# FACTORS INFLUENCING ORGANIZATIONAL JUSTICE OF PUBLIC AGENCIES IN THAILAND

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**Abstract**
The purpose of this research was to study a relationship between cultural factors, religious ethics, good governance and organizational justice of public agencies in Thailand. This research is a quantitative study. The research questionnaire was used as a tool to collect the data. Populations and samples used in this study were 400 respondents who were employees of public agencies located in four regions of Thailand. The research results showed that cultural factors, religious ethics and good governance are positively related to organizational justice. Good governance had the highest influence on organizational justice, followed by religious ethics and cultural factors respectively. Recommendations from the study are that the government should support the learning and teaching on justice in order to cultivate the culture of justice from family level to social level and organizational level. Organizations should encourage employees to implement the religious ethics to create the justice in the organization and overall society. Therefore, each organization should have good organizational culture and occupational ethics to improve the concept of justice and equity in the organization and society. Both public and private organizations should set up the policy to encourage their personnel to follow the religious ethics because it can create love, compassion, mercy, and generosity among people in the organization, which can bring unity and harmony to the people in organizations.
**Keywords:** cultural factors, religious ethics, good governance, organizational justice.
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## Introduction
The justice is the fundamental of unity, harmony, reliability and trust among people which can bring happiness and peace to people in the society. In addition, the justice is also counted as an important factor to connect groups of people and various stakeholders to live together with

serenity. A lack of justice can cause cleavage, conflict, and chaos to the society. Society without justice is not capable of creating pride and dignity to the members of people in the society, which can lead to many various aspects of crisis, for example, family crisis, social crisis, organizational crisis, economic crisis, and political crisis. Whenever the society begins to question or have doubts about justice, whether organizational or social justice, the situation of untrustworthiness will occur. After that, there will be the incompatibilities in the relationship among people in the organization or in the society (Channuwong, 2018). According to Wasee (2011), in the society with lack of justice, there will be distress, conflict and disappointment. This leads to the crisis including the current economic and political crisis that we are facing. Therefore, the justice in the society is essential. However, in the past, Thai society did not pay much attention on justice.

The researchers consider that the recognition of justice from cultural factors, religious ethics, and good governance are the important components in creating the organizational justice, which can help to create love, harmony and unity among personnel in the organization so that the personnel will have the commitment to the organization and work together with honesty, dignity, and respect. This is the way to create sustainable development to the organization. Therefore, the researchers were interested in studying this topic.

**Literature Review**

In Thailand, the problems about justice and disparity do not occur only in the society, but also in the organization. The patronage system has been deep-rooted in the organization and has a direct influence on the distribution of compensation, process of compensation consideration, and interaction among people in the organization, which causes the problem of organizational justice. According to Adams (1965), the organizational injustice can be noticed when personnel in the same organization, the same position, the same work, receive different return. When the personnel feel that their organizations are not fair and just with them, they will lose the motivation and satisfaction in working for the organizations, which lead to low productivity at work. On the other hand, if the personnel feel that their organizations are just with them, they will have positive thinking, love and commitment to the organizations. Channuwong et al. (2024 and Smithikrai (2002) said that the organizational justice has a great influence on the point of view and behavior of personnel for the reason that they will have love, commitment, and also trust to the organization and leaders; this leads to more work effectiveness. Moreover, the organizational justice can help to reduce the conflict in the organization.

The organizational justice does not happen solely by itself, but it acquires social and organizational context. Therefore, the researchers studied cultural factors, religious ethics, and good governance which may have influence on justice, especially organizational justice. The culture helps in creating the justice in the society and organization, especially the family culture, social culture and organizational culture; these cultures are

considered as tradition, belief, value, and regulation that are transmitted through generations to generations. Moreover, in the dimension of Thai culture influencing the thought about justice, in overall, an important trait of Thai culture is dynamics, which is relevant to the concept of Vallibhotama (2011) who stated that the culture has a relationship with context of society, time, and place. Culture is an indicator of conscious mind, thought, value, regulation and belief of people in the society and organization; thus, the recognition of justice unavoidably has the relationship with culture. Likewise, the organizational justice can happen in the organization that has a good culture which prioritizes the accuracy, rationale, equality, righteousness, and justice. In the organization that ignores justice, there will be taking advantage, fighting, bullying, and being egoistic without any sense of accuracy and righteousness; at last, this can lead to cleavage and distrustfulness.

Religious ethics mean principle of appropriate and correct conduct according to the religious teaching. The ethics also creates justice, as Phātinathu (2005: 195) said that the ethics can create justice because the real ethics are the equality in the aspect of benefit. The equality is not the equivalence but the impartiality in exchanging the benefit which can be both material and mental benefits. Hence, it can be said that the justice can happen by the ethics as the important components: love, mercy, respect, and understanding of each other's benefit.

The Buddhist principles prioritize the justice, as prescribed in 1) sublime states of mind (Brahmavihara 4) which consists of Metta: loving-kindness; love and goodwill; Karuna: compassion; Mudita: sympathetic joy or altruistic joy; and Upekkha: equanimity and neutrality. 2) Avoidance of four prejudices consists of prejudice caused by love, prejudice caused by hatred or anger, prejudice caused by fear, and prejudice caused by delusion. 3) The belief in the rule of karma (conduct); a good conduct will bring about a good result; in contrast, a bad conduct causes a bad result. This supports the sense of justice in the dimension that the society will judge a person's value with action more than state of origin, social status, social class, gender, nationality and religion.

The good governance is a concept for administration of the country and society with effectiveness and efficacy in order to sustainably develop the country based on responsibility, merit, economy, accuracy and consensus oriented, by prioritizing the participation of people, which can create the justice in the organization and society. Nowadays, the concept of good governance is widely accepted and implemented in both public and private sectors; those organizations give an importance on this concept and adapt it in managing the organization to generate the effective management. This focuses on freedom in management, reduction of control so that the executives can work to achieve their goals without limitations. Therefore, each organization should apply the principles of good governance to develop the work capability without corruption, by adapting the principle of law to create the framework, reducing the excessive regulations which cause the retard in working, clearly identifying the operational goals to manage the resources appropriately, having

the transparent decision, and defining the rules, regulations and guidelines in management which can create justice to the organizations, communities and societies at large.

**Purpose of the research**

1. To study the recognition of justice from cultural factors, religious ethics good governance of public agencies in Thailand
2. To study organizational justice of public agencies in Thailand
3. To study a relationship between cultural factors, religious ethics, good governance and organizational justice of public agencies in Thailand
4. To study the influence of cultural factors, religious ethics, good governance on organizational justice of public agencies in Thailand

**Research hypothesis**

Ha1: Cultural factors, religious ethics and good governance have a relationship with organizational justice of public agencies in Bangkok, Thailand.

Ha1: Cultural factors, religious ethics and good governance have an influence on organizational justice of public agencies in Bangkok, Thailand

**Methodology**

The researchers studied the independent variables, which are the recognition of justice from 1) cultural factors: family culture, social culture and organizational culture; 2) religious ethics: four sublime states of mind, avoidance of four prejudices, and the belief in the rule of karma (conduct); and 3) good governance: law, merit, transparency, participation, responsibility and economy. The dependent variable is the organizational justice, consisting of distributive justice, procedural justice, and interactional justice. The populations in this research are the personnel who work in public and private organizations in each region of Thailand: Northern, Southern, North-eastern, and Central region. There were many populations which cannot be identified and the exact numbers of the populations were unknown. Thus, the researchers identified the samples size by using the calculation formula in case of infinite population of Cochran (1953, as cited in Silpjaru, 2007), yielding 400 samples, and then used the cluster sampling with the area sampling (Prutipinyo, 2010). The researchers distributed 400 questionnaires to four regions of organizations in Thailand with 100 per each region.

The researchers applied the quantitative method in conducting this research by using the questionnaire as a tool to collect the primary data. After the questionnaires have been corrected and improved according to the advices of the experts, the researchers used these questionnaires to try out with 30 specific samples who were not the real samples in this study in order to find the reliability with the alpha coefficient method of Cronbach; the reliability coefficient was 0.873. The researchers received a total of 400 questionnaires in return which were 100% of responsive rate.

The statistics used in this research were consisted of Percentage, Mean, Standard Deviation, Pearson Correlation, and Multiple Regression Analysis (MRA).

**Research findings**
1. The recognition of justice from cultural factors, in total, was at a high level ($M$ = 3.67, *S.D.* = 0.67). In particular, recognition of justice from family culture had the highest mean value ($M$ = 3.82, *S.D.* = 0.68), followed by organizational culture ($M$ = 3.69, *S.D.* = 0.69), and social culture ($M$ = 3.47, *S.D.* = 0.70) respectively. Recognition of justice from religious ethics, in total, was at high level ($M$ = 3.78, *S.D.* = 0.81). In particular, recognition of justice from the belief in the rule of karma (conduct) had the highest mean value ($M$ = 4.00, *S.D.* = 0.65), followed by four sublime states of mind ($M$ = 3.90, *S.D.* = 0.69), and avoidance of four prejudices ($M$ = 3.59, *S.D.* = 0.71) respectively. Recognition of justice from good governance, in total, was at high level ($M$ = 3.85, *S.D.* = 0.68). In particular, recognition of justice in terms of responsibility had the highest mean value ($M$ = 4.03, *S.D.* = 0.75), followed by merit ($M$ = 3.93, *S.D.* = 0.76), law ($M$ = 3.92, *S.D.* = 0.77), transparency ($M$ = 3.90, *S.D.* = 0.78), participation ($M$ = 3.84, *S.D.* = 0.79), and economy ($M$ = 3.62, *S.D.* = 0.78) respectively. Recognition of organizational justice, in total, was at high level ($M$ = 3.78, *S.D.* = 0.63). In particular, interactional justice had the highest mean value ($M$ = 3.85, *S.D.* = 0.64), followed by distributive justice ($M$ = 3.62, *S.D.* = 0.67), and procedural justice ($M$ = 3.59, *S.D.* = 0.69) respectively.

2. With regard to the correlation between cultural factors, religious ethics, good governance, and organizational justice, the results showed that the recognition of justice from cultural factors, religious ethics, good governance, and organizational justice had the relationship with the statistical significance at the level of .01 with the correlation between .397 and .673. The highest correlation is a relationship between good governance (GGO) and organizational justice (OJU) (table 1).

**Table 1**: Correlation between Cultural Factors, Religious Ethics and Good Governance, and Organizational Justice

| Variables | CUL | ETH | GGO | OJU |
|-----------|-----|-----|-----|-----|
| CUL | 1 | .484** | .426** | .490** |
| ETH | | 1 | .352 | .397** |
| GGO | | | 1 | .673** |
| OJU | | | | 1 |

** Statistically significant at the 0.01

3. With regard to the Multiple Regression Analysis on cultural factors, religious ethics, and good governance influencing organizational justice, the results showed that good governance, cultural factors, religious ethics had an influence on organizational justice with the statistical significance at the level of .01 (F = 184.629 and p = .000), which can be presented from higher to lower as follows: Good governance (Beta = .528, p < 0.01), religious ethics (Beta .377, p < 0.01), and

cultural factors (Beta .302, p < 0.01) respectively. The results of the Multiple Regression analysis can describe the influence of good governance, cultural factors and religious ethics on organizational justice at 68.20% (Adjust $R^2$ = .682), whereas the rest 31.8% were the results of other variables which were not studied in this research (see table 2).

**Table** 2: The Results of Analysis on Cultural Factors, Religious Ethics, and Good Governance Influencing Organizational Justice of Public Agencies in Thailand

| Variables | organizational justice | | | | P |
| --- | --- | --- | --- | --- | --- |
| | b | SE | β | t | |
| Constant | .709 | .189 | | 3.749** | .000 |
| Cultural factors (CUL) | .347 | .053 | .302 | 6.513** | .000 |
| Religious ethics (ETH) | .272 | .040 | .377 | 1.828 | .000 |
| Good governance (GGO) | .513 | .039 | .528 | 13.011** | .000 |
| $R^2$ = | .686 | | | F = | 124.629** |
| Adjust $R^2$ = | .682 | SE = | .477 | p = | .000 |

** Statistically Significant at the .01

**Conclusion and Discussion**

The research results showed recognition of justice from cultural factors had an influence on organizational justice; this is relevant to the concept of Wajanasara and Archawanichakul (2012) which mentioned that, although Thai law system has developed from a good system to enact a law, the enforcement and interpretation of the law to create the legal justice in order to protect the basic rights, freedom and equity of people in the society are just only the ideal concept which are far from the real practice. It is obvious that many countryside people do not receive justice in some cases. For examples, poor people, farmers, agriculturists, workers, and other people who do not own lands are being exploited by power people. They are also taken advantages by influential people by the name or under the project of community development. At the same time, they receive only very few advantages and benefits from that development project. These kinds of activity are not operated independently on the basis of justice, but are related closely to politics, society and culture.

Good governance has a direct influence on organizational justice; this is relevant to the concept of Burikul (2002), Channuwong et al. (2024), and Sirathanakul et al. (2023) which mentioned that good governance is the management principle incurring the reliability and trust which brings the best results of righteousness, loyalty, effectiveness, and efficiency of the organization. In order to create justice, reliability and trust to the people, managers must apply good governance principle in working; they must prioritize fairness, sincerity, transparency, and be responsible to the appointed duties. They should have a good preparation to answer the questions of the stakeholders, work with honesty, morality and ethics, and give stakeholders an opportunity to participate and make a decision in important issues. In addition, it is also relevant to the findings of Moorman (1991) which studied a relationship between recognition of organizational justice and behavior of

good members of the organization. Moorman studied organizational justice in two dimensions consisting of the process of justice in an organization, and justice of conduct of commanders towards their subordinates. The results showed that the recognition of employees regarding the just conduct of their commanders had a positive relationship with the behavior of being a good member of the organization. This is relevant to the findings of Sheppard, Lewicki and Minton (1992), Folger (1998) and Wongmarapinya et al. (2024) which found that the recognition of employees that their compensation is accurate, equitable, and just, and the recognition that their compensation or compensation allocation is fair in comparison to their work and responsibility, can create the organizational commitment and behavior of being good members of the organization to the employees.

The religious ethics had an influence on the organizational justice. Each organization should strictly enforce the principles of ethics in the organization. However, this is based on the executive views and organizational culture to prioritize the ethics. If there is a lack of implementation of ethics in the organization, it leads to the patronage system and partiality in the organization which cause the organization to lose the justice and fairness. This is relevant to the Buddhist teachings which state that if human beings have four prejudices, they will lose justice and righteousness. The word "prejudice" in Buddhism can be interpreted literally as "the inappropriate way to go or behave." According to Buddhism, partiality makes human's mind partial. The four prejudices consist of 1) prejudice caused by love, favor or preference; 2) Prejudice caused by hatred or enmity; 3) Prejudice caused by fear; and 4) Prejudice caused by delusion or stupidity (T. P. 11/176/196, cited in Phra Bhramagunabhorn (P.A. Payutto) in Buddhist Dictionary, 2015: 166). These four prejudices are the important factors that cause human beings in society deviate from justice or fairness, and conduct something without ethical reasoning, which leads to distrustfulness among groups of people in the society. This is relevant to the findings of Wajanasara and Archawanichakul (2012) which studied about the justice in Thai society through the countryside people; the results showed that Thai society never had the thought of fairness, but accepts the inequitable relationship among social classes, which lead Thai society to have the following characteristics: 1) They view an ethical fairness under the belief of karma (conduct), which leads to an acceptance of human inequity; both happiness and suffering in their lives are the results of their own karma (conduct); 2) They understand and accept that the fairness has a relationship with the patronage system; 3) They accept that justice is closely related to social status and superior power; and 4) they try to create fairness in the society by applying the concept of human rights, and respecting equal human dignity as well as distribution of fairness in the society. Even so, there are some groups of people in the Thai society who are viewed as different groups and excluded from the whole society, therefore, the social justice, which is believed as be created based on human equity and appropriate equal distribution of social benefits, is still far from the reality in the Thai society.

## Recommendations

1. The government should support the learning and teaching on justice in order to cultivate the culture of justice from family level to social level and organizational level respectively.

2. Organizations should encourage employees to implement the religious ethics to create the justice in the organization and overall society. Therefore, each organization should have good organizational culture and occupational ethics to improve the concept of justice, and equity.

3. Both public and private organizations should set up the policy to encourage their personnel to follow the religious ethics because it can create love, mercy, and generosity among people in the organization, which can bring unity and harmony to the people in organizations.

4. The good governance is an important management principle; thus, each organization should set up the management strategy according good governance principles to increase transparency, law, merit, participation of members, responsibility and economy in management system.

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