs administration. Every citizen had responsible rights and duties whereby there were elections held alternately throughout all the years. The number of Athens citizen was limited, not including women, migrants and slaves. Having a status of being a citizen was a privilege and every human being expected by us to have a superbly happy life had to spend life for the political society only. That was the ideology of ancient Greek. Therefore, it can be seen that citizenship

according to the traditional approach varies. Building political culture in line with and promoting democracy is the most important thing currently.

From looking into the discourse of active citizens development of the Thai society, it was found that its occurrence follows guidance of the government in each age. Currently, the action is taken through 3 channels, namely action through education, action through law and action through social norms and cultures (Taweesak Saruchatthamrongrat. 2000). Enhancing citizenship through education currently is enhancing active citizenship through the curriculum of civics for both organizing direct schooling and indirect schooling. This is done by instilling values through doing activities of the school in order to build mutual conduct of life patterns in the democratic system or political participation. Regarding examples of the approach of developing active citizenship instilled for the youth according to the school curriculum or the requirement of the country, the work of Parinya Naruemitkun (2010) states that active citizens must consist of self responsibility and self reliance, respecting other people' rights, respecting differences, respecting principles of equality, respecting rules and being responsible for the society and the public or 12 values about which students sing the song, do rhythmic activities, do projects and lift the sense upon standing up for the national anthem or the desired Thai value approach as both Thainess and world citizenship of National Education commission (2002). All these case studies are regarded as instilling active citizenship to The Thai people. Therefore, it can be said that active citizenship refers to those who perform civil duties completely for both duties which must be done and duties which should be done. For all mentioned, the researcher is interested in study issues in terms of reviewing the Thai educational system subject to democracy which enhances active citizenship.

The process of enhancing corruption literacy in the Thai educational system

Corruption literacy refers to capacity of active citizenship in being aware of abusing acquired powers or existing property usage for personal benefits or causing damages to other people's benefits. Corruption also covers transactions between people or affairs among private sectors such as

1. Committing conversion of state assets by wrongfully taking possession of them for personal interest or for the interest of anyone else
2. Abuse of position power
3. Bribing officers

For the Corruption in Thai official system (Huayhongthong, 2016) as follows: There are three types of corruption, namely

1. Petty corruption involves the action of state officials in receiving small amount of money illegitimately or incorrectly in favor of doing something in return for the people who give the money.
2. Big corruption always involve corruption of high-level officials who receive money in the form of bribes with high amount of money and big projects such as corporations.
3. Giving gifts is a type of corruption. It is giving something in return in the form of things or remuneration in other forms such as inviting for a meal, which is building intimate relationships.

Causes of corruption in Thai official system

1. Due to the fact that most of the people in the society respect wealth, people are motivated in seeking for money.
2. Due to having values for cronyism and nepotism, beneficial relationships

3. The foster system or relationships between patrons and subordinates in terms of having subordinates in case of assistance for matters
4. The controlling and monitoring system which lacks efficiency
5. Political conditions with intensive competitions for winning political positions and benefits

Forms of corruption in in Thai official system

1. Corruption in procurement involves asking for bribes, commission or returning the favor in forms for approving requests in conducting affairs
2. Corruption by embezzling government property or corruption in reimbursement of allowances, travelling expenses, expenses for medical treatment and housing rent such as using official vehicles by reimbursing travelling expenses or allowances exceeding the required amount of actual date and time or reimbursing housing rent without actual renting
3. Corruption by demanding for receiving money or other benefits in appointing government officers, promotion or transferring to the desired area by giving remuneration or so-called "buying"
4. Vote buying and giving benefits in forms in the election is part of political corruption such as giving money and things to the election canvasser.

For the social studies learning process of promoting corruption literacy to build conscience for anti-corruption, there is a guideline for building being “STRONG” of students in the schooling (Basic Education Commission, Ministry of education, 2018) as follows :

S (Sufficient) refers to the way learners apply philosophy of sufficiency economy as the principle of working, living, for self-development and the public including sustainable anti-corruption. In fact, sufficiency of one thing of human beings is basically different. However, making decisions on one's own sufficiency must be based on reasons, including not exploiting other people and the public. Therefore, sufficiency is an immunity to prevent a person from committing fraud, requiring giving knowledge, understanding and a wake-up call for realization.

T (Transparent) refers to the way learners must perform tasks based on transparency which can be checked. Therefore, actions according to principles of conduct, rules, legal practices and transparency are required, which requires giving knowledge, understanding and a wake-up call for realization.

R (Realize) refers to the way learners have knowledge, understanding and realization on the root of problems and serious dangers of corruption in the community and the country. Realization occurs when people see situations at risk of corruption, they will react by becoming alert and will not yield to corruption at last. It is necessary to give knowledge, understanding about occurring corruption situations, severity and impact on individuals and the public.

O (Onward) refers to the way learners focus on developing and changing themselves and the public to progress sustainably based on transparency, sufficiency and mutually building honest cultures without being discouraged, requiring knowledge and understanding about the mentioned issues

N (Knowledge) refers to the way learners have knowledge, understanding and are able to implement knowledge for clear analysis and assessment regarding corruption situations, impact on oneself and the public, anti-corruption sufficiency, separating personal interests from common interests, which is important to decreasing corruption in the long run.

This also includes shame, not having courage to commit corruption, intolerance upon seeing occurring corruption with the objective to build a corruption-intolerant society.

G (Generosity) refers to the way learners have generosity, kindness, hospitality with one another on the basis of anti-corruption sufficiency mind, not supporting for receiving or giving benefits to friends

The concept of enhancing active citizenship through the educational system in democracy

The concept of enhancing active citizenship among the people is the matter which every country all over the world pushes to bring about due to awareness of values of citizenship which will help the country survive. The fact that when people become quality citizens will have an effect on building a quality society, leading to development to bring about a strong foundation of the society. Therefore, a lot of countries place importance on the process of developing people starting at the youth level and drive education in order to enhance citizenship passing to the educational system especially for the compulsory education.

The compulsory education system of Norway has determined a period of 10 years. Children start studying at 6 years old. In each academic year, children must take society subjects consisting of sub-subjects, namely geography, history, social studies and citizen study. For upper secondary education, there is more variety of alternatives. In any case, studying social studies for 3 hours per week is provided in the first year. Citizen study is an important topic for learning. The process of teaching citizen study is expected to be an instrument functioning regarding all political systems truly. From 1980-2000, There were courses established for training social studies teachers with issues contained in the curriculum used to develop students, namely 1. Political Participation, 2. Global environment issues and 3. Democratization promoting issues such as human rights and issues at the level of local politics. In particular, lower secondary education students must take into consideration selecting local issues to study and consider how the locality can manage the problem. Regarding practices of education for citizenship of Norway, teaching is not focused much and social issues in current situations from newspapers are used as teaching medias, issues for discussion and organizing learning activities in the subject of social studies. Besides the intensity of the citizens study curriculum according to the intention of National Education Act of Norway, an activity which is outstanding and a driving force for achievement in citizenship development connecting from the curriculum is student councils. This is an example of democracy in the school. Norway is probably the only country in the world which adds student councils to be contained in the curriculum of national education. In other words, this process is allowed to be conducted legally. Every school must establish a student council. Regarding the important role of the student council, it does not only promote democracy but also influences planning in every aspect of students' spending life in the school. The process occurring through the student council will help develop knowledge and understanding about democracy and students can learn the participatory process in the democratic system well (Udompong, 2019).

For Japan, it is a country in Asia with a democratic regime of government in the parliamentary system. It has the Emperor or the King as Head of the State with Prime Minister as the leader of the administration of the country like Thailand (Chanrueng, 2011) and has been ranked No. 20 of the world in terms of democracy in 2013 (Campbell et al.,

referred in Udompong, 2019). It is a country in Asia among a few countries which have been assessed in the top position of the world. Education for citizenship is developing citizens who will build a democratic society in the future and is under responsibility of the 2 main ministries which are Ministry of Public Health, Labor and Welfare and Ministry of Education, Culture, Science, Sports and Technology. Government is the agency which determines the policy plan of developing children and the youth. The important principle appearing in the first paragraph of the Act has main content that "The main goal of education is the fact that education will bring about personality completely with much effort in disciplining individuals to have a clearer and fresher mind and a perfect physique, love correctness and justice, respect their own values, respect laborers, have awareness of profound responsibility conscience, absorb free soul as a person who creates peace of the state and the society". In the second paragraph, it specifies that education should promote public mind leading to free participation in building the society.

Developing attitudes on the need to be responsible for social growth is also included. In summary, the reform of basic education of Japan in 2003 aimed to develop the citizens of the country to have public mind, conscience in being responsible for the society and morality and to have commitment to their own local community without referring to political literacy. Moreover, the process used to teach the subject of social studies of the Japanese people is applying the process of knowledge and understanding development in developing attitudes and capacities. Using this method to teach social studies makes students have profound knowledge and basic understanding regarding human rights, democracy and international relations with the content of the citizen subject as the center of enhancing citizenship based on awareness of democracy and understanding in human rights, meaning and the concept in international relations. In summary, enhancing citizenship through education of Japan is the way students are instilled with ethics through daily routines, bringing about acceptance and understandings of other people's feelings as well. Teaching for enhancing citizenship has been shaped into culture of schools throughout Japan. For class management, groups of students are mixed in terms of abilities. Students in each group must learn to accept other people. There is adaptation for getting along with habits of friends in the group whose personalities, opinions and abilities are different from oneself. Moreover, each school has established a student council which belongs to special activities. Every student is regarded as a member. For each classroom, 1-2 representatives are selected to be main committee in the student council. The committee is mostly enthusiastic especially for people who are presidents of the student council. They have true administration powers and have roles of stimulating doing activities and involve in projects occurring in the school. For teachers, they are only advisors. Students are very independent. In determining goals and forms of working together, the process which is very important and regarded as powers and abilities of the educational system of Japan is training students to be able to think and reflect on things which are instilled from activities of the school.

However, being an active citizen in democracy, according to the study of ParinyaThevanaruemitkun (2010) mentions that "citizenship" of democracy consist of main principles as follows:

1. Having freedom and self-reliance: Democracy is government in which people owns the ultimate power in the country. Therefore, people in the country have the status as being the owner of the country. When people are the owner of the country, they own life and have rights and freedom in their own countries in the same way as the owner of the house who has rights and freedom in his/her own house. "Citizens" in democracy is freedom which

is free folk who can depend on himself/herself and be responsible for himself/herself and is not willing to be under influences, powers or under "the foster system" of anyone. Children will become "adult" and "citizens" or a member of the society truly when they can be responsible for themselves;

2. Seeing people as equal: Democracy is the government in which the ultimate power belongs to people. Therefore, in democracy, whether people are different in terms of high status or low status, rich or poor, having high education or low education, whatever occupations they have, whether being the boss or the subordinate, everyone is equal as the owner of the country. Therefore, "citizens" must respect the principle of equality and see people as being equal or see people as the horizontal plane, see themselves as being equal to others and see others as being to them. Whether being rich or poor, everyone has dignity of owning the country equally. Although there is interdependence, it goes equally. The social structure is vertical whereby people are not equal, are not free folks and see people as the vertical plane with people in the higher position and people in the lower position, yielding to the people in the higher position and the people in the lower position being stepped on. This is not the characteristic of "citizens" in democracy;

3. Accepting differences: Democracy is government in which people own the country. When people own the country, they have freedom. Democracy gives freedom and accepts diversities of the people. Therefore, people can be different in terms of choices of occupations, ways of life, religious beliefs or different political opinions. Therefore, in order not to cause divisiveness through differences in the society, "citizens" in democracy must accept differences of one another so that people can live together despite being different. There must not be violence against other people who have opinions different from theirs. Although they do not agree with other people's opinions, they must admit the fact that other people have rights to be different or have different opinions. They must accept this without having to find reasons to understand that other people believe or view things differently from us/. "Citizens" can talk about politics domestically in spite of having different choices of political parties or political opinions of different sides.

4. Respecting other people's rights: For democracy, everyone owns the country and therefore has rights. However, everyone uses rights based only on one's own interests or one's own thoughts without taking into consideration other people's rights or paying attention to possibility of causing trouble to other people. This always causes the exercise of rights to lead to so many problems that people can no longer live together happily. Democracy will become anarchy because everyone places importance on their own rights as dominance. At last, the country will not go anywhere. Therefore, rights in democracy must have limits. In other words, people have rights and exercise them as long as they will not violate other people's rights. Therefore, "citizens" must respect other people's rights and does not use their own rights to violate other people's rights;

5. Responsible for the society: Democracy is not government at will or the way people can do whatever without taking into consideration the public. Therefore, "citizens" must not only respect rights and freedom of other people and be responsible to other people but "citizens" in democracy must also exercise their own rights and freedom by being responsible for the society. The society or the country does not become better or worse by itself, but the society will become better through actions of the people in the society. Likewise, the society becomes worse due to actions of the people in the society. Therefore, "citizens" are not people who exercise rights and freedom at will, causing the society to

become deteriorated but they are people who exercise rights and freedom by being responsible for the society and the public instead whereby they participate in solving problems and help the society become better than before;

6. Understanding democracy and participation: Democracy is government by people using rules or law coming from people or people's representatives. Democracy will succeed only when there are "citizens" who understand the basic principle of government in democracy as may be reasonable in terms of principle of democracy or government by people and principle of legal state or government by law. This also includes understanding of elections and political participation of citizens as well as following what is going on and participation in national and local politics in terms of voting and participation in other matters as may be reasonable. If there are conflicts, rules are obeyed, and ways of democracy are implemented to solve problems without using force or violence.

Regarding education in schooling of Thailand in developing good citizens, the research work of Nithi Aewsitiwong (2014) is a very important piece of study by conducting study of content analysis by taking into consideration the Thai nation and Thailand appearing in the textbook to look into the way students in the compulsory education are taught by the state to imaging the community called the nation. The textbook which Ministry of Education has built are taken into consideration by analyzing textbooks in Thai schooling. It was found that

National images are explanation of relationships according to ideology of the Thai nation because relationships in the village according to the ideology are smooth with no conflicts. Presenting national images to be like a village is only a strategy for understanding by being the nation according to the ideology of the state focusing on rather accepting. Therefore, when mentioning about governing the country in the textbook, state is seen as coming from the family. However, presenting perspectives of the state through textbooks brings about imagination between "we" and "they". They are always presented as threatening enemies in one way or the other such as some statements in the textbook on soul-stirring writings by PhraBaatSomdetPhramongkutKhaojaoyoo Hua (King Rama VI) found in the Thai subject for primary education grade 4, book 2 "If the secret of the nation is concerned, let the killer cut my head off, I will keep my lips tight for not revealing anything". This is regarded as nationalism consciousness in viewing the nation as "we", which is in line with emphasis on the nation which is family and in the family, every family member has information equally. Therefore, family secrets are the common things belonging to every family member almost equally. However, in fact, the community which is a nation has more complexities than that, more than the fact that everyone possesses information equally due to national security but this is only raising awareness of patriotism in the textbook. Moreover, in the textbook, explanation of complex problems is indicated to only remain for moral problems. For example, the textbook of the subject of reinforcing life experiences of Prathom 4 mentions about the northeastern part of Thailand "Even though the landscape is more arid than other regions due to selfishness of some people committing deforestation ...". The way to explain like this was to indicate that the only cause of deforestation in the northeastern part of Thailand came from selfishness of some people.

Regarding the mentioned findings in the textbook, Nithi Aewsritong (2014) concluded that the textbook mentions about history, kings, cultural domination, civil servants and state convention, democracy and religion as follows:

1. History: The textbook in this aspect has been built to support imagination to the communication called "nation" whereby there are textbooks showing protecting the nation's independence and building prosperity with kings as leaders throughout. Therefore, history in the textbook is regarded as ideology to bind imagination of everyone to be in line and this ideology is called national history;
2. Kings in the textbook: Kings are described in two dimensions as being individuals and being institution whereby description as institution can be done in every reign;
3. Cultural domination: The textbook presents cultural patterns which are regarded as belonging to Thailand, which is the influence of middle-class culture in the central region mainly. Therefore, this is regarded as cultural domination:
4. Bureaucratic state and state convention: In the textbook, it is the state with civil servants as dominance. When mentioning about duties of citizens, the textbook emphasizes duties which facilitate civil servants' administration mainly but there is no mentioning about rights of being a Thai citizen or duties in people organizations. Therefore, bureaucratic state in the textbook is the state which is called the nation which instills patriotism in the textbook having insignificance inclining towards militarism to become state convention in the textbook;
5. Democracy: In the textbook, forms are presented more than core content such as citizens' duties without mentioning about citizens' rights;
6. Religion: In the textbook, rituals are focused mainly especially for Buddhism. At the same time, supermundane of virtues is not presented. Therefore, religions in the textbook becomes shallow which can be replaced by law and efficient administration of justice.

The Thai historian have tried to present viewpoints of importance of the textbook as being social communication more than the above-mentioned dominated content. In other words, the textbook is the thing which upgrades phenomena to be concepts (conceptualization). If the social structure has foundation on the discourse, succession of the Thai social structure will occur due to the fact that compulsory education and the textbook are reproduction factors. Moreover, he also proposes that the textbook is not the one which builds platitude, but the textbook is the one which collects platitude from the society to be contained systematically only.

In conclusion, educational deviation on the civil society with active citizen development is not much common in the Thai society due to many factors, namely 1) Internal factor: individual aspect which lacks perception and learning which will build characteristics of good citizenship and adjusting the thinking system in building correct educational concepts and 2) External factors: the political system of the authoritarian with efforts to build conscience of citizenship and instill patriotism through education. However, it turns to be indoctrination causing conflicts originating from building "we" and "they" For example, the mountain people are seen as conducting shifting cultivation and deforestation. Moreover, they are portrayed historically as threatening enemies to us one way or the other. Duties of being good citizens and strong civic society require calling for or proposing viewpoints which will bring about social changes benefitting the public. Therefore, it can be concluded that developing active citizens requires building desired characteristics through development of Social Studies Pedagogy Innovation in schools which want citizens to have public mind and participation according to roles and duties which the society has determined according to ways of democracy truly. Only implementing some content and taking for granted that this is

democracy is useless. This is due to the fact that democratic government requires respect of rights and freedom as well as taking into consideration equality mainly while the Thai society does not really have equality.

From studying the above-mentioned data, when the theory of Parsons's Structural Functionalism was analyzed, it was found that this is in line with the theory of Parsons's Structural Functionalism because Parsons has a concept that society is a system with parts which have relationships and support with one another. Steady relationships of each part are factors which bring equilibrium to the social system. Parsons divides the action system into 4 systems that make up the social system as follows:

1) Adaptation: The economic system functions in terms of adaptation in allocation and resource distribution throughout the system. Allocation and resource distribution is conducted to meet demands and bring about solutions in the society by taking into consideration social values as well.

2) Goal Attainment: The political system functions in terms of goal attainment of the society by mobilizing resources in the system in order to make the overall social system attain the goal. Sometimes, the political system must prioritize importance of the goal as well;

3) Integration: The law system functions in terms of integration by acting as a medium in coordinating relationships of the system so that the system can function.

4) Latent pattern maintenance-tension management: Education such as schools, religions and families functions in maintaining the system through latent pattern maintenance-tension management by transferring values to social members to act in the same direction continuously. The family is a social sub-system with important functions in terms of economy and culture especially for socialization and social control in order to bring about succession of the values system and continuity in the large-scale social system. It can be said that families function for 4 aspects, namely adaptation, helping members to attain goals, integration and latent functions. On top of that, families function in terms of "reproducing" the human society both physically and biologically.

From the theory of Parsons's Structural Functionalism, it was found that there was connection with citizenship clearly especially for becoming institutions, namely family institutions, educational institutions and political institutions regarded as the process to bring about the social structure and make it exist. Groups have's roles to become institutions and incorporate into the social system. When any of the social system becomes a big system with various institutions integrated, each institution is a sub-system of the human society, which is the large-scale system consisting of many institutions related to one another. Whenever the social system is analyzed, it must be taken into consideration that the social system is in the frame of culture and related to the individual system (citizens).

In conclusion in terms of the theory of Parsons's Structural Functionalism and good citizens development, everyone has their own roles and duties. Performing the roles and duties is subject to values which control the norm of the social system and decision-making of the individual system. As a result, members in the society take actions in the same direction continuously whereby families are a social sub-system with important functions in terms of economy and culture, which will bring about continuity in the large-scale social system further. In fact, in Thailand, participatory citizenship cannot be conducted under democracy because Thai culture is ingrained with clear suppression of rights and duties. Children cannot

argue with adults because they may be seen as having no respect, which is considered blocking the thinking system. Citizenship cannot be chosen through genders which one desires freely. Moreover, expressing thoughts untraditionally is seen as being an aggressive person or being a bad person. In the researcher's opinions, the researcher views that democracy of Thailand has distorted interpretation with latent power in the state, making democracy and the educational system unable to develop at full potentials. This can destroy the structural system of citizens' duties until it collapses if there are not any changes.

Conclusion

In the researcher's opinions, the researcher views that educational ethics is the thing created to control people in the society to be subject to rules. This is considered the discourse for building good citizenship but practically, cannot be implemented truly. It can be seen from statistics of cases incurred by children and the youth committing offences. This reflects failure in nurturing good citizenship of Thailand through the educational system well. If education really worked, there would not be a large number of cases resulting from children and the youth such as offences related to drugs accounting for 15,530 people, offences related to property accounting for 7,260 people, offences related to lives and bodies accounting for 4,263 people, offences related to weapons and bombs accounting for 2,613 people, offences related to sex accounting for 1,241 people and offences related to peace, freedom, fame and government accounting for 1,241 people (Information Technology Center, Children and Youth Detention Center, 2017).

Part of failure of ethics of anti-corruption in schooling comes from perception and indoctrination through textbooks. The study work of Thaisong (1999) proposed issues in learning for active citizenship in anti-corruption for 3 aspects, namely: 1) Decentralization of educational management will help every sector build citizenship for the civic society; 2) Education for enhancing citizenship which is the informal social process can build citizens for the civic society and 3) The social process at the community level especially for the Thai community is the learning process which enhances individuals to have citizenship of the community ready to be part of the Thai civic society further. The study work of Sirichai (1999) indicates accordingly that if the Thai society can be developed forward in the way that people can be autonomous with abilities, conscience, enthusiasm in participating in public affairs, there must be educational promotion for citizenship seriously, originating from cooperation of every side. Therefore, if people involving in education have true participation and see the importance of equal rights, this will have an effect on making Thai schooling in democracy develop progressive citizenship. In the researcher's opinions, the researcher views that education for enhancing active citizenship should have development of social studies pedagogy innovation as follows:

1. The government must push citizen study to be law and national agenda like the international case study;
2. Reform of social studies for the entire system must be conducted by using educational institution or schools as a mock location in building democratization through the process of building knowledge and understanding focusing on using activities whereby teachers must be adjusted to be supporters for learning;
3. Reform of student council mechanism must be conducted to enhance active citizenship, speed up building democratic areas in the school through activities of the student council by

giving decision-making powers to the student council like the state with the structure of governing the country. This can bring about the civic society with more strength.

Therefore, developing active citizenship for anti-corruption can start by instilling educational ethics with textbooks as an instrument in developing corruption literacy for active citizenship subject to democracy. In return, regarding practice for Thailand, education is controlled by the state trying to insert conscience of active citizenship through education. However, it turns to be instilling being us into the textbook seeing other people or building viewpoints that "they" are enemies one way or the other. Moreover, for the individuality, citizens perceive only the content which the textbook has taught without analyzing latent concepts. This makes understanding in the content of the subject deviate a lot as well. Therefore, for developing active citizenship for corruption literacy through educational textbooks, in the researcher's opinions, the researcher views that there should be changes in the thinking system and concepts on every side more than perceiving content only without thinking systematically. Regarding the role of social studies teachers, the social studies teachers must not build their own conceptual framework as domination in transferring the knowledge to students or learners. At the same time, textbook content determined by the state should be changed by using various perspectives rather than persuading to bring about being us for national benefits for only one side.

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