

Change and Complexity Institutionalism: The perspective of Institutional logics in the Child-rearing field

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Abstract

This study aims to investigate the parental behaviors of children's households and to discover the institutional logic prevalent in the child raising field. This was a qualitative study, with data gathered through in-depth interviews. The target group consists of 18 preschool children's families in the Cha-am District, Phetchaburi Province, Thailand. The Atlas.ti program was used for content analysis. The interpretation was defined in accordance with the institutional logic perspective. The results found that each institutional logic comprised a collection of cognitions, beliefs, and practices. Children's families used four kinds of logic to raise their children: professional logic, market logic, community logic, and family logic. The reason for this combination is that, through historical processes and decision-making, institutional logic is complicated. To engage the activity on an individual level and represent the current set of social practices, selection, combining, and adaptation of both consistent and contradictory information sets were performed. The institutional ideal-type framework in the child raising field can be utilized as a theoretical instrument to examine different topics, whether in a qualitative or quantitative study, in the examination of other social phenomena, or by altering the target group of the investigation, whether in Thai social life or in other nations. As a consequence of this revelation, the power of institutional logic's explanation in sociology will rise in the area of childrearing.

Index Terms— Child development, Institutional logics, Preschool children, Institutionalism

Introduction

It was discovered about two decades ago that Thai children had a developmental delay of approximately 30% continuously. For several years, 28.3%, 28.0%, 32.3%, 26.6%, 27.3%, and 32.3% of preschoolers experienced developmental delays in 1999, 2004, 2007, 2010, 2014, and 2017, respectively [1]. According to the Developmental Surveillance and Promotion Manual (DSPM) issued by the Thai Ministry of Public Health, the phrase "developmental delays" refers to children who do not develop as expected or who are less developed than their peers [2]. The developmental delays are divided into five domains: 1) gross motor, referring to movement development; 2) fine motor, referring to muscle and intelligence development; 3) receptive language, referring to language comprehension development; 4) expressive language, referring to language use development; and 5) personal and social, referring to self-help and responding to others. This guide is intended to measure baby and toddler development from birth to 60 months [3].

From the surveys every year in that first paragraph, it was found that the children had the most delayed language development [1]. This is a serious concern because language development in early childhood is related to intelligence and children's academic achievement as they grow up [4]. However, most children had better overall development after the involvement of parents, kindergarten school, and the hospital to solve the problem. Parental inexperience is the primary factor contributing to developmental delay. This is demonstrated by the research investigation of Training Center and Medical Education that compared the development of children before and after participating in the developmental programs for children aged 3-5 years [5].

Hence, it is doubtful in the realm of child raising, how families of children with developmental delays engage in parental behaviors and institutional rationale?

Literature Review

On the subject of parenting, there were a few research studies that described institutional logic. For examples, Colaner [6] contrasted family and education logic in the early care and education area, while Russell [7] examined the significance of altering institutional logic in redefining kindergarten education by distinguishing between academic and developmental logics. In Thailand, however, institutional logic is a relatively recent idea that has been addressed in economics, political science, and management and organization [8] but has never been applied to the study of parenting within families. Therefore, the emphasis of this research was on the institutional logics associated with the parental conduct of children's households. In addition, the strength of institutional logic's explanation in sociology's area of childrearing would increase.

Sociologists have produced several ideas that constitute institutional theory. Institutional studies are split into the following three waves of development: The first wave was "old institutionalism," which originated in the area of organizational analysis and served as the basis for the development of institutional theory. In the late 1970s, the "new" institutionalism emerged as the second wave of institutionalism. And the third wave, known as "change and complexity institutionalism," introduces an institutional logic approach, which was used in the study of this research.

Change and Complexity Institutionalism

The third wave of institutionalism, termed "change and complexity institutionalism," emerged in the 1990s. It combines old and new methods. This method seeks to comprehend how to address the variety of institutional priorities in an organization and how people and groups participate in the institutional change effort. In two key approaches, researchers have sought to grasp institutional logic. First, a more abstract social structure than an institution, with the meta-level of values, norms, and symbols defining the institution; and second, coexisting in organizational practice, but in various manner [9].

The Institutional Logic Perspective

It is a metatheoretical framework for examining the relationships among social institutions, people, and organizations. It enables scholars who are interested in the subject of how various circumstances in a range of social institutions, including the family, religion, market, profession, and corporate, impact individuals or organizations. Institutional logic is the concept that serves as the theoretical model for each "institutional order" in the interinstitutional system, differentiating the norms, values, and symbols that impact the actions of individuals and organizations [10].

Scholars interested in an "Institutional Logics Perspective" believed that the majority of earlier studies on institutions were undertaken in capitalist Western cultures. In furthermore, many studies tend to concentrate on organizations in Western nations that are interested in general management, but there are few research studies on social movements, networks, families, and religions from the perspective of institutional logic [9]. Since this is the case, the researchers use these ideas in the study.

Objectives

The aim of this study was to examine the parenting practices of developmental delayed children's families, and to investigate the set of institutional logic exist in the child raising field.

Methods

The study is qualitative research. The case studies included 18 parents from the district of Cha-am, separated into two groups of nine instances each. The first group consisted of families with children who had developmental delays. The second group consisted of families with children who had developmental delays but performed better after being motivated. In-depth interviews and non-participatory observations, as well as secondary data, were used to collect primary data. The triangulation of data was accomplished by studying both primary and secondary data. The evidence was organized according to the order of the content and classified into systems using the study's ideal-type framework. The ATLAS.ti program was used to classify the content analysis in order to investigate the trend of phenomena.

The Ethics Committee in Human Research at the National Institute of Development Administration has issued a Certificate of Human Research Protection for this study. Together with district-level government authorities, the researcher met to pick a study location for study. We discovered that 42.2% of children in an anonymous community had developmental delays. Consequently, this community was chosen to study.

Ideal Typed Analysis

Analytic induction was accomplished by evaluating and summarizing actual or obvious facts and synthesizing them into a working hypothesis, which is the conclusion reached during data gathering; whether or not this conclusion is true is currently unclear. However, it must be condensed in order to perform research and collect further evidence to confirm the facts. As a result, for each case's data gathering, the researcher was required to form a conclusion for each topic and person, as well as establish temporary assumptions. Then, further information was collected to arrive at abstract statements, as well as discussions and analogies with key aspects, in order to formulate an ideal type in the child raising field.

The Interinstitutional System Ideal Types

This analysis is an effective charting approach for constructing a multi-causal explanation of a given result based on the arrangement of orders on the X-axis and subsystems on the Y-axis in order to establish cultural meanings. It may include the synthesis of concepts at several stages of the analysis, which improves accuracy and the capacity to comprehend theoretical findings.

As a foundation for describing each institutional arrangement, Thornton et al. [10] defined ideal types. They have established seven primary categories of the ideal: family,

community, religion, state, market, profession, and corporation. These categories attempt to convert sociocultural context into its logically analyzable components. Utilizing this method as the first stage of analysis prevents the researcher from becoming mired in just recreating the often-confusing empirical scenario. Previous researchers have highlighted logic and its influence on behavior, as shown in Fig1.

Y-Axis:	X-Axis: Institutional Orders						
Categories	Family 1	Community 2	Religion 3	State 4	Market 5	Profession 6	Corporation 7
Root Metaphor 1	Family as firm	Common boundary	Temple as bank	State as redistribution mechanism	Transaction	Profession as relational network	Corporation as hierarchy
Sources of Legitimacy 2	Unconditional loyalty	Unity of will Belief in trust & reciprocity	Importance of faith & sacredness in economy & society	Democratic participation	Share price	Personal expertise	Market position of firm
Sources of Authority 3	Patriarchal domination	Commitment to community values & ideology	Priesthood charisma	Bureaucratic domination	Shareholder activism	Professional association	Board of directors Top management
Sources of Identity 4	Family reputation	Emotional connection Ego-satisfaction & reputation	Association with deities	Social & economic class	Faceless	Association with quality of craft Personal reputation	Bureaucratic roles
Basis of Norms 5	Membership in household	Group membership	Membership in congregation	Citizenship in nation	Self-interest	Membership in guild & association	Employment in firm
Basis of Attention 6	Status in household	Personal investment in group	Relation to supernatural	Status of interest group	Status in market	Status in profession	Status in hierarchy
Basis of Strategy 7	Increase family honor	Increase status & honor of members & practices	Increase religious symbolism of natural events	Increase community good	Increase efficiency profit	Increase personal reputation	Increase size & diversification of firm
Informal Control Mechanisms 8	Family politics	Visibility of actions	Worship of calling	Backroom politics	Industry analysts	Celebrity professionals	Organization culture
Economic System 9	Family capitalism	Cooperative capitalism	Occidental capitalism	Welfare capitalism	Market capitalism	Personal capitalism	Managerial capitalism

Fig.1 The Ideal Type Interinstitutional System [10]

However, no comprehensive explanation of the logic most probably to be reflected in family parenthood exists. In this study, we are constructing a conceptual underpinning for analyzing the potential influence from many crucial logics in the child raising field.

Theoretical Ideal Type Framework.

Based on previous conceptions of literature, Researcher identify framework to study families' child raising into four logics, which reflected in the child raising field, namely, community logic [10], [11], [12], [13], professional logic (Goodrick & Reay, 2011), market logic [6], [14], [15], and family logic [6].

Results

Using the ATLAS.ti software to assess the frequency, proportion, and association between codes and documents, and interpreting and defining the codes based on the institutional logic perspective, the result is shown in Fig. 2 for each family's practice pattern (from 01 to 18 with fictitious names). All case studies have used community logic. There was only one family that didn't perform on family logic, similar to market logic, and that was almost every family, but only a small proportion. The fewest were 13 families that performed according to professional logic.

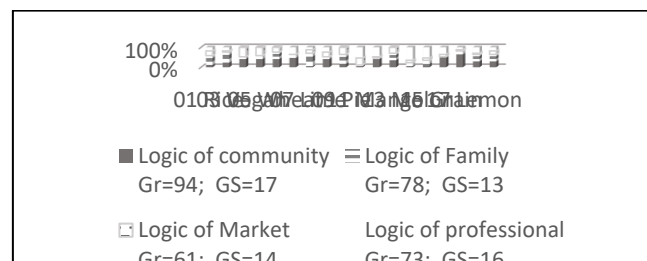


Fig.2: The Parenting Practices of Each Family

At the institutional level of theory, the relevant categories that arise in each institutional order might be averaged to provide a framework for explaining parental practices. It is shown as a matrix with institutional hierarchies along the horizontal axis (X-axis) and components of different categories along the vertical axis (Y-axis). To facilitate study on child raising, the following categories were developed (see Table I).

Table I: Child Raising Institutional Logics Ideal Types

Categories	Profession	Market	Community	Family
1. Metaphor	-Child Raising as Implementing the Standard	-Child Raising as Paying Cost	-Child Raising as Making it Survive	-Child Raising is offering love
2. Outcome and goal – basis of mission	-Develop skills	-Derive 'value for money'	-Not dissimilar to nature and belief	- Mentally maintain a relationship
3. Source of authenticity	-Personal expertise	-Cost and value	-Unity of purpose, faith in trust, and reciprocity	-Unconditional adoration
4. Basis of Norm	-Membership in guild & association	-Self-interest	-Group membership	-Membership in household
5. Basis of Attention	-Status in profession	-Status in market	-Relation to supernatural	-Status in household
6. Relation in family	-Promotion	-Function	-Authority	-Harmony
7. Parental role	-Expressive Role	-Instrumental Role	-Instrumental Role	-Expressive Role
8. Information source	-Health organization	-Market	-Folk healers	-Relative
9. Represen- tative of Era	-Knowledge in the modern era	-Modern in market	-Tradition	-Contemporary
10. Reason of Logic	- Empirical evidence	-Utility	-Belief	-Family satisfaction

Professional Logic

Professional logic seems to be the predominant kind of logic currently employed in child health services. Professional practice patterns include teaching daily skills and abilities to meet the child's developmental criteria, in addition to treating illnesses. The ideal development of a child according to the standards established by health organizations at each age. Thus, in professional logic, "child raising" refers to children growing in line with defined criteria, and the specialists evaluate the children. Based on this rationale, the metaphor for child upbringing is "child raising is to meet the standards." Families and schools are responsible for preparing children to meet assessment requirements. The "outcome and goal-based mission" of parents is to instruct their children in the evaluable skills.

The "source of authenticity" depends on the expertise. Public health agencies and health service centers play a role in providing caregivers with information. Therefore, "basis of norm" refers to everything that originates from a group of organizations or affiliations that represent requires a specialized. The "basis of attention" in childrearing emphasizes knowledge or sources. In accordance with institutional logic, highly educated family members are often in a position of decision-making authority.

Regarding "relationship in the family", parents are the key to supporting children's development. To modify behavior, actions stressing both positive and negative reinforcement were used. The term of "parental role" refers to the mental and emotional responsibilities of

lovingly parenting, providing support and understanding, welcoming, keeping kids happy, and fostering family cohesion. Professionally-minded parents will encourage and support their children's participation in age-appropriate activities meant to enhance physical and mental health.

According to professional reasoning, the "information source" is maternal, immunization coverage, and health care information. The representatives of people who supply such information include qualified physicians, nurses, academics in public health, and public health volunteers. The material provided to parents will be of a scholarly, scientific, or health-related nature. Recent information is required. "Representative of the era" is modern information. It is an overview of current research that has shown to be the finest available at this time.

Market Logic

Market logic derives perspectives and behaviors on children from the capitalist economy, which views child parenting as a cost-benefit analysis. This logic defines "metaphor" in the context of child parenting as paying a cost. Consequently, the "outcome and goal-basis of the mission" of parents is the appropriateness of spending money or time to help with the parenting process by purchasing items and services that make caregiving smoother. The objective is to select what is most benefit based on terms of money and time. "Reason of logic" and "source of authenticity" allude to the decision as being based on cost, value, and usefulness.

In accordance with the parents' "basis of norm," decisions are often based on independent thinking from the community, the family, and the experts. Based on the influence of advertising, the parents evaluate the merits of this knowledge on their own. The parents' choice will be influenced by public relations about the product's qualities, popularity, or sales. Regarding "basis of attention," this sort of material is often related to promoting the use of supplements, vitamins, and alternative foods. This is beyond the advice of professionals. However, branding as the expert in the market's authority also plays a significant role in consumers' purchasing decisions.

The "relationship in family" is an economic function that emphasizes the division of tasks within the family and the generation of family revenue. Consequently, there is alternation of caregiver in raising children. In this scenario, the relationships between parents and children will not be particularly intimate, as parents will concentrate on their economic well-being and family members will alternate caring for children so that they have time to do their own business. The "parental role" in providing care for children is an instrumental role, which refers to the function that must be done, like providing the needs of the household and maintaining its finances. It is evident that parents highlight their economic contributions. They are accountable for generating and handling funds to satisfy the requirements of members, including offering a caregiver, nutrition, medication, and education. They often seek methods, which may be people or things, to satisfy time- or budget-related objectives related to paying to raise their children.

In terms of "information source," the data is contemporary. Institutions, both commercial and professional, engage in the exchange of goods and current procedures. Likewise, the information or procedure stated must be current. "Representative of the era" is the modernization of the market.

Community Logic

The viewpoint of community logic is concentrated on the survival of children. Childrearing was intended to ensure the survival and security of mothers and children. This may

be evidenced through the existence of traditions, rituals, or behaviors such as fastening a brooch to the belly while pregnant, handing a child to the godmother after the newborn was delivered, or the belief in prohibited food. The "metaphor" employed to symbolize child rearing according to the logic of the community is safeguarding the children's life. In the past, humans relied on intuition to stay alive and to continue functioning from generation to generation, while newborns grew organically. Therefore, the "outcome and goal-basis of mission" for children consists of enabling them to learn from their own instincts and develop in close proximity to nature. In particular, the decision of items in the process of child parenting is frequently one that may be taken from nature, like was truth in the past, such as feeding children basic meals such as bananas, rice, or herbal medication. The "source of authenticity" relies on beliefs, which tend to be the same in a region due to culture and information sharing in the area. When these behaviors are passed down from one generation to the next, they become the "basis of the norm" in that region. Therefore, the conventions adhered to by members of the group or community are primarily responsible for the formation of practices that serve as the foundation for authenticity.

The "relationship in the family" consists of a power dynamic between parents and offspring. Power refers to the likelihood that the participants in a social connection are in a position to impose their will despite opposition. Thai culture has traditionally embraced this form of familial interaction. In other words, children are required to respect and obey adults. Consequently, the practice of child parenting consists of managing children's behavior by prohibiting and punishing them when they do not conform to expectations. Children are respectful of seniors. The parents of the children will respect their grandparents' approaches, even if they disagree. Due to respect or the fear of being reprimanded, parent-child relations are not very intimate. The "parental role" in raising children is an instrumental role, which refers to the obligations one has to fulfill, such as earning money, managing resources to meet members' needs, leading the family, enforcing rules, and having the power to decide on a range of important family matters. In a family based on community logic, parents have the ability to make rules to preserve family order and exercise control over their offspring.

In terms of "information source" informed by community logic, it must be knowledge that has been passed down from previous generations via the conveyance of traditional midwives or folk healers. It's possible that there aren't many shamans or traditional healers in existence right now, but the knowledge has already been passed down via the community's senior members, who have retained their traditional healing methods. Even though the knowledge providers of the information do not have any certificates and some of them are illiterate, human inheritance is one of the pieces of proof showing, despite the lack of modern medical knowledge at the time, that children can be alive and grow up.

Consequently, it could be argued that the community logic practice pattern is "representative of the era" of the tradition, which typically refers to behaviors that have been passed down through the generations and transmitted by the community's ancestors. Therefore, the actions that result from this logic tend to be traditions or antiquated practices. Oftentimes, the given knowledge is related to ceremonies, supernatural intervention, and information that people cannot evidence understanding. It may be claimed that supernaturalism is often related to the "base of attention" in decision-making about parenting techniques. The "reason of logic" is the belief's rationale. It relies on emotions without requiring empirical evidence to determine if the desired outcomes are really achieved.

Family Logic

Family logic has a heterogeneous identity that depends mostly on individual-level logical examination. Those that make decisions based on familial logic have a variety of

characteristics, though. In other words, individuals both accept and reject stereotypes that contradict their own ideals. According to this logic, the viewpoint and treatment of children are founded on love. Therefore, when new family members are born, they symbolize the family's affection. According to family logic, "metaphor" is equivalent to "child raising is offering love." The direction of child-rearing techniques based on family logic, as stated in "Outcome and goal—basis of mission," is to provide affection and care to satisfy each other's feelings. Therefore, the "reason of logic" that leads to actions based on family logic is primarily concerned with the happiness of family members.

According to family logic, "relationships in family" emerge as love and cohesion. There exists an intimate connection built on a shared concern for one another's emotions. Therefore, the pattern of how children are treated takes the shape of indulgence. It is a show of love to embrace and kiss children and provide them with careful care. The term "parental role" refers to the role that encompasses both the emotional and intellectual aspects, namely, parenting with adoration, communicating advice and reassurance, welcoming, bringing kids happy, and establishing family closeness. In line with family logic, parents provide their children with psychological support, affection, and tenderness. As a consequence, they are typically indulgent parents who display affection and supervise all of their children's activities closely.

In terms of "source of authenticity," parents in every family have a variety of decision-making options that may contend for the perspective of the primary caregivers. It is thus feasible that information from the previous three logics may impact family decisions, resulting in a mix of diverse logic influences depending on the logics of the children's primary caregivers' family members. Typically, parents pamper their children and other family members out of indulgence and concern for their interests. Therefore, the "basis of norm" and the "basis of attention" rely substantially on the family members. The mother of the infant obtains knowledge based on professional logic, whereas the grandmother of the child may supply information based on community logic. However, the mother's choice is not largely based on the product's benefits or her confidence in conventional practices. Also, it is not that she lacks confidence in a professional sense; rather, all possibilities are contingent on the happiness of all family members. Even when the information and knowledge are in conflict, they attempt to find a solution that will make everyone happy.

Relatives are the "information source" in the sphere of child upbringing. Diverse information may be extracted from family interactions, but only one of the three logics can actually explain it. Consequently, we may say that "representative of the era" is modern. According to this logic, it is because the kid is at the heart of parental choices. Although newborns are incapable of sharing ideas, when they are old enough to recall things, they attended a child development center and often trade thinking with their parents. In addition, the parents, who are often exposed to fresh knowledge from a variety of sources, share the information with the grandparents. They will combine and strike a deal with knowledge and suggestions inside the household in order to establish a modern style, including trying to feed children nutritional supplements combined with traditional ideas such as bananas for the comfort and pleasure of the elderly.

Discussion

When discussing child parenting, parents often confront several decisions, such as whether or not to leave their employment and whether or not to breastfeed. It may be difficult for parents to determine the motivation behind their activities, because choices on the specifics

of child upbringing vary between cultures. Institutional logics were used to express the conceptual foundation for describing probable individual choices. The logic of families, organizations, communities, or civilizations would show recurrent patterns of acts, regardless of whether the activity was right or wrong [10]. In the past, medical knowledge was not widespread among Thai people. People raise their children in accordance with inherited knowledge, inherited patterns of beliefs and behaviors, and inherited motivations for parenting. Although it is now much simpler to acquire medical knowledge, sets of traditional logic still persist and are performed by certain families. Hence, these sets of beliefs and behaviors were discovered.

According to the phenomenon's findings, the process of child parenting included many different approaches to the logic of child upbringing in this community. This section explains why each family conveys several logics. This is the complexity of institutional logic at the social level in the area of raising children, which consists of historical context, contradictory logic, and the dynamics of logical rivalry, transformation, and integration.

Institutional Change and Complexity

This research examined the family in a three-leveled society, corresponding with the notion of Thornton et al. [10]. First is the individual level, the extent to which people engage in competition and bargaining. A family consists of several individuals who may have diverse customs, beliefs, needs, and perspectives on knowledge and experiences. The parents of children are representations of the current generation, but the grandparents are representatives of the older generation. In the case studies, there was a competition to determine who was the greatest primary family caregiver. Second, the organizational levels that may collaborate or conflict. Based on our study, the organizations participating in child raising in this community include families, schools or nurseries, hospitals or locations linked to health care, and temples or sites associated with spiritual care. Third, institutional levels that are hostile or interconnected. This level has an overlap with or incorporation of the aforementioned three levels. It is hypothesized that the activities of people and organizations are entrenched in an institution, which is something generated by society and composed of the actions of individuals and organizations [9].

Historicity

Child raising is a primary function of the family institution. Thai society, particularly in the former, was distinguished by its emphasis on family. The traditional Thai family was comprising of the structure known as an "extended family," which consisted of grandparents, parents, siblings, and other relatives. Spirituality, moral standards, habits, and practices of customs and traditions were transmitted and implanted in the generations. Families of a high socioeconomic standing had domestic servants who performed activities such as cleaning, child care, and cooking. The adults in the family were accountable for child upbringing according to the technique. The mother was the most significant figure. Young children were cared after and nourished [16, 17]. When the economy in Thai society started to shift, however, and the capitalist way of life entered the community, the circumstances of certain families altered. Some parents, for instance, were required to work outside the house. Therefore, the responsibility of child upbringing belonged to grandparents or relatives. Historically, child upbringing was often dependent on ideas, culture, and customs. It has evolved through time to join the age of information use. Consequently, institutional logic in the area of child raising has developed throughout time, taking into account social change, the economy, technology, the advancement of science and academic understanding of children. Each institution impacts human judgments at various times, and occasionally when they overlap, producing a professional logic to be either harmonized or in contradiction. This finding is consistent with

quantitative research that found four variables significantly affect the prediction of groups according to the level of developmental delay [18]: household income per month, grandparents in the family, adequate income for raising children, and employment status of the primary caregiver.

Theoretical Contribution of Institutional Logic Ideal Type

Like Thornton's concepts and its utilization of the interinstitutional system [10], the researchers formulated the ideal type of framework as an approach for empirical study. This method is an advanced level of sociology studies comprising abstraction, visually hidden, and concealed procedures for developing analytical questions as a theory of the interinstitutional system. It was used to categorize and classify occurrences based on the perspective of elements concealed inside each abstract subject of humans' activities rely on their socialization, by which cultural values and norms were established inside a particular domain of raising children. There were four applicable institutional logics: the professional logic, the market logic, the community logic, and the family logic, as shown in Table I. It is represented as a matrix of institutional orders on the horizontal axis (X-axis) and the components of numerous categories that comprise the orders on the vertical axis (Y-axis). Four institutional orders comparable to those found in the seven institutions of Thornton et al. [10] were constructed; however, the categories were modified to fit the research on child raising in order to broaden the theoretical scope.

Conclusion

On the basis of case studies on the range of goods and services, medical services, eating, parental involvement, playing, and helping to promote child development, the significant practices in child raising can be categorized into four institutional logics, namely, community logic, family logic, market logic, and professional logic. Multiple childrearing logics were already used in the childrearing activity in the case studies, as determined by an examination of the phenomenon. Each family demonstrates an assortment of logic. This is the complexity of institutional logic at the social level in the field of raising children, comprised of historical complexities, competing aspects, and dynamic logical competition, change, and combination.

The ideal-type framework found in this research may be utilized to examine the child raising of families in difference backgrounds in Thailand and other nations, where traditional patterns are indeed existed. As discovered in Cha-am District, conflicting logics play a role in increasing the operational complexity of child raising. To categorize the patterns of such complexity phenomena, this framework is the instrument employed to comprehend the distinct logic associated with child raising. Moreover, it can be utilized as a theoretical instrument for the study of various topics, whether in a qualitative or quantitative study, in the analysis of other social phenomena, or by changing the target group for the analysis, whether in Thai social life or in other countries. In addition, as a consequence of the finding, the explanatory power of institutional logic would be expanded in the field of sociology that deals with the upbringing of children.

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