

AicQoL2014Kota Kinabalu
AMER International Conference on Quality of Life
The Pacific Sutera Hotel, Sutera Harbour, Kota Kinabalu, Sabah, Malaysia
4-5 January 2014
“Quality of Life in the Built & Natural Environment”

Corruptive Tendencies, Conscientiousness, and Collectivism

Juneman Abraham^{*}, Murty Magda Pane

Bina Nusantara University, Psychology Department, Jl. Kemanggisian Ilir III/45, DKI Jakarta 11480, Indonesia
Bina Nusantara University, Character Building Development Center, Jl. Kemanggisian Ilir III/45, DKI Jakarta 11480, Indonesia

Abstract

This research investigated the relation between conscientiousness, collectivism, and corrupt tendency—which is represented by moral emotions (shame and guilt proneness). The study was conducted on 117 students (76 male, 41 female; $M = 18.93$ years old; $SD = 1.67$ years old) in Jakarta. The result shows that collectivism has positive predictive correlation with the tendency of not doing corruption and that conscientiousness is not able to predict corrupt tendencies. Collectivism of which every group member has as a strong moral identity is suggested to be the ideal ecological situation which need to be built to prevent corruption in Indonesia.

© 2014 The Authors. Published by Elsevier Ltd. This is an open access article under the CC BY-NC-ND license (<http://creativecommons.org/licenses/by-nc-nd/3.0/>).

Peer-review under responsibility of the Association of Malaysian Environment-Behavior Researchers, AMER (ABRA malaysia).

Keywords: corruptive tendencies; moral emotion; psychology of corruption; integrity; moral identity

1. Introduction

Corruption is “... behaviour which deviates from the normal duties of public role because of private-regarding (personal, close family, private clique) pecuniary or status gain; or violates rules against the exercise of certain types of private-regarding influence” (Nye, 1967). However, recent definitions, stimulated by the Enron and Wall Street scandals, now extend corruption to be the abuse of any sort of “entrusted authority”, as would occur by a board chairman (Sampson, 2005). The level of corruption and handling of corruption in Asia is quite alarming (see Fig. 1; in Barlow, 2013), whereas studies showed

^{*} Corresponding author. Tel.: +62-21-5345830 ext. 2631 ; fax: +62-21-533-2985 .
E-mail address: juneman@binus.edu (Abraham); murty.pane@gmail.com (Pane).

that there is a negative correlation between corruption and quality of life (in terms of happy-life-years) (see Fig. 2: Veenhoven. 2005). Karman (2013) explains that corruption has domino effects, as follows:

“The destructive force of corruption is vast, not only financial state losses. The ability of the state to improve the welfare of the poor also decreases. People do not trust in the administration of justice and could lead to horizontal conflicts. The State will not only be plunged into bankruptcy but also trapped in civil war such as the failed states in Africa.”

Chairman of the Corruption Eradication Commission of the Republic of Indonesia, Abraham Samad, stated that if there is no corruption, income per capita of Indonesian people is at least 30 million rupiahs per month (Khafifah, 2013); compared with the regional minimum wage of DKI Jakarta province, capital of Indonesia, in 2013 of 2.2 million rupiahs.

Therefore, study which seeks to explain “why people behave in a corrupt manner” becomes central specifically in order to prevent corruption. Psychology researchers have contributed by proposing a number of theories, even though those theories contain assumption, as well as their excellences and shortcomings. The psychological theories of corruption are exposed in Table 1.

As indicated in Table 1, some studies have linked corruption with personality and culture. However, most of those studies are conducted on the unit of analysis of country, nation, or organization, and corruptive perception index (CPI)—at country level—is often assigned as the dependent variable.

This study is different from previous studies in two ways. First, the measurement was conducted toward corruptive tendencies, i.e. moral emotions, namely shame and guilt, rather than the actual corruptive behaviour. The unit of analysis was the individual. Rozin, Lowery, and Imada (1999) stated that the emotions:

“... involve ongoing assessments of the moral worth and fit of the individual self within a community. These emotions motivate the individual to want to fit in, to behave in a culturally acceptable fashion, and to avoid harming people. They are self-focused and are sometimes referred to as the self-conscious emotions.”

Moral emotion is emphasized in this article to examine corruption because the contemporary theoretical models regarding moral judgment and moral development (1) shows that emotion is part of a significant instrument for and close to moral judgment and decision if compared to moral reasoning, (2) indicates that moral involvement and attachment play a pivotal role as motivational power which embody moral cognitions towards moral behaviour, (3) urges that moral emotions trigger moral psychology researches that are not fixed or glued in the “human as Homo economicus” paradigm, (4) moral emotion variables able to capture the linkage between human and its social environment context, because it is assumed that moral emotion is preceded by social nuanced elicitors, (5) shows that moral action has more co-variation with moral emotion rather than moral reasoning, as well as (6) the latest research notions are being accommodated that emotion is not always irrational and that reasoning is not always reliable (Haidt, 2001; Haidt, 2003; Haidt, Koller, & Dias, 1993).

Download English Version:

<https://daneshyari.com/en/article/1112243>

Download Persian Version:

<https://daneshyari.com/article/1112243>

[Daneshyari.com](https://daneshyari.com)