

**The Formation of the Value of Thai society  
in the context of National Security**

**By**

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## Preface

Advancement in science and technology, especially information technology, communications and transportation that takes place very quickly will affect the character of a nation, including the social values of the Thai society which are the foundation and outlook of the nation. What efforts have been made and are being done by the Thai government to control the effects of globalization so that there is no decrease in the understanding of national security? How does the government play a role in the preservation of traditions and customs? What is the contribution of state leadership to developing national defense attitudes and behaviors?

Strengthening the implementation to improve national identity as part of the efforts of building national resilience actually has a very strong foothold. The reference made in the form of formal legal basis in its implementation is a policy that is general and does not require clear and firm explanation. The Government's stern attitude will determine the policy direction towards the nation's character building through the development of science-based education and technology based on character, socialization, preservation of traditions, customs and selection, morality and contribution of government leaders to the development and the development of the Thai character.

This study does not provide an answer but it provides some insight into understanding the impact of globalization on the value of social value of Thai society. It also suggests some efforts to be made. The study is just a beginning and it requires a special analysis to be done if threat is to be taken seriously because change never stops.

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# **Chapter 1**

## **Introduction**

### **Background and problem**

Rapid flow of information in this global era does not mean a nation will lose its personality or identity, but precisely in this era, a nation must be able to show its true identity. A nation which loses its identity, will undoubtedly be marginalized from civilization's history and later on the nation will become extinct. The result of this phenomenon is the decline of morals and ethics which will color the change of the nation's character.

The problems that can lead to worse national character is the practice and appreciation of the values which include the state ideology and outlook of the nation. Ideology has become very important in the order of life of the nation. Besides set as the grounding of the state, it is also used to organize the life of society, nation and state as well as the source of all sources of law.

Situated in the heart of the Southeast Asian mainland and covering an area of 513,3115 sq.km, Thailand is the world 51<sup>st</sup> largest country, with around 68 million people. Thailand is a constitutional monarchy and was a parliamentary democracy until the coup in May 2014 by National Council for Peace and Order. Traditionally the Thai political system has Monarchy of the constitution as the basis for its legitimacy. The Monarchy reigned and the focus was loyalty, love, respect, and religious faith of the Buddhist populace<sup>1</sup>. The Thai economy is the world's 20th largest by nominal GDP and the 27th largest by GDP at PPP<sup>2</sup>.




It became a newly industrialized country and a major exporter in 1990s. Manufacturing, agriculture, and tourism are the leading sectors of the economy. It is considered a middle power in the region and around the world. Thailand is currently in mourning for the King of Thailand Bhumibol Adulyadej, who passed away on Thursday, Oct. 13th, 2016. The figure is known as the pillar and unifier in Thailand. The government set the period of mourning for a year. The author saw and observed that people respect and love their king. The passing of the King of Thailand Bhumibol Adulyadej, of course, brings a deep sorrow for the people of the White Elephant country. King Bhumibol Adulyadej is the leader of the monarchy, the longest in history. King Bhumibol Adulyadej began to ascend the throne when he was 19 years old. King Bhumibol

<sup>1</sup> Samudavanija, Chai-Anan “*State Building Democracy and Globalization*”  
Institute for public policy studies(IPPS) Bangkok 2002.

<sup>2</sup> <https://en.wikipedia.org/wiki/Thailand>

Adulyadej figure was regarded as unifier of the nation amidst the political crisis in Thailand in 1992-2014. Not only did his statement have great influence, but also the policies issued by the 88 year old man was very respected by the government, and the military. Since news of the decline of the King's health in Thailand, people flocked together wearing pink shirts and they prayed for the king's health. Likewise when he died, on all street corners of government offices black and white fabric is seen. People without exception wear black or white clothing wherever, and whenever they are. Raja Bhumibol Adulyadej continue to be loved. Rapid flow of global information did not affect the loyalty to the Buddha, the King, and the Government. People pray and show love to the leader and their country. "The world lost a leader who is close to the people, bearers of peace, unity, and prosperity for the people of Thailand" Jokowi said in a press conference at the palace Merdeka, Jakarta, Thursday (10/13/2016) 'Simplicity king Bhumibol and his concern for the people we should be emulate "said Jokowi.

### **Statement of the Problem.**

Like other countries in the world, Thailand is the world civilization, which is called the era of globalization, followed by advances in science and technology, particularly information technology, communication and transportation which are transparent, the country and of  will somehow affect the mindset, attitudes and driving behaviors of the generation of this nation. Nationalism citizens obtained through civic education by the state is one of the expected outcomes in the life of the nation. Efforts to create a sense of nationalism can be initiated by various attempts at various ages and schools, so that every nation knows more people and his country and his king. One effort is done through the study of history track record so that people can know and have a national character. The introduction of the history of the nation and the King Bhumibol Adulyadej is the foundation that cannot be ignored in building the character of the Thai nation civic education .

### **Research Questions.**

The progress of science and technology, particularly information technology, communication and transportation which is moving extremely fast as stated above will affect the character of a nation. His Majesty the



King Bhumibol Adulyadej is the king who often steps in to calm down various crises during 70 years in power, and many Thais worry about the future of the country without their King. At the time of the transition of power to the crown prince Maha Vajiralongkorn, the atmosphere is conducive.

1. What efforts have been done and are being done by the government in order to control the age of globalization so as to prevent from declining of national understanding ?

2. How does the government play a role in the preservation of traditions and customs ?

3. What is the contribution the country's leadership to develop the attitudes and behavior of national defense ?

## Objectives of the research

1. To Study the national character of the Thailand people .

2. To propose the recommendations of preventive and protective measures to stabilize the national and cultural values.



Figure 1-2 : His Majesty The King Rama IX

Highly respected by the people

## Literature Review

1. Prof. Susan T. Fiske and Prof .Shelley E. Taylor. Social Cognition. Sage. Singapore 2012.

2 . Prof Chai-anan samudavanija Thailand, state-Building, Democracy and Globali- zation. IPPS Bangkok Thailand 2002.

3. Davidsoof, L.L.Introduction To Psychology. Mc Graw-Hill International 32332 wbook company,1981

4. Maurice Duverger. The Study of politics , PT.RajaGrafindo persada, 2014.

5. Sumet Tantivejkul . From Royal Initiatives, Arookamphrim Ltd Part, 2008

## **Scope of the research**

The scope of this paper is limited to learning nation character building in Thailand with implications for the improvement of national identity in Thailand, arranged by order sequence.

**Chapter 1. Introduction.** This chapter discusses Background and Problem, Objectives of research, Scope of Research, Metodology, Delimitation, Research Utilization, Definition.

**Chapter 2. Historical Background, Philosophical Background, National Security, an Operational basic, The Theoretical basis, Conceptual frame work.** This chapter discusses the rationale that includes historical background, philosophical Background, National Security, an Operational basis, The Theoretical basis, Conceptual frame work and review of the literature.

**Chapter 3. The Formation of the value of Thai society in the context of National Security.** This chapter discusses the current conditions of The Value of Thai Society, declining core values of Thai society implications of the decline in National Character and national security as well as the problems found. It also analyzes influence to identify opportunities that can be exploited and the obstacles that must be overcome confronted The Value of Thai Society including what contribution can be given to the Nation Character Building efforts towards improvement of national character and the enhancement of national identity against a strong national resilience and indicators of success.

**Chapter 4. Strengthening formation of the value of Thai Society can improve the Nation Character in the context of National Security.** This chapter discusses the basic thoughts which include policies, strategies and measures which should be implemented to optimize the strengthening value of Thai Society to improve the Nation Character Building so as to enhance the National Character and to realize a strong national defense.

**Chapter 5. Conclusion and Recommendations.** The final chapter of this paper will discuss conclusions and suggestions.

## **Basic Assumptions**

The phenomenon of "freedom" as a continuation of the reform movement tends to lead to actions that are not controlled, and forget the

basic values of the character of a civilized nation. People seemed to be arbitrary in doing everything to fulfill their wishes and needs without thinking of the rules other people's interest.

The following assumption has been used for this study: Formatting the Value of Thai society in the context of National Security education management to defend the country. Strengthening Nation Building Character must get the attention and follow-up more intensively and targeted for the next generation as early as possible. It will enhance or destroy as it will affect the national life and the state and at time it will affect national security in a greater interest.

## **Limitations**

Every citizen is required to be able to lead a useful and meaningful life for the state and the nation. He or she must be able to anticipate future developments and changes. It requires the mastery of science and technology and art which is based on religious values, moral values, human values and cultural values of the nation<sup>3</sup>. These values serve as a guidance of life for every citizen in the society, nation and state citizenship education. This discussion covers the relationship between citizens and countries. Education as well as defending the country are based on cultural values and the basic philosophy of the nation. The main objective of civic education is to foster insight and awareness of state, and forming attitudes and behavior of patriotism which are based on culture and philosophy of the nation.

Every country strives for building nationalism people. One of the country's efforts to build nationalism is through educational means in this case programmed civic education in educational institutions. Why has nationalism affairs become very important for a country? It cannot be separated because nationalism is a buffer for the life of the nation.

Many terms in different countries have been developed to refer to general educational material as provisioning values underlying attitudes and behavior of citizens. In the United States, it is called History, Humanity, Philosophy. In England, it is called the Citizenship education in the Philippines, it is known as Philipino, family planning, Taxation and land reform, The New Philippine Constitution and the study of human rights . In Australia, it is called Civics Social Studies<sup>4</sup>. In Indonesia, it is known as

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<sup>3</sup> Kaelan Prof, Dr, H, Ms and Zubaidi Achmad Drs , H ,Msi "*Pendidikan kewarganegaraan*" Penerbit Paradigma ,Edisi 2010

<sup>4</sup> Muhammad, Erwin SH.,M.Hum "*Pendidikan kewarganegaraan Indonesia*" PT Refika Aditama Bandung , Cetakan ke tiga 2013

civic education. Essentially they refer to the same form, namely, as a form of education nationality and citizenship of a country. Thailand is also one of the countries in this world that adheres to the system of conscription, an implementation role for citizens country against country in participating in the defense of his country, legal basis stated in the constitution of Thailand Rattammanun pho-sho2559dan Act reserve component Pho-bo-sho-sho kamlang Samrong pho-2558.

## **Methodology**

This Research has collected primary and secondary data. The Primary data are collected form Library Of Thai NDC, Indonesia Ministry of Defence Library and the secondary data have been collected from books, journals, articles, reports, and online research pertaining to this subject of study<sup>5</sup>. This paper uses descriptive method of analysis in accordance with field experience and observation. Observation is done while studying in Thailand regarding data and facts as well as the activities that have been undertaken in strengthening the nation character building in order to enhance the national identity.

Literature study is done by having some references that support the process of analyzing the data and facts in the effort to improve their national identity.

## **Research Utilizations**

The aim of this work is a remedy to give thoughts upon National Defence College Thailand and Indonesian Armed Forces in conducting coaching to all elements of the nation in order to create a national defense through strengthening the value of society to improve Nation character .

## **Definitions**

**Nation Building Character.** Is a process or efforts to build, repair and or forming character, spiritual quality, character of human beings (people) in the life of the nation that showed the temperament and good behavior based on the values of Nation.

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<sup>5</sup> Earl Babbie,2001. *“The Practice of Social research,”* 9<sup>th</sup> edition, Library of Congress Publication Data, Thomson Learning, CA, USA.

**Character of the nation.** National Character is a cultural values and beliefs inherent in the culture of a society and emit a certain characteristic that can be seen outsiders as the public personality.

**Educational character of the nation.** An activity to improve, the entire behavior which includes customs, values, competencies, capabilities, talents and minds of Indonesia. The education process that involves cognitive, emotional and physical so noble characters can be imprinted into the habit of mind, heart and hands.

**National identity.** Is a temperament / behavior / character actual daily from all citizens kehidupan Indonesia in the society, nation and state in all areas (Political, Legal, Economic, Cultural and Social Security).

**National Defence.** Is the power, capability, durability, and toughness is the purpose of a nation to face the challenges, threats, obstacles and disturbances that come from the outside or from within, which directly or indirectly endanger the survival of the nation and the State. A dynamic condition of the nation which includes all aspects of national life are integrated, contains ductility and toughness having the capability to develop national strength to face and overcome all challenges, threats and obstacles both coming from the outside and within the country to ensure the identity, integrity, survival of the nation and state and the struggle for national goals.

**Culture.** Believe Is trust, values, behavior patterns, norms and preferences organize collective action that are passed from one generation to another generation.

**National Education Act Of B.E. 2542** Education shall aim the full development of the Thai people in all aspect, physical and mental health, intelect; knowledge, morality, integrity, and desirable way of life so as to be able to live in harmony with other people<sup>6</sup>.

**National Security.** Is a concept that a government, along with its parliements, should protect the state and its citizen against all kind of “national crises” through a variety of power projections, such as political power, diplomacy, economic power, military might and so on.

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<sup>6</sup> National Education Act of B.E 2542(1999) as amendemed by National education Act B.E. 2542 (2002)

## **Chapter 2**

# **Historical Background, Philosophical Background, National Security, an Operational basis, The Theoretical basis, Conceptual frame work.**

### **Introduction.**

The Founding fathers of Thailand historically have compiled and defined the country which will be used as an operational basis in the life of the nation. One formulation is to establish an independent, united, just and prosperous sovereign nation which means to build a country that is independent and free from any intervention.

The ability of the founders and leaders of the kingdom of Thailand to maintain the independence of the nation is very remarkable. It gave birth to the nature and strong character of the nation. It must be accompanied by awareness of the whole society and national components. They must always be aware and have the anticipation of threats and harassment to the country. In fact various onslaught of threats and temptations which tried to change the traditions and cultures of Thailand do not have any significant effect. His Majesty, The King, has taken integrated and programmed steps to maintain and strengthen the nation's character building. In order to enhance the national identity on the basis of national interests, programs are hierarchically arranged in a pyramid premises. It became the historical platform of the Kingdom of Thailand in the 12th century. The cornerstone visional Tosapisrajadhamma archipelago and the foundation of conceptual government program "Return of Happiness to the People," conveyed by Prime Minister Prayut Chan o-cha's policy in the form of the 12 Thai values by heart are implemented in daily life. It became an operational framework in the form of various laws and regulations in force. The National Education Act Of BE 2542 describe the process of learning and training in Thailand. The government realized the importance of the process of learning rather than the result of learning itself in cognitive theory. Learning is a change in perception and understanding. A change in perception and understanding is not always a change in behavior which could be observed. The effort of strengthening nationalism goes along and does not conflict with the historical and cultural norms and ways of life of the society, the nation and the Kingdom of Thailand.

## Historical Background.

There is evidence of human habitation in Thailand which dated back 40,000 years before the present, with stone artifacts dated to this period at Tham Lod Rock shelter in Mae Hong Son . Similar to other regions in Southeast Asia, Thailand was heavily influenced by the culture and religions of India , starting with the Kingdom of Funan around the 1st century CE to the Khmer Empire. Thailand in its earliest days was under the rule of the Khmer Empire , which had strong Hindu roots, and the influence among Thais remains even today. Indian influence on Thai culture was partly the result of direct contact with Indian settlers, but mainly it was brought about indirectly via the Indian kingdoms of Dvaravaty Srivijaya, and Cambodia. E.A. Voretzsch <sup>1</sup> believes that Buddhism must have been flowing into Siam from India in the era of the Indian Emperor Asoka of the Maura Empire and far on into the first millennium after Christ. Later Thailand was influenced by the south Indian Pallaya dynasty and north Indian Gupta Empire. According to George Cœdès, "The Thai first enter history of Father India in the eleventh century with the mention of Syam slaves or prisoners of war in "Champa epigraphy, and "in the twelfth century, the bas relief of Angkor Wat "where" a group of warriors are described as "Syam". In addition to it, the Mongol's after the seizure of Ta-li on January 7, 1253 and the pacification of Yunnan in 1257, were not seen with disfavor on the creation of a series of Thai principalities at the expense of the old Indian kingdoms." The Menam Basin was originally populated by the Mons, and the location of Dyaravaty in the 7th century, followed by the Khmer Empire in the 11th. The History of the Yuan mentions an embassy from the kingdom of Sukhothai in 1282. In 1287, three Thai chiefs, Mangrai, Ngam Muang, and Ram Khamhaeng formed a "strong pact of friendship".

After the fall of the Khmer Empire in the 13th century, various states thrived there, established by the various Tai peoples, Mons, Chams and Ethnic Malays, as seen through the numerous archaeological sites and artefacts that are scattered throughout the Siamese landscape. Prior to the 12th century however, the first Thai or Siamese state is traditionally considered to be the Buddhist Sukothai kingdom, which was founded in 1238.

Following the decline and fall of the Khmer empire in the 13th–15th century, the Buddhist Tai kingdoms of Sukhothai, Lanna and Lan Xang (now Laos) were on the rise. However, a century later, the power of

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<sup>1</sup> ^abc some aspects of Asian history and culture bu Hyendra Thakor P117

Sukhothai was overshadowed by the new Kingdom Ayutthaya, established in the mid-14th century in the lower Chao Phraya River Menam area. Ayutthaya's expansion centred along the Menam while in the northern valleys the Lanna Kingdom and other small Thai city-states ruled the area. In 1431, the Khmer abandoned Angkor after Ayutthaya forces invaded the city. Thailand retained a tradition of trade with its neighbouring states, from China to India, Persia, and Arab lands. Ayutthaya became one of the most vibrant trading centres in Asia. European traders arrived in the early 16th century, starting with the envoy of Portuguese duke Afonso de Albuquerque in 1511, followed by the French, Dutch, and English. The Burmese- Siamese War (1765-1767) left Ayutthaya burned and sacked by King Hsinbyusin Konbaung.

After the fall of Ayutthaya in 1767 to the Burmese, Thaksin moved the capital to Thonburi for approximately 15 years. The current Rattanakosin era of Thai history began in 1782 following the establishment of Bangkok as capital of the Chakri dynasty under The Great King Rama I. Despite European pressure, Thailand<sup>2</sup> is the only Southeast Asian nation to never have been colonised. This has been ascribed to the long succession of able rulers in the past four centuries who exploited the rivalry and tension between French Indochina and the British Empire. As a result, the country remained a buffer state between parts of Southeast Asia that were colonised by the two colonial powers, Great Britain and France, maintaining its independence through the height of the Western imperial presence in the region. Traditionally the Thai political system has relied on the monarchy as the basis for its legitimacy. Alone in southeast asia Thailand as a country never colonized, maintained its independence through the height of the western imperial presence in the region. Traditionally of the Thai political system has relied on the monarchy as the basis for its legitimacy.<sup>3</sup> The monarchy reigned and ruled and was the focus for the loyalty, love, respect and religious faith of the Buddhist populace. The king and the dynasty were central to both the ideology and reality of political rule. This was classic centralized hierarchy, in which the entire focus of legitimacy and status emanated down ward from the king through the royal elite to the ordinary citizen, and outward from the palace in Bangkok through the provincial towns to the village. The Buddhist Sangha , which is the social and religious institution closest to the masses. Its traditional linkage with the monarchy

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<sup>2</sup><https://www.cia.gov/library/publications/the-world-factbook/geos/th.html>

<sup>3</sup>Ibid. Samudavanija, Chai-Anan “ *State Building Democracy and Globalization,*” Institute for public policy studies(IPPS) Bangkok 2002



was not disrupted, but instead has been fostered so that the two institutions have remained complementary to each other.

## Philosophical Background

**1. Buddhism,** The Five Precepts (Sanskrit pañcaśīlāni) constitutes the basic code of ethics undertaken by upāsaka and upāsikā ("lay followers") of Buddhism.

The precepts in all the traditions are essentially identical and are commitments to abstain from harming living beings, stealing,

<b>Ethnic groups</b> (2017)	<a href="#">Thai</a>
	<ul style="list-style-type: none"> <li>└ 34.1% Central Thai</li> <li>└ 24.9% Khon Isan</li> <li>└ 9.9% Khon Muang</li> <li>└ 7.5% Southern Thai</li> <li>14% Thai Chinese</li> <li>12% Others (incl. Malay, Mon, Khmer "Hill tribes")</li> </ul>
<b>Religion</b>	<ul style="list-style-type: none"> <li>93.2% Buddhism</li> <li>5.5% Islam</li> <li>0.9% Christianity</li> <li>0.1% Hinduism</li> <li>0.3% Unaffiliated<sup>[2]</sup></li> </ul>

sexual misconduct, lying and intoxication. A precept is a general rule intended to regulate behavior or thought. They are not formulated as imperatives, but as training rules that lay people undertake voluntarily to facilitate practice. The following are the five precepts (pañca-sikkhāpada) or five virtues (pañca-sīla) rendered in English.

- 1.1 I undertake the training rule to abstain from killing.
- 1.2. I undertake the training rule to abstain from taking what is not given.
- 1.3. I undertake the training rule to avoid sexual misconduct.
- 1.4. I undertake the training rule to abstain from false speech.
- 1.5. I undertake the training rule to abstain from fermented drink that causes heedlessness.

## 2. Tosapisrajadhamma<sup>4</sup>,

The exemplar of applying The King Dhamma in ruling the country : Means the King Dhamma, or the king Duties, or the ruler's virtues, or the leader's dhamma. He fully embodies all of these principles, gaining

<sup>4</sup> From royal initiatives/ Office of the Royal Development Project Board(ORDPB)

the respect of all Thais. His majesty has unceasingly performed all of his duties for the sake of the people's wellbeing ever since his coronation on May 5<sup>th</sup>, 1950, when he declared, "We Shall reign with righteousness for the benefits and happiness of Siamese people". From the Day of his coronation, His Majesty The King has strickly observed his Royal pledge. He has abided by **Tosapisrajadhamma** or The Ten fold Virtues for a Monarch. His observation of the ten virtues has set the example of a monarch who relies on the Buddhist Dhamma to administer the country and archieve peace and tranquility. The Ten virtues are.

### **2.1 Dana, or giving both tangible and intangible gifts**

His Majesty The King has always been ready to give whenever he goes in all regions of the country. His gifts are both tangible and intangible. His invaluable intangible gifts come in the form of speeches that are subtly interwoven with moral lessons that government officials and people in general may use as reminder for them to do good.

His Majesty's speeches and advice given to government officials and people from all walks of life on different occasions benefit their way of life. When put into practice, these speeches and advice help to relive their sufferings and overcome obstacles. They do not only educate the listeners but also serve as guidance for them so that they will be able to lead virtuous lives.

### **2.2 Sila, or observing the Buddhist percepts**

The Country's administrasion has to rely on both law and religious rules in order to ensure that people are well behaved and lead their lives according to rules in order to create a peaceful society. His Majesty the King realizes the need to apply religion as the guidance for life: he has therefore set himself as an example to his subjects by observing and practicing the precepts of Dhamma teaching. He encourages his people to follow his path. For those who are not Buddhists, he also encourages them to follow the rules of their religious faith since he believes that all religions aim at encouraging people to do good deeds and forbid unacceptable conduct.

### **2.3 Parricagga, or sacrificing : giving away small things to render greater benefit**

Not only has His Majesty the King sacrificed him self for the nation, he has also urged goverment officials and his people to learn how to sacrifice . His Majesty self sacrifice has boosted the morale of the government officials and has inspired to follow his royal path.

### **2.4 Ajjava, or honesty.**

Honesty is another religious rule that His Majesty The King has fully observed from the first day of his accession to the throne to the

present time. He has performed his activities for the benefit of his subjects and his country, having been honest to himself, to his duties, to his country and to his subject.

### **2.5 Maddava, or gentleness in manners and spirit**

His Majesty The King is unsurpassable in his gentle manners, polite speech and good spirit. Whenever he goes, his politeness and gentleness can be illustrated by his manner, behavior, word and mentality. He shows respect for the place where he visits, object of worship and to the people who are senior in terms of age, qualifications and background.

### **2.6 Tapa, or austerity**

Those who have closely served His Majesty the King all agree that the King has led a life of perseverance and austerity in order to bring peace to his subject. His conversation with the people in his circle deals with little else but his people: why they suffer and how to stop their suffering, what can be done to make them happy and even happier.

His perseverance and hard work have influenced those close to him, starting from Her Majesty the Queen, member of the royal family, the nobility, the military and police officers as government officials. Those who have the chance to visit the royal residence will find that all the activities carried out in the royal grounds aim at alleviating his people's pain and suffering.

### **2.7 Akkodha. Or freedom from anger**

His Majesty the King is free from anger; on the contrary, he is filled with kindness and generosity. For this reason, he is well loved and considered to be the focal point of the country's unity. Whilst ruling such a large number of people, His Majesty has admirably maintained his calmness. During his sixty years on the throne, he has truly shown care and prudence as well as his kindness for his subject.

### **2.8 Avihimsa or non violence.**

Avoiding self exploitation and the exploitation of others Avihimsa generally means the non exploitation of the others, shown through kindness. Good will, altruistic joy and equanimity. All these four states can be clearly seen in His Majesty in his urging of his people to stop exploiting or causing harm to another and to love each other and maintain unity so that the country can enjoy peace and survive.

### **2.9 Khanty, or patience.**

His Majesty the King has shown his tolerance in performing all his duties no matter how difficult they may be. It does not matter whether the places he visits are in the cities or in remote areas that are threatened by

harm and obstacles, he will not be swayed by the impediments and difficulties.

### **2.10 Avirodhana, or non-deviation from the dhamma**

Avirodhana is to be firm in the rules of the dhamma and not to be swayed by the good or bad words, fortune, honour or pleasant or unpleasant objects. The rules of the dhamma are regulations and patterns in administration as well as an administrative tradition.

His Majesty The King Rama IX has meticulously observed the traditional rules for monarchs, the code of behavior, the law, disciplines and the Dhamma appropriate to a King. He has not failed, in any way, in this practice of all that is required of an honourable king. The Thais are therefore fortunate to live under the sovereignty of a King who has never deviated from the Dhamma.

## **Conceptual Background**

### **1. National security<sup>5</sup>**

National security is a concept that a government, along with its parliaments, should protect the state and its citizens against all kinds of "national" crises through a variety of power projections, such as political power, diplomacy, economic power, military might, and so on. There is no single universally accepted definition of national security. The variety of definitions provide an overview of the many usages of this concept. For Thailand National security policy is "The State shall protect and uphold the institution of kingship and the independence and integrity of its jurisdictions and shall arrange for the maintenance of necessary and adequate armed forces and ordnances as well as up to date technology for the protection and upholding of its independence, sovereignty, security of state, institution of kingship, national interests and the democratic regime of the government with the King as Head of the State, and for national development.

Furthermore, as in the case of national power, the military aspect of security is an important, but not the sole, component of national security. To be truly secure, a nation needs other forms of security. Authorities differ in their choice of nation security elements. Besides the military aspect of security, the aspects of diplomacy or politics; society; environment; energy and natural resources; and economics are commonly listed. The elements of national security correlate closely to the concept of the elements of national power.

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<sup>5</sup> [https://en.wikipedia.org/wiki/National\\_security](https://en.wikipedia.org/wiki/National_security)

## **2. Thaification.**

Thaification is a by product of nationalist policies which are consistently followed by the state Siam Thailand after a coup in 1933. The coup leaders, is often said to be inspired by Western ideas of exclusive nation state, acting more in line with the nearby German nationalist and anti-democratic counterparts (pre-Nazi) to effect a kingdom-wide domination by central Thailand. Business of interspersed minorities, such as traditional Thai Chinese merchants, aggressively acquired by the state, which gives preferential contracts for Thailand and cooperative ethnic Chinese.

Thai identity mandated and strengthened both in centers and in rural areas. Central Thailand became the dominant economic and political, and the center of Thailand (distinguished from multi-language Siam) into a state-mandated language of the media, business, education, and all state institutions. The value of Thai Central successfully implanted into being perceived as national values are desired, with the increasing proportion of the population identified as Thai. Thailand cultural center, a culture of wealth and status, making it very attractive to a diverse population sought to be identified with the nationalist unity. The main target has Thaification ethnic groups at the edge of the kingdom, geographical and cultural: the Lao from Isan (อีสาน), the hill tribes of western and northern Thailand, and Muslim (มุสลิม) Malay ethnic minorities southern Thailand. There have also been Thaification of a large immigrant Chinese Thai population Thaification by the government can be separated into three sets of policies:

### **2.1. Rural development.**

In the first set of policy, the government is targeting policies and actions in certain fringe groups. An example of this is the Accelerated Rural Development Program in 1964, which included strengthening the Isan components loyalty to Bangkok and the rest of the country as one of its objectives.

### **2.2. Education .**

The second set of policies consists of policies implemented nationally, but it disproportionately affects the margins. One example of this is the intended use of the Central Thai in schools. It has little effect on the Central and Southern Thailand or Thai Siam are already using the language in everyday life, but made bilingual speakers of Isan in the northeast, of Northern Thai, and from the Pattani Malay in the south.

Harsh methods imposed on Thai Chinese. After the People's Republic of China was founded in 1949, a series of anti-communist military junta Thailand, starting with the dictator Plaek Phibunsongkhram, sharply

reduced Chinese immigration and ban all Chinese schools in Thailand. Thai Chinese born after 1950 have "very limited opportunities to enter the Chinese schools". They are Chinese Thai who can afford to study abroad to learn English instead of Chinese for economic reasons. As a result, the Chinese in Thailand has "almost totally lost the language of their ancestors," and gradually lose their Chinese identity.

### **2.3. Encourage nationalism Thai.**

The third set of policies designed to encourage nationalism of Thailand in all the country's people. Examples include the promotion of the king as the national figure, saluting the flag in school and twice-daily broadcasts of the national anthem (Phleng Chat - เพลงชาติ in radio and television at 08:00 and 18:00). Thai encouraging nationalism has obvious side effect of discouraging other loyalty, like that for Laos resulting from perceived threats Thais middle 'cultural and political dominance in the region Lao Isanor to Malay มลายู in the south.

## **Operational Background**

### **1. National Education Act B.E.2542 (1999)".**

Therefore, by and with the advice and consent of the National Assembly, enacted by the King Bhumibol Adulyadej. Given on the 14th Day of August B.E. 2542; Being the 54th Year of the Present Reign, His Majesty King Bhumibol Adulyadej is graciously pleased to proclaim that, whereas it is expedient to have a law on national education. This Act contains certain provisions in relation to the restriction of rights and liberties of a person, in respect of which section 29 in conjunction with section 50 of the Constitution of the Kingdom of Thailand so permit by the virtue of law.

#### **1.1 Education**

It means a learning process for the prosperity of person and society through educating, practicing, training, inheriting of culture, creating a sustainable academic advancement, creating a body of knowledge incurring from a supportive environmental, societal, and educational setting and supportive factor for a person to conduct a continuous lifetime learning.

#### **1.2 Objectives.**

The purpose of education shall be for the development of Thai people so as to be a perfect human being including body, mind, intelligence, knowledge, and virtue and to have morality and culture in leading a life and capable of living with other people happily.

### 1.3 Principle

Principles formulated that a learning process shall aim at instilling a correct conscience relating to politics and administration of a democratic form of government with the King as Head of State, an awareness to protect and promote right, duty, liberty, respect of law, equality, and human dignity, a sense of pride to be Thai, an awareness to protect public and national interest, as well as promoting religious, art, national culture, sport, folk wisdom, Thai wisdom, and universal knowledge, along with preserving natural resources and environment, a capability to make a living, an awareness to be self-reliance, having creativity, longing for knowledge, and self studying on a continuous basis.

## 2. National Core values.



Figure 2-1 : Education Ministry to further promote General Prayuth's 12 Core Values

To mark the 87th birthday anniversary of His Majesty the King, which falls on December 5, the Government has made a series of 12 short films that focus on the 12 core values<sup>6</sup>. The films, called “Thai Niyom (literally means Thai Pride) consist of twelve separate 10-minute shorts. Each of them is dedicated to illustrating one of the values. The short movies are directed by twelve renowned filmmakers. Permanent Secretary of the Office of Prime Minister, M.L. Panadda Diskul said, “The presentation of each film is different, but it’s all based on the principle of encouraging children and young people, and all Thais, to uphold good morality.” The films are shown on all state-owned TV channels and screened for free at all Major Cineplex

theaters across the country.

<sup>6</sup> [www.bangkokpost.com/learning/learning-news/451528/12-thai-values...](http://www.bangkokpost.com/learning/learning-news/451528/12-thai-values...)

In accordance with Prime Minister Prayut Chan o-cha's policy, the Ministry of Education has geared up to promote the 12 national core values in schools. The Ministry seeks effective ways to instill these values in student-development activities in order that the young ones can learn the 12 Thai values by heart and implement them in daily life.

In his televised public address on 11 July 2014 in the program "Return Happiness to the People," General Prayut stressed that the core values of the Thai people should be clearly defined, so that the people could build a strong nation. The prime minister, however, noted that before achieving this goal, people must be strong first. He proposed the following 12 core values that Thai people should possess:

**2.1** Upholding the three main pillars: the Nation, the Religion, and the Monarchy;

**2.2** Being honest, sacrificial and patient, with positive attitude for the common good of the public;

**2.3** Being grateful to the parents, guardians and teachers;

**2.4** Seeking for knowledge and education directly and indirectly;

**2.5** Treasuring cherished Thai traditions;

**2.6** Maintaining morality, integrity, well-wishes upon others as well as being generous and sharing;

**2.7** Understanding, learning the true essence of democratic ideals, with His Majesty the King as Head of State;

**2.8** Maintaining discipline, respectful of laws and the elderly and seniority;

**2.9** Being conscious and mindful of action in line with His Majesty's the King's royal statements;

**2.10** Applying His Majesty the King's Sufficiency Economy, saving money for time of need, being moderate with surplus for sharing or expansion of business while having good immunity;

**2.11** Maintaining both physical and mental health and unyielding to the dark force or desires, having sense of shame over guilt and sins in accordance with the religious principles;

**2.12** Putting the public and national interest before personal interest.

### **3. Scout training in Thailand.**

Scouting was first introduced in Thailand on July 1st 1911 by King Rama VI.<sup>7</sup> Thailand was the third country in the world to take up Scouting.

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<sup>7</sup> <http://www.thaiscouting.com/>



King Rama VI received his education in England. He was the first Thai monarch to have studied abroad. He graduated at Oxford University and also attended Sandhurst Military academy. He brought back with him many new ideas that he had seen. In Thailand he established the “Wild Tiger Corps” for adults and created a junior branch which continues today as the Scouts. King Rama VI is fondly remembered as the “Father of Thai Scouting” and every year on Scout Day, on July 1st, Scouts pay homage to his image and take part in parades. Thailand is the only country in the world where Scouting was directly founded by a monarch. It is also honoured with being one of the Founder Members of the World Organisation back in 1922. Scouting appeals to the people of Thailand and receives strong support from the Royal family and government which has facilitated the steady growth and development of the organisation. The present monarch, King Rama IX, is the Chief Scout and under his patronage, Scouting has flourished in Thailand, and continues to develop many programmes to fulfill the needs of its young people and of the country. “Better to die than to lie”<sup>8</sup> is the motto that is very important for Thai Scout members. It is a spirit to always be honest and do best for religion, for the country and for the Monarchy.

## **The Theoretical basis.**

### **1. Cognitive Theory**

The term "Cognitive" comes from the word cognition which means understanding, understand. Understanding the extent of cognition (cognition) is the acquisition, structuring, and use of knowledge. In the next progress, then the term cognitive became popular as one of the areas of human psychology/a general concept that includes all forms of recognition which includes any behavior-related mental problems understanding, caring, giving, thinking, reasoning, information processing, problem solving, consideration, imagine, estimates, thought and belief. Including psychiatric centered in the brain, it is also associated with conasi (the will) and affective (feeling) concerned with taste. According to experts soul cognitivist stream, a person's behavior was always based on cognition, which is the action to know or think of a situation in which the behavior occurs.

#### **1.1. Characteristics of Cognitive Theory**

Cognitive learning theory stresses the importance of the process of learning rather than the result of learning itself. Learning does not just involve the relationship between stimulus and response. More than that learning involves very complex thinking. Learning is a change in perception

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<sup>8</sup> [https://en.wikipedia.org/wiki/Scout\\_Motto](https://en.wikipedia.org/wiki/Scout_Motto)

and understanding. A change in perception and understanding is not always a change in behavior which could be observed.

## **1.2 Cognitive Learning Theory Figures**

Jean Piaget (1975), his theory is called "Cognitive Developmental" In theory, Piaget considers that the process of thinking as a gradual activity and intellectual functions of the concrete to the abstract. In theory, Piaget considers that the gradual process of thinking as the activity of the intellectual function of the concrete to the abstract. Piaget is a developmental psychologist for his work on the stage of personal development stage as well as changes that affect the life of the individual learning ability. According to Piaget, mental capacity growth provides mental abilities which none previously existed. Intellectual growth is not quantitative, but qualitative. In other words, the power of thought or the mental powers of children of different ages will be different qualitatively. According to Jean Piaget, cognitive development of children are classified into four stages:

**1.2.1. Sensory motor Stage**, is cognitive development that occurs at the age of 0-2 years, this stage is identified with motor activity and perception that is still simple.

**1.2.2. Pre-operational Stage**, namely cognitive development that occurs at the age of 2-7 years. This phase is identified with a symbol or begin to use sign language, and have been able to acquire knowledge based on a rather abstract impression.

**1.2.3 Concrete-operational Stage**, which occurs at the age of 7-11 years. This stage is characterized by the children having started to use rules which are clear and logical. Children do not concentrate on the perceptual characteristics of passive.

**1.2.4 Formal stage-operational**, namely cognitive development that occurs at age 11-15 years. Another key feature is the last stage, the child is capable of abstract thinking and logic to use the mindset of "possibility". According to Piaget, the process of adaptation of man with the environment occurs simultaneously through two forms of process, assimilation and accommodation. Assimilation occurs when new knowledge received by a person matches the cognitive structure that has been owned by such person. Conversely, accommodation occurs if a cognitive structure that has been owned by a person has to be reconstructed / in the code re-adjusted to receive new information . Piaget's theory of cognitive development have also stressed the importance of balancing (equilibrium) so that one can continue to develop and increase knowledge while keeping his mental stability. Equilibrium can be interpreted as a balance between assimilation

and accommodation so that one can unite the outdoor experience with deep structure. The process of development of the intellect of someone walks toward equilibrium, disequilibrium through assimilation and accommodation

## 2. Jerome Bruner with “Discovery Learning”

Bruner emphasized that learning process will go well and creatively if the teacher gives students a chance to find a concept, theory, rules, or understanding through examples that he encountered in life. Bruner believes that such learning can occur in three ways or forms, namely: enactive, iconic and symbolic. Enactive learning contains a similarity with the sensory intelligence in Piaget's theory.

## Conceptual frame work

Social and cultural development along with the development of information technology resulted in virtually no restrictions on the population of the world to interact with each other. Information from various parts of the world, either positive or negative, flows so quickly to the community, without being filtered or blocked. The socio-cultural values or the identity of a nation get very strong exposure from the globalization of the world. It is already affecting, creating a new world order of life and it cannot be blocked because it has become part of the dynamics of the strategic environment.

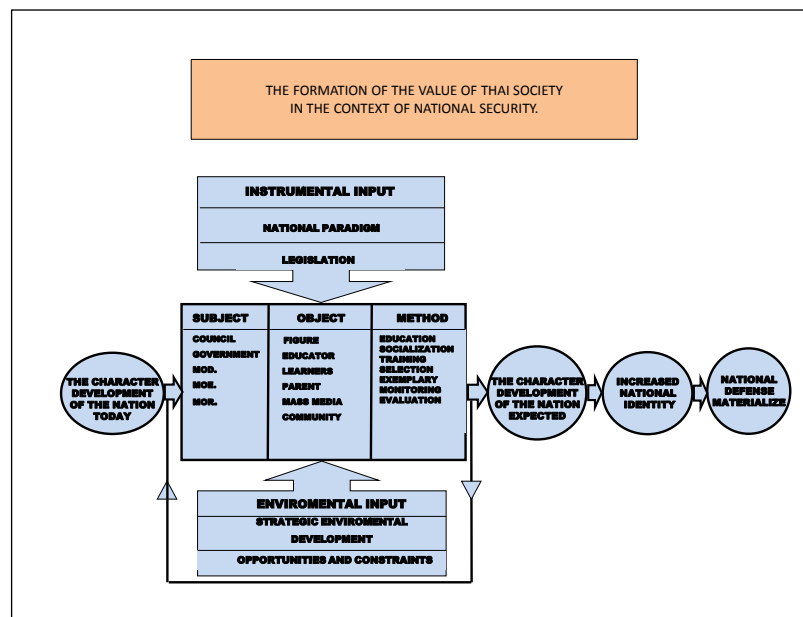


Figure 2-2. Basic thoughts that includes policies, strategies and measures

should be implemented to optimize the strengthening of the Thai values in the society. It is done in order to enhance national character which can realize a strong national defense.

The development of the strategic environment that is growing and is being applied to both the global environment, regional and national levels, will be found positive. It could be used to optimize opportunities to enhance the national identity. To realize the national defense is tough, and negative things are the constraints that need handling in order not to grow and bring bad influence when building the nation's character.

## **Conclusion**

Looking at the long history, beginning in the 1st century; The Sukothai kingdom 1297, three Thai leaders Mangrai, Ngam muang and Ram kang heng formed a strong friendship pact. Siam is traditionally regarded as the kingdom of Sukothai Buddha 1238. In 1782, Bangkok was the capital of the Chakri dynasty. The ability of the founders and leaders of the Kingdom of Thailand to maintain the independence of the nation was very remarkable. The unchangeable fact is that Thailand is the only southeastern country which has never been occupied by colonialism. The independence of this nation gave birth to the character of a strong nation.

The philosophical foundation of Buddhism, Pancasila has been planted in the hearts and minds of the people. Deeply rooted in the thinking and acting of most Thai society, Topasrajadhamma has been an example and role model for the whole society. His Majesty The King Rama IX has shown devotion as the nation's leader for a very long time, a king who also relies on the Dhamma budha in managing the state to bring peace and tranquility. This also makes the writer understand what adds extraordinary love of Thai people to His majesty The King Rama IX.

The problem of national security and Thaification is the conceptual basis that the kingdom must protect the state against all kinds of potential vulnerabilities and potential crises. In the course of history of the Thai Kingdom, this Thaification policy was once taken into account in order to strengthen the value of national identity / value indicated declining at the time. Policies are based on national security in order to encourage nationalism in Thailand.

National Education Laws and National Core Values as well as Scout Training are the basis of the operational development of Thai people to become perfect human beings and to build a strong state. It is done based on cognitive theory in the learning process. The process provides knowledge and skills by considering the cognitive development of a child.

## **Chapter 3**

# **THE FORMATION OF THE VALUE OF THAI SOCIETY IN THE CONTEXT OF NATIONAL SECURITY**

### **Introduction.**

This chapter discusses the current conditions of the value of the Thai society, the declining core values of Thai society, the implications of the decline in national character and national security as well as the problems found. Analyzing influence is done to identify opportunities to exploit and the obstacles, confronting the value of the Thai society, to overcome. It is also done to find out whether there are contributions to the Nation Character Building efforts towards improvement of national character and to the enhancement of national identity against a strong national resilience including indicators of success

### **Development of strategic environment.**

The influence of the strategic environment can be global, regional and national. The development in this new world order has resulted in a rapidly changing society, nation and state. The development of information technology along with the development of social and culture resulted in interaction among the world population, almost without any obstacles. Information from different parts of the world, both positive and negative flows so fast in the society, and it cannot be filtered or blocked.

The development of strategic environment becomes a very important element to be considered, because it will determine the choice of strategies and efforts to take in addition to several opportunities that can be utilized to optimize activities, including obstacles that must be faced and eliminated in order not to hamper the process of strengthening the community values to promote nationalism in an effort to maintain robust national security.

The dynamic global strategic environment change is a process that cannot be avoided by the Thai people who are part of the phenomenon of globalization and the development of new world life. The process of globalization, which is marked by the increasing interdependence among countries that take place so fast, besides providing opportunities also provides challenges. Some of the most prominent global issues currently associated with global issues are as follows:

#### **1. Energy scarcity.**

The energy scarcity crisis has motivated several major countries to get new energy sources. The major global conflicts occurring in the middle east, such as the Iraq war, Libya and Syria involving multinational forces, are inseparable from the demands of the country's big energy democratization. Sufficient supply and stability of energy prices become the top priority in determining the development policies of some countries. It is estimated that up to 2030 the world's energy consumption will increase by 45% and still depend on non-renewable petroleum energy, while its availability is increasingly depleted. The availability of this energy is predicted to be the main cause of new conflicts, which can disrupt the national stability of a country such as conflict which took place in Venezuelan<sup>1</sup> which ultimately affected the national resilience of a nation.

## **2. Acts of terrorism.**

Actions of terrorism in some countries are still being carried out by the Al-Qaeda network using increasingly diverse methods, motives and interests. While the spread of terrorism is also done through the virtual world that can be accessed by anyone, some acts of terrorism are recorded among others:

**2.1.** On August 17, 2015 an explosion took place during the evening rush hour at the crowded Rachaprasong intersection in the central commercial district of Bangkok, killing at least 20 people and injuring more than 100 . The blast occurred in an area popular with Thai nationals and foreign tourists, in close proximity to the Erawan Shrine, Central World Mall, several major hotels, and overhead bi section of the Skytrain lines.

**2.2.** On March 7, 2015 a hand grenade exploded in front of the Bangkok criminal court building. No one was injured.

**2.3.** On February 2015, two small improvised explosive devices detonated in close proximity to the Siam Paragon Shopping Mall BTS entrance. slightly injuring two people. Both areas are popular with tourists.

**2.4.** On May, 2017<sup>2</sup> Wednesday condemning the twin bombings in Pattani on Tuesday that left at least 61 injured, and urged the government to act swiftly in bringing those responsible to justice.

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<sup>1</sup> [www.Mobile.nytimes.com/2017/04/12/business/Venezuela-oil-debt-payment.html](http://www.Mobile.nytimes.com/2017/04/12/business/Venezuela-oil-debt-payment.html)  
prices pose a threat

<sup>2</sup> <http://www.bangkokpost.com/news/security/1247126/police-launch-hunt-for-bombers>.



Facing the global threat of terrorism, the UN released UN Global Strategy for Combating Terrorism with its four pillars of realizing a conducive community situation to minimize acts of terrorism, recognizing the steps and targets of terrorist groups, building the nation's capacity in preventing and combating terrorism and respect for human rights in the rule of law as a basis in the war against terrorism. Although efforts to identify the center of gravity of terrorism have been carried out by capturing leaders and perpetrators, there are still local terrorist cells that have evolved beyond the cultural values, which will directly affect the declining character of the nation which, if not

Figure 2-3 : Act terrorist bombing at Pattani Province

### 3. Advances in military technology.

The rise of the world economy from a prolonged crisis, making military technology development again shows a very significant increase graph. Even some countries in Asia are showing off a test launch of Nuclear missiles<sup>3</sup>. North Korea recently launched a missile experiment that increased tensions in the Asian region. US rivalry with China to be able to exist in the South China Sea, North Korea and China develops military technology of main battle tanks, artillery air defenses, smart skin warship and multi role fighter air craft including modern UCAV (Unmanned Combat Aerial

<sup>3</sup> <http://edition.cnn.com/2017/04/28/world/north-korea-missile-launch/>

Vehicle). Space technology is not only for information and geospatial but also is integrated with air defense technology and China as emerging power has developed C4KISR (Command Control Communications Computers Killer Intelligence Surveillance Reconnaissance). The advancement of military technology has direct implications for the development of world military posture, including Indonesia which tries to determine the Minimum Essentials Force based on capability and threat based to maintain the integrity and integrity of the country.

#### **4. Human rights.**

Human Rights Violations still occur in various countries and are in the spotlight of international human rights watchdogs, including conflicts in Syria and Myanmar (Rohingya minority tribes). The issue of human rights violations is also voiced by Rohingya<sup>4</sup> tribe and overseas sympathizers, seeking the sympathy of the international community in order to fight for its will.

#### **5. Living environment.**

Today issues, global warming and extreme climate change are the result of environmental damage. Global warming has triggered an anomalous weather that is expected to be very difficult to return to normal conditions. South Asian countries including Thailand are particularly vulnerable to climate change as Thailand, Malaysia and Indonesia have high rates of deforestation and forest fires. The number of natural disasters that are not handled properly, will affect public trust to the government and can disrupt national stability.

#### **6. Democratization.**

The issue of democratization has shaken some countries in the Middle East and North Africa, including Algeria, Bahrain, Egypt, Jordan, Libya, Tunisia, Yemen and Syria, the current one. In Indonesia, the party of democracy for local government head election was colored by demonstrations which discredit tribe, religion, race and custom. They can lead to conflicts among religious people, and will affect the identity and character of the nation.

#### **7. Transnational Crime.**

##### **7.1. Piracy.**

Piracy of merchant vessels and hostage-taking against three Indonesians in the territorial waters of Felda's best friend, Lahat datu, Malaysia by the Abu Sayyaf group in the southern Philippines<sup>5</sup>. Of the seven

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<sup>4</sup> [www.cnn.com/2016/12/19/rohingya-crisis-myanmar-asean-amnesty/](http://www.cnn.com/2016/12/19/rohingya-crisis-myanmar-asean-amnesty/)

<sup>5</sup> [www.bbc.com](http://www.bbc.com) Kelompok Abu Sayyaf menyandera tiga WNI di perairan malaysia



crew fishing vessels LLD113 / 5 / F four have been released and three were abducted and brought to Tawi-Tawi waters in South Philippines. Many of the vast International waters bordering Thailand are expected to be used by criminal, terrorist and separatist groups who still control weapons for piracy and threats that could disrupt state stability and national security.

### **7.2. Narcotic and drug abuse.**

The Golden Triangle on the border of Myanmar, Laos and Thailand is opium producer. It is believed that it has a network in Thailand Malaysia, Singapore, and Indonesia<sup>6</sup>. Uncontrolled drug abuse will lead to the destruction of the morale of the young generation and the inappropriateness of foreign culture that is inconsistent with the noble culture of the nation.

### **7.3. Human Trafficking and Dark Immigrants.**

The prolonged internal conflicts in several Middle Eastern, East Asian and South Asian countries have prompted the desire of some of their citizens to seek asylum in Australia. In addition, the conflict in Myanmar also makes Thailand one of the transit countries. As for the people of Indonesia, the problem of human trafficking is serious.

### **7.4. Illegal Arms Trading.**

The ongoing internal conflicts in several countries such as Syria, the s carry out various actions and damage the nation's culture, as well as public trust to the government.

## **Development of Regional Environment.**

Regional development is definitely influenced by the development of the global environment. The regional environment both in ASEAN itself and Asia Pacific is colored by competition to safeguard and secure state stability and national resilience. Thailand as an ASEAN member cannot escape from this regional influence. For Thailand, a stable, secure, peaceful and conducive Southeast Asian region viewed from various aspects is an essential capital for building a robust state defense system. Thailand's role is enormous in providing brilliant ideas, places and times as well as in ASEAN member meetings. Since the establishment of this organization on 18 August 1967 in Bangkok. Thailand's contribution is taken into account by ASEAN

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<sup>6</sup>Source Narcotics Suppression Bureau Thailand

member countries. ASEAN has undertaken a number of partnerships with India, Japan, Australia, China, Europa Union and North America, both in the form of bilateral and multilateral cooperation, covering various sectors of life both economic sector and defense cooperation, in the framework of regional interest to build and maintain regional stability.

### **Development of the National Environment**

The Nation Character Building is not really something new. It emerged in this decade. In 1932 the coup d'etat ended the absolute monarchy in Thailand, and began the establishment of the modern Thai Empire. The coup d'etat changed Siam to new Thailand in the announcement of Prime Minister Plaek Pibulsonggram (Phibun) in 1939. This government was marked by the rise of Thai Nationalism<sup>7</sup>. One of the founding kings, on one occasion has stated the importance of this. The present monarch, King Rama IX, is the Chief Scout and under his patronage, scouting has flourished in Thailand, and continues to develop many programs to fulfill the needs of his young people and of the country. Nation Character Building is a process or effort undertaken to nurture, improve and/or form the character, psychological nature, character of society in the life of nation states, thus showing good temperament and behavior based on Thai cultural values. This process runs with reference to the influence of the national environment on strengthening the Nation Character Building to improve nationalism in the framework of robust national resilience.

#### **1. Geography Aspects.**

Thailand has a comparative advantage in the face of various trends in global and regional developments. However, it also saves potential threats that are not small. The greatest threat is the land border and the stretched coastline associated with the limitations of the security capabilities of every inch of the border region with neighboring countries.

#### **2. Demographic Aspect.**

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<sup>7</sup>

Id.m.wikipedia.org. Phibun and the Nationalist Regime Thailand : A country Study

The current number of Thai population which has reached 68,272,183 as of Monday, May 1, 2017 <sup>8</sup> is a very potential force in building the character of a great and strong nation. However, this power has not been fully utilized in terms of awareness of the royalty and the nation as well as giving an optimal impact on the achievement of national security.

### **3. Aspects of Natural Resources.**

Environmental degradation will have various impacts as a result of the abuse of competition and make fellow citizens as competitors in the fulfilment of life needs. Within the broader framework, togetherness, unity derived from cultural values and nationalism that are the source of strength and heritage of the ancestors are increasingly neglected and experiencing degradation of concern.

### **4. Aspect of Ideology.**

The resilience of ideological condition in the society can evoke the vision of to in the effort of achieving the national goal.

The low awareness and the more incessant onslaught of globalization, make the noble values of the nation's culture increasingly ruled out. The result is positive globalization values cannot be filtered to be taken and developed to match the value of the nation and even the negative values that further undermine Thai people's behavior and values.

### **5. Political Aspects.**

The royal government of Thailand under the leadership of Gen. Prayut Chan-o-cha's has a political policy. The Prime Minister is very concerned about every program of the kingdom. Almost every night this General appears in electronic mass media and gives speech or direct instructions to all government officials and people of Thailand whether they are on duty or not. At present the government is very focused and active in the program

Government's 11st Policies are:

**5.1.** To protect and Uphold the Monarchy.

**5.2.** Maintain National security.

**5.3.** Reduce inequalities and create accessibility to government services.

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<sup>8</sup> [www.worldometers.inf](http://www.worldometers.inf)

- 5.4. Promote education, religion, Art and Culture.
- 5.5. Advance public health services.
- 5.6. Increase Economic Proficiency.
- 5.7. Promote the Role and Opportunities of the Asean Community.
- 5.8. Develop and Promote Utilisation Of Science, Technology, and Innovation.
- 5.9. Maintain National Resources Security.
- 5.10. Promote Good Governance, and Prevent Combat Corruption.
- 5.11. Improve Law and Judicial Processes.

## 6. Economic Aspects.

The ongoing national economic development is able to provide a more secure life for the community. Gradual improvement of the economy after the world economic crisis in 1997 has begun to show significant changes which are marked by macroeconomic indicators such as the stable exchange rate of Bath, economic growth rate, Stock Price Index and inflation value which begin to improve. It will directly or indirectly affect the preparation and realization of the development funding needs and the support of the state defense strategy in order to maintain national security.

## 7. Socio-Cultural Aspects.

The element of culture that is universal is as follows:

- 7.1. **Equipment and equipment of human daily life**, for example: clothing, housing, household appliance, weapon etc.
- 7.2. **Livehood systems and economic systems**, such as agriculture, livestock, industrial systems.
- 7.3. **Community systems** such as kinship, marriage system, inheritance system.
- 7.4. **Language as a medium of communication, both oral and written.**
- 7.5. **Science.**
- 7.6. **Arts, for example: art, music, dance,**
- 7.7. **Religions or religious system.**

In the Islamic religion, there are six pillars of Islam. In the Christian religion, there are the Ten Commandments. In Buddhism, they have much the same. Thai people have to keep five precepts, novice monks keep ten precepts, and adult monks have to keep 227 precepts. For more on the first precept, see ahimsa. In the fifth precept sura, meraya and majja are

kinds of alcoholic beverages. In some modern translations, it is rendered more broadly, variously, as intoxicants, liquor and drugs, etc.

The social aspect concerns society, which means referring to its people. Cultural aspects concern culture, which means referring to the system of values, the system of ideas of trust, technology, livelihood, and so forth in the community concerned. Culture involves the behavior and outcomes of human beings, which are ordered by the rules of conduct that must be obtained by learning and all of which are structured in the life of society. National cultures are the assets of the Thai nation that must get attention especially in the current era of globalization. National culture becomes an important part of Thailand that can be developed and managed well. As for some cultural characteristics obtained by the author are as follows:

**Respect the Kingdom,** the people of Thailand are forbid to talk about the negative things about the King's family because they are very appreciative of the King, and they are very afraid to talk about it. It causes the situation to remain comfortable and safe because no group is utilizing this ugliness for succession or interest Political party. On every official event the event leader will first pay homage and pray to the Buddha and continue to pay homage to the flag and pay homage to the King. This shows respect and respect to the King as the leader of the Kingdom of Thailand.

**Appreciate the elderly.** In every opportunity and event, the Thai People are very disciplined and very concerned with one's social status. The younger one will surely pay his respects to the elder or more unguarded social status by saluting the sawasdikrap.

**Friendly.** The people of Thailand are very friendly to everyone, including those he did not know before. For example, if you are looking for a toilet, he will kindly show you where to even take you to the toilet route.

**Polite.** Rules of life arise from the results of the association of the group. The norm of politeness is relative, meaning what is perceived as a norm of decency varies in different places, environments, or times.

**Mutual cooperation.** a work or joint activity which is made to the limits of their respective abilities, voluntarily and selflessly aimed at the good common welfare. By working together, the work will be completed more easily and fast. During the visit to the province of the month of the year, the writer followed a presentation of a group of farmers who have worked together to improve and create an irrigation channel, and also apply the agreed water sharing management. This is also one example of cooperation

created among the people. If there is a problem about this water then they will discuss it to find a solution to it in a meeting.

**Open.** The Thai people are well aware that an open attitude is necessary in the life of society to avoid conflicts of interest. Openness is the foundation for interaction and communication in the community. For example Thailand is very open with tourism. Openness attitude can create mutual understanding, respect, respect and cooperation among community members so that the industry is very developed.

**Tolerant.** The Thai people are tolerant, respectful, permissive, allowing for different or contradictory opinions, views, beliefs, habits, behavior, etc. This attitude is seen from the number of non-Buddhist places of worship along Klong-klong, the road in Bangkok which also spreads in urban cities in other provinces. The state also provides an opportunity for followers of other religions to carry out their worship.

**Easy to interact.** Thai people are very easy to communicate with each other, connecting and making dynamic social relationships between individuals, individuals with groups, and between groups and groups;

**High sense of nationality.** The Thai people have a sense of character which marks a very high class of people. It appears that they always honor and install the image of the King and the flag of the Thai country everywhere. On every street corner, on every fence, the flagpole in front of offices and houses, the flag of the state of Thailand is visible to everybody.

In the field of social culture, a very strong exposure of the globalization of the world cannot be blocked because it has become part of the dynamism of the strategic environment. The condition of the pluralistic Thai society has varying breadth and depth in response to the influence of a developing culture.

## **8. Security Defense Aspects.**

Thailand's state defense management with conscription for its citizens has given optimal contribution to creating a reliable state defense system in order to realize national security. All national components are the resisting forces which are responsible for protecting the national interests, safeguarding the sovereignty of the state and the integrity of the nation.

## **Opportunities and Constraints.**

Observing the development of the current strategic environment which is prevailing in the global, regional and national environments, people will find positive developments as opportunities to optimize the improvement of nationalism in order to realize national security while the negative things are considered obstacles to handle so as not to develop and

bring bad influence in the nation character building. Such opportunities and constraints are :

### **1. Opportunities.**

**1.1.** The era of globalization, characterized by the ease of information and technology transformation, provides an opportunity for the entry of new sciences and technologies which can provide reinforcement on the aspects of national defense.

**1.2.** Religion, Monarchy, and Country Ideology unite Thailand and act as a filter of foreign cultures which are incompatible with Thai values.

**1.3.** Establishment of a community-based Asean community: politics and defense, economic and socio-culture by 2015 can be used as a reference to enhance the capacity and strength of the state defense, to create robust national resilience.

### **Obstacles.**

**2.1.** The trend of using social media as a means of information exchange will affect the joints of the nation's life and the national security.

**2.2.** The nuances of "freedom" as a continuation of the reform movement tend to lead to uncontrolled actions which forget the basic values of the civilized character of the nation. People as much as possible will do whatever they want to do without thinking of the greater interests.

### **Strong**

#### **1. Pancasila.**

The five precepts (pañca-sikkhāpada) in the teachings of Buddhism taught from the early age by the family environment, in the school environment and in the temple environment are strongly embedded in the minds and hearts of every human being of the Thai man. The teachings of this Buddha influence the day-to-day lives as seen from worship activities performed in all public and private places of worship in their homes.

#### **2. Thaification, or Thai-ization.**

That is the process by which people of different cultural and ethnic origins living in Thailand become assimilated to the dominant culture of Thailand, or more precisely, to the culture of the Central Thais. Thaification was a step in the creation in the 20th century of the Thai nation state where Thai people occupy a dominant position, away from the historically multicultural kingdom of Siam. A related term, "Thainess", is held to describe a characteristic that persons and things possess when they are Thai.

#### **3. Tradition and Culture**

It is important to make tradition and culture function more broadly not just as the inheritance or customs of Thai society which is celebrated during the anniversary of the Kingdom of Thailand or Songkran festival. The national culture should be part of Thailand's assets that can bring in income for the people and the state. Of course there needs to be a national awareness which is implemented by all Thai society in all aspects of people's and country's life.

#### **4. Program 12 values. 12 Values Program**

This government program proved very effective in reshaping the value of Thai nationalism, culture and nationality, which becomes a conducive environment for the creation of internal, national security. Beginning with the televised public address on 11 July 2014 in the program "Return Happiness to the People," General Prayut stressed that the core values of the Thai people should be so defined <sup>9</sup>.

#### **5. Tosapisrajadhamma ,**

This dhamma is very inspiring and makes a role model for the people of Thailand. His majesty has unceasingly performed all his duties for the sake of the people's wellbeing ever since his coronation on may 5<sup>th</sup>, 1950, when he declared, "we shall reign with righteousness for the benefits and happiness of Siamese people"<sup>10</sup>

#### **6. National education.**

Education System in Thailand with school structure is divided into four key stages: the first three years in elementary school, Prathom (ประถม) 1–3, for age groups 7–9; the second level, Prathom 4 through 6, for age groups 10–12; the third level, Matthayom (มัธยม) 1–3, for age groups 13–15. The upper secondary level of schooling consists of Matthayom 4–6 for age groups 16–18 and it is divided into academic and vocational streams. There are academic upper secondary schools, vocational upper secondary schools and comprehensive schools offering academic and vocational tracks. Students who choose the academic stream usually intend to enter a university. Vocational schools offer programs which prepare students for employment or further studies.

Student Uniform. Act BE 2551 manage uniforms. It is compulsory for all students to wear uniforms. The uniforms come with very few variations from the standard model throughout the public and private school systems, including colleges and universities. The learning process will work better and be creative if one gets a chance to discover a concept,

<sup>9</sup> [www.bangkokpost.com/learning/learning-news/451528/12-thai-values](http://www.bangkokpost.com/learning/learning-news/451528/12-thai-values).

<sup>10</sup> From royal initiatives/ Office of the Royal Development Project Board(ORDPB



theory, rule or understanding through the example he/she encounters in life. Socialization of the principalities of the Royal Government's minds include policies, strategies and gradual and sustainable development measures. They should be implemented in the educational process to optimize the strengthening of the Nation Character building so as to enhance national identity and realize a strong national defense.

## 7. Conscription.

This compulsory military service is very good for establishing the love and defending the nation and the country of Thailand. Evidently from year to year the number of those who have attended this education and training will continue to grow. It becomes a pioneer in the immediate environment to act and have a sense of responsibility to the slightest threat to the country and its people. According to the law every Thai man aged 21 years must follow the "truatlueak" (วอร์เลื่ กอๆ ๆ) compulsory military service. It is not mandatory for those who have attended a state defense (3 years) called "penkankseksa kong chat" (กอกกกรรรร ก ข ย ษา งอช ต้าติ). Once at age 21, they are required to report at the appointed time to the nearest military circle or monthon kehbok (ท ห้า ห้า ร บก). It is done for the determination of a "life-time fate" whether they will become mandatory reserves of "precancer resistant" or non-active reserves "kong kèn hold".

The legal basis of the reserve component is stipulated in the Thai constitution "rattammanun pho-sho 2559" (ร ฐ ธิลีสรมูญญพพพศ 25 2559) and Act of the reserve component "pho-sho-bo-kamlangsamrong pho-sho-2558" (ศ.บ.บ. ล ง้ ล้า ล้า รอพ ศ.ศ. 2558). According to the law there are five sources of backup components:

**7.1.** Active reserve of "nai tahan samubat" officer (นย ท ห้า ห้า รญ้ ญา บ ต้ ต้ ร), which is divided into 3 namely:

**7.1.1.** "nai tahan sanyabat kong nun" (นย ท ห้า ห้า รญ้ ญา บ ต้ ต้ ร หอญุany), aged up to 45 years

**7.1.2.** "nai persist sokbat nok rachakan" (นย ท ห้า ห้า รญ้ ญา บ ต้ ต้ ร น ก รช ก้า ก้า ร), aged 46-55

**7.1.3.** "nai persist sokbat nok kong" (นย ท ห้า ห้า รญ้ ญา บ ต้ ต้ ร น น ง), aged 55 and above.

**7.2.** Active reserve Non Comisioned Officer “nai tahan pra tuan kongnun” (นายทหารประทวนกองหนุน)

**7.3.** Active reserve type 1 “tahan kongnun praphet thi 1” (นายทหารกองหนุนประเภทที่๑),

7.4.Active reserve type 2 “nai tahan kongnun praphet thi 2”  
(นำยทหารกองหนุนประเภทที่๒),

7.5.Non active reserve “tahan kong kèn” (ทหารกองเกิน).

## **Obstacles.**

### **1. Political stability in Thailand.**

After the political upheaval in 2014, analysis shows that the domestic situation provide a relatively conducive atmosphere and it is not very influential on the lives of people and the economy. When the king was sick and eventually died in 2017, it did not have a big impact on the economy. The concern at the time of the inauguration of His Majesty the King Rama X went well and solemnly despite the weakening of the Thai Bath exchange. However, this effect did not last long and the Thai currency exchange rate was improving as the economic confidence of economic actors increased, supporting the Thai government under the control of prime minister General Prayud Chan O Cha. The privilege of the king's status in the Thai state also plays a vital role in mitigating the political turmoil and solutions.

### **2. Globalization of foreign cultures.**

The large number of Chinese people overseas, where they usually gather in a minority group in a country, creates a strong sense of brotherhood and bond between peoples. Overseas Chinese feel alive and away from the families of their ancestors. In general some countries allow them to interact and freely practice the worship and culture of China. Chinese customary procedures such as the birth of a baby, marrying and trying and caring for death are done with the customs of their ancestors. However, there are some countries which prohibit the implementation of this practice by Chinese descendants who have lived in the country for a long time and have become citizens. They see this phenomenon as a habit and culture that is inconsistent with the country's customs. The loyalty of these citizens is doubted because their inner and behavior are unchanged. They must be good citizens who develop and preserve the culture in which they now live. They take an oath of allegiance to the nation and country not to the country of origin.

Indonesia in the era of Soekarno's government took a policy whereby citizens of Chinese descendants were forbidden to trade retail<sup>11</sup> and to live in sub-districts or villages but they had to live in the capital of the district or the

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<sup>11</sup> [https://id.m.wikipedia.org/wiki/peraturan\\_Presiden\\_Republik\\_Indonesia\\_Nomor\\_10\\_tahun\\_1959](https://id.m.wikipedia.org/wiki/peraturan_Presiden_Republik_Indonesia_Nomor_10_tahun_1959)

provincial capital. Along with the change of power or authority, the policy also seemed to change. In fact, many citizens of Chinese descendants have been living in the village nowadays. Generally they master the economy of the village with their trading business. Usually they accommodate all agricultural produce and plantations of the village even from the surrounding villages. They are also successful in meeting primary needs such as rice, gas, oil, kitchen or home appliances and other secondary needs.

There are contributions to the Nation Character Building efforts towards the improvement of national identity and the enhancement of national core values of a strong national security. There are implications of strengthening the current Nation Character Building towards national identity. The essence of the Nation Character Building is the willingness of all people to do their best, aiming at strengthening the national commitment, loyalty to the interests of the Kingdom, state and religion in order to realize the ideals of the nation. Unless the establishment of the strong character of the nation is done, a person will bring the mindset, attitude and behavior which might deviate and not contribute positively to the formation of nation value. If it happens, the result will not reduce the swift flow of globalization greatly. Efforts to build a nation character becomes more difficult to realize; until then the community will have the potential to further leave the cultural roots of the nation and ignore the basic norms, culture and ethics. It is important to always uphold and make the identity of the Thai nation as a Southeast Asian nation which has respectable behavior known to others.

Strengthening the current Nation Character Building to enhance the national identity towards robust national resilience have implications. Viewed from the point of view of religious life, the understanding of religious nature, a small part of society is often trapped in the narrow and exclusive view of fanaticism that can lead to radicalism and disharmony of internal and inter-religious life, not to mention the lack of rationality, self-control in the dynamic reality of life. The development of customs tends to be influenced by the outside culture. It is also easily influenced by the environment which is not conducive. Lack of government officials' and religious leaders' role in maintaining the values of life in society encourages community groups to respond to the dynamism of rapid change. Traditions and customs which should contribute to creating a conducive atmosphere in national security tend to be ignored .

### **Indicators of success.**

To find out the extent to which the quality of Nation Character Building is achieved can be seen through the following indicators:

**1. The realization of National Core values which can be understood and practiced completely.**

Indicators of increasing understanding and application of values are characterized by the better attitude of every citizen to uphold the practice and the teachings of religion. In addition, realizing the growing spirit of unity can help to achieve the life of an independent and sovereign Thai sssssssnation. Strengthening the spirit of social justice can lead to a peaceful society life and equal treatment in social life.

**2. The realization of the development of science-based education and manner-based technology for competence and character.**

The national education ministry is responsible for planning the outline of the national education system, which is outlined in the curriculum guidance of education, especially the improvement of the subject in formal education institutions that can support the development of character and the value of the nation. The creation of a balanced subject matters taught in cognitive, affective and psychomotoric aspects. Education participants must possess not only the mastery of science and technology but also character and noble character, in accordance with the nation's cultural values and good morals.

**3. Realization of tradition and culture.**

The development of the nation's cultural values can provide social energy to encourage creativity and innovation of the community in developing the nation's culture while still paying attention to the development of the environment. The existence of a moral movement can reduce the rate of globalization through strengthening the preservation of tradition.

**4. The realization of morality and contribution of the nation's leaders to the development and development of the nation's value.**

Indicators of the development of morality commitment and contribution of leaders at central and regional sectors in developing moral value of Thailand are marked by the emergence of high integrity and capable nation leaders. They devote high spirit and are able to carry out the mandate of the people. They also become role models for the people they lead in the life of the nation and state. As has been explained, His Majesty The King Rama 9 always put the interests in the nation above the personal and group interests. He is able to maintain the selfhonor and honor of the nation. This behavior can have a positive impact on the maintenance of community character and which can be utilized to maintain good national security.

## Conclusion

The development of strategic environments, whether global, regional or national, is an interaction and influencing process. Increasing interdependence among countries not only provides opportunities but also poses some global challenges such as energy scarcity crisis, environment, democratization, transnational crimes including drugs and drug abuse. The technological advancement of North Korea's military is quite appalling with its missile trials. Human rights abuses in various countries including in Myanmar, against the Rohingya minority, have an impact on the border security of Thailand. In some countries, Al-Qaeda and ISIS network still exists and the network is carried out by a group of people or interest groups. The development of the national environment started when the government of Thailand in 1939 issued a policy that encourages the rise of Thai nationalism. Thailand is viewed from several aspects as having potential strengths to face the challenges of Globalization. Geography, considerable demographic aspects, natural resources and artificial resources, economic and ideological aspects, socio-cultural aspects are well managed by the Thai government. However, the rapid flow of globalization in all aspects of life can provide insecurity in national security.

Observing the development of regional and national environments, the technological advancement era facilitates the transformation of information and technology. It can provide the defense aspect with reinforcement based on three main pillars: Religion, monarchy and country. It also opens opportunities for country's role in communication in the world community as well as within the ASEAN community. Although these communication barriers can have a negative effect on the security of the country, the nuances of "freedom" in communication and socializing in this social media can grow and develop into a threat to the security of the country.

Pancasila, Thaification, Topasrajadhamma, National education, conscription is a powerful collection of forces. They stick together, are firmly tied, and will become a moral force to wipe out all "crises". Crisis here means that political stabilization cannot be maintained properly and the globalization of foreign culture cannot be blocked.

The distribution of the reinforced value of the Thai society embodies the character of the nation. It happens when all people are willing to do their best in order to realize their loyalty to the three pillars of Religion, Monarchy and Country. It will indicate the success of establishing national security.

## **Chapter 4**

# **STRENGTHENING THE FORMATION OF THE THAI SOCIETY VALUE CAN IMPROVE THE NATION CHARACTER IN THE CONTEXT OF NATIONAL SECURITY**

### **Introduction.**

This chapter discusses the basic thoughts that include policies, strategies and measures which should be implemented to optimize efforts to strengthen the value of Thai society. It is done so as to enhance the national character and to realize a strong national defense

National Development in line with the policy of His majesty The King Bhumibul adulyaded at present is showing rapid progress in all aspects of life in Thailand. This is a positive indicator in building and enhancing community, social and cultural strengthening efforts to support the creation of current national security, which still indicates weaknesses. In order to build and develop the character of the nation more optimally, strengthening efforts are needed to increase the nation's value. Reinforcement of expected values of Thai society can be realized through the formulation of government policies in accordance with prevailing laws and regulations and in line with the development of strategic environment both global, regional and national which will directly or indirectly influence the effort of determining the policy and implementation strategy.

Strengthening the values of Thai society is formulated in a policy, with indicators of success such as the increasing understanding and application of Thai society values as a whole, the development of an education system based on science and technology based on Buddhism, the increasing preservation of tradition, the increasing culture of morality of the people of Thailand and the contribution of government leaders in managing the development and the development of national identity.

### **Policy.**

The preparation of this policy departs from the analysis of the conditions and situations as described in the previous chapters. In addition, the policy submitted is expected to give perfection to the various policies that already exist. Taking into account the existence of several aspects as a decisive factor in strengthening efforts with the expected values of Thai society, the following policy is formulated:

"The realization of the values of Thai society through the understanding and application of the values of Thai society as a whole, the development of science-based education and technology based on Buddhism, the strengthening of tradition, culture, the improvement of people's morality and the contribution of the nation's leaders in managing the development and the development of national identity to enhance the values of Thai society in the framework of national security "

## **Strategy.**

### **1. Strategy 1.**

Realizing the development of science-based education and technology based on Buddhism through socialization, education, adaptation and evaluation in order to improve the education that has the competence and character to align the cognitive, affective and psychomotor aspects in the curriculum development process of education, develop the quality of education systematically and structurally both formal and non-formal that includes the balance of various aspects of life in order to strengthen the values of Thai society.

### **2. Strategy 2.**

Realizing the understanding and application of the values of Thai society as a whole through socialization, education, monitoring and evaluation in order to integrate one proud advantage, to develop spiritual and religious spirit, to increase the spirit of humanity, to appreciate the dignity and the dignity of others, to increase the spirit of Thai unity under the leadership King as head of state.

### **3. Strategy 3.**

Realizing the improvement of morality and contribution of the nation's leaders in managing the development and development of national identity through legislation, selection, socialization and scout training in order to realize the leaders of the nation that prioritizes honesty, fairness and responsibility to the society, the increasing ability of officials in the kingdom in minimizing problems faced by the nation in the context of strengthening the values of Thai society.

### **4. Strategy 4.**

Realizing the strengthening of tradition, culture through socialization, dialogue, training, monitoring and evaluation in order to realize the strengthening of cultural values in life, developing modernization throughout the society's order and solving immediate social problems in the context of strengthening the values of Thai society.

## Efforts.

The values of the Thai community to develop are capable and able to build the best habits, giving the best, as a form of success from an effort that is imbued with honesty values based on the norms of Buddhism and Thai culture. In order for the strategies that have been formulated above can be applied and implemented optimally, necessary steps and efforts must be done in a structured and systematic way so as to increase the strengthening of the values of Thai society. In line with the above policies and strategies, the efforts to be implemented by related parties are as follows:



Figure 4-1 : Scout Training in Thailand,

### 1. The first strategy.

Realizing the development of science-based education and technology based on Buddhism through socialization, education, adaptation and evaluation in order to improve the education that has the competence and character to align the cognitive, affective and psychomotor aspects in the curriculum development process of education, develop the quality of education systematically and structured Both formal and non-formal that includes the balance of various aspects of life in order to strengthen the values of Thai society. Through the following efforts:

#### 1.1. Formal education.



Character education in formal education takes place at Prathom (ประถม) 1-3, the second level, Prathom 4 through 6, the third level, Matthayom (มัธยม) 1-3, The upper secondary level of Matthayom 4-6 through learning, curricular learning, extracurricular activities, the creation of cultural units of education and habituation. The targets of formal education are learners, educators and education personnel who are directly involved in the education process.

The character education process is an ongoing process, not just stopping within a couple of years. It is implemented from kinder garden through the higher levels of education. This implies that the material values of cultural values and character of the nation are not the material of ordinary teachings, meaning they are not taught like teaching concepts and theories but they must be integrated and become an integral part of the subject matter. The efforts that can be done at the level of formal education are as follows:

1.1.1 Kinder garden / play group elementary school, Prathom (ประถม); The second level, Prathom, upper level.

1.1.1.1. The Ministry of Education chooses and determines the priority values to be developed based on the evaluation results by considering the availability of facilities and infrastructure as well as the children's abilities such as: developing the ability of imagination, playing roles to shape the child's character, developing fine motor, creativity, initiative and motivation and bringing the child to explore the basic concepts of science and introducing children to worship activities to improve spiritual intelligence ..

1.1.1.2. School administrators socialize it to all citizens, parents and school committee to build understanding and the common commitment to realize the formation of character to students through priority values as well as support the implementation of character education of children and synchronize the implementation of character education in schools, at home or within the local community.

1.1.2 the third level, Matthayom (มัธยม). The upper secondary level of schooling consists of Matthayom.

1.1.2.1. The Ministry of Education prepares an educational curriculum with contextual learning system that invites students to connect the material learned with real events so that students get more comprehensive results not only on the cognitive level but also on the affective and psychomotor level.

1.1.2.2. School administrators develop the school culture and learning centers through self-development activities including:

1.1.2.2.1 Implementing activities regularly and continuously so that it will directly become a habit and form the character of the students, for example performing activities like singing the national anthem solemnly and orderly every day with or without teacher supervision, praying before and after the lesson, respecting the teacher and other activities directed towards shaping the personality of Thai citizens.

1.1.2.2.2. Developing spontaneous activities that are incidental but can support the development of students' character. For example: collecting donations to help victims of natural disasters, filling in religious holidays and national holidays.

1.1.2.2.3 Environmental maintenance activities of school administrators to arrange the physical and non physical environments for the creation of an atmosphere that can support the implementation of character education. Examples of physical arrangement are maintaining cleanliness of toilets, arranging parks, and beautiful environment, putting up posters with words of wisdom, while non-physical arrangements are aimed at managing unity among students, preventing conflicts and creating peaceful atmosphere in the school environment.

1.1.2 elementary school, Prathom (ประถมศึกษา); the second level, Prathom, the third level, Matthayom (มัธยม) 4-6. The upper secondary level of schooling consists of Matthayom which is divided into academic and vocational streams.

1.1.2.1. The school performs routine, spontaneous activities and conditioning activities with greater weight which are directed to the application of Pancasila / Buddhism values, the spirit of nationalism, the love for the homeland, the appreciation of achievement, the love for peace, the social awareness and responsibility.

1.1.2.2. School administrators plan and implement co-curricular and extra-curricular activities as learning materials developed to support the implementation of character education. These activities should be communicated to various stakeholders, in order to be in line with the Thai human development goals in the five-year Development Plan or other government programs directed to build the nation's character that can enhance nationalism.

1.1.2.3. Daily activities at home and in the community. No matter good any educational program is, it will not achieve optimal results if it is not supported by the family and community as the smallest part in the formation of human behavior. This activity is done by parents and students who are important partners that support the successful

implementation of character education. In this activity, the school as an academic base should be able to seek for the creation of harmony between the characters developed in school with the customs that prevail at home and in the environment of community life.

#### 1.1.4. University.

1.1.4.1. Ministry of education. Education is directed also for students to have intellectual leadership in order to build a political tradition based on knowledge and national interest. Thus, as intellectuals, they must be able to be a liaison between Government and the people. To be a good liaison needs a strong character and personality of Thailand which remains in the spirit of Thai nationalism.

1.1.4.2. The Rectorate and the campus management must be able to build students' character in order to have a critical and constructive soul against the government in power. The development of this attitude is directed so that the students are ready to receive regeneration and leadership cadre which is held openly and based on fair competition. It can be obtained by the young generation who are ready and able to professionally utilize all their potential.

1.1.4.3. The university's rectorate must prepare the means to conduct extra curricular activities as well as spaces that can give students freedom to express and develop their aspirations, national spirit, character and identity, while keeping in mind that the development of the self remains on the corridor of Religion, Monarchy, Country and cultural values of the nation. The management of the University should be sensitive and able to read any changes that occur in the campus environment and can capture any changes in the values and behavior of students who are involved in the learning process on campus.

#### 1.2. Non-formal education.

1.2.1. The national education ministry is responsible for overseeing non-formal education to supervise character education activities on nonformal education taking place in coursework, equivalence education and other non-formal education institutions through learning, co-curricular and extra-curricular activities, the creation of a culture of educational units and Habituation. The targets of nonformal education are learners, educators and education personnel.

1.2.2. The Ministry of Defense is optimizing existing military compulsory education institutions by providing training on the importance of strengthening the values of Thai society to communities and young people of all walks of life, in order to maintain resilience and resilience in the face of

any environmental developments that can threaten change of values, Nationalism.

1.3. Informal education. Character education in informal education takes place in the family environment of parents and other adults towards children and young people or other families who are responsible in a family. The family has a very important role, it can even be said that without the family values of knowledge gained in formal education, there will be no meaning at all. Attitude of mutual respect in one family and tolerance among families (*family members*) will create the a strong family character. When it is accumulated in a large group, it will form a community of people with character, and on a larger scale it will form a characteristic Thai nation. In this informal education the whole community has the same responsibility in building and expanding the character of the nation, to improve nationalism, which is done through:

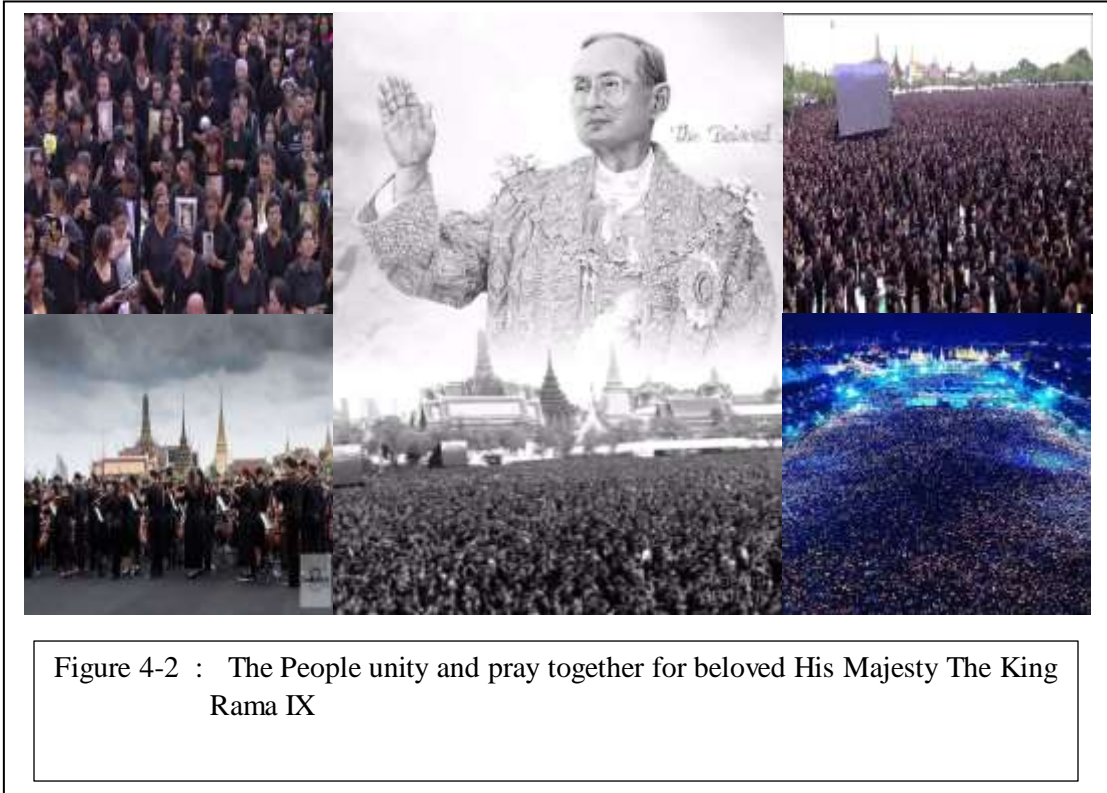
1.3.1. As a private person (*As an individual*). Every citizen should always try and implement self-development in accordance with the principle of lifelong education. We recognize and believe in the importance of character education both for the sake of ourselves and for the interest of the nation. Every person must be a good person and able to control himself/herself personally by not being part of that has led to the chaos of life in society, nation, and state. Every person in earnest must always be able to nurture a spirit and concern based on the values of our core character, which are further developed to the family and others around us.

1.3.2. As citizens in the community. Thailand is an independent and sovereign nation, which has a legal rule that binds and regulates rights and obligations to every citizen. As citizens living in Thailand, we must comply with applicable laws and regulations. Sometimes at crossroads, some motorcycle and taxi drivers break through the red lights or are outside the traffic line sometimes even often there are also city buses which occupy or block the road and stop in the middle of the intersection!

1.3.3. As a family, every parent has a moral obligation to give imitation and growth, nourish children and families with the values of character, from giving a sense of affection to teaching the behavior of daily living in accordance with religious values, culture and identity of the Thai people. The process of education in this family becomes the first and foremost process in human life in shaping the character of the child, before being influenced by the larger environment.

1.3.4. As a community leader. Every person who is stressed in his environment must have the values of the leader. At what level a leader must have a very big and important role in building the character of the

nation's children. Community leaders who become role models will certainly be a role model for the citizens they lead. Leaders have a huge moral responsibility ranging from policy determination to elaborating it into program and operational activities, and providing guidance or reference in the execution of character formation.



## 2. The second strategy.

To realize the understanding and application of the values of Thai society as appreciate the dignity and the dignity of others, to increase the spirit of Thai unity under the leadership King as head of state. It is done through the following efforts:

2.1 Reinvigorate the spiritual and religious spirits which have been the strength involving all religious leaders and the government. In everyday life people always develop mutual respect, give opportunity and freedom of worship in accordance with religion and belief respectively, do not impose a religion and belief respectively and do not impose a religion and trust in any way to others.

2.1.1. The forms of deeds and deeds based on religious beliefs without the knowledge and learning process of each individual will cause unrest and can result in errors in the implementation of religious orders. Understanding religion can be done by providing education, as well as the willingness to learn about religion, about what to do and what is forbidden by religion. Therefore, all kinds of deeds on the basis of religious beliefs should be based on science and the learning process.

2.1.2. Respectfully respect and cooperate between believers and different believers so as to establish harmony of life. Every individual of a Muslim, Christian, Catholic, Hindu, Buddhist community continues to practice their religion and belief, and as a society they can make an agreement to cooperate in various ways such as poverty alleviation and economic improvement, environmental protection, improvement of facilities and infrastructure, health promotion, sports, education and so on. Leaders and religious leaders have to assist the government in carrying out guidance to the religious people who have the responsibility.

2.1.3. Respects other freedom of worship in accordance with religion and belief. The government should be able to ensure that every believer can practice their religion according to their feelings of freedom, security and comfort. Muslims can worship in mosques, Christians and Catholics worshiping in churches, Buddhists in temples, Hindus in temples, Confucians in pagoda, and various other forms of worship. Every citizen must work together so that every believer can worship according to his/her religion. Every citizen should not obstruct, interfere, or destroy other religious services. Religious worship should be carried out in a place of worship that has been determined and worthy with the principle of not disturbing the peace of society.

2.1.4. Not impose a religion and trust to others.

The religious leaders always teach the faith to their people, convincing the teachings of religion to accept the truth according to religion and belief. In the religious life prevailing in society, it is not permissible to impose religious teachings from one religion to another in any way.

2.2. Enhance humanitarian attitudes, respect the dignity of others through the application of the nation's basic values by developing freedom that does not violate the freedom of others. This attitude is a manifestation of the traits of the nation adopted and developed by the Thai people who give freedom in expressing human rights and respecting the rights of others so as to foster tolerance and cooperation. Efforts to improve application and appreciation are implemented by:

2.2.1. The government conducts socialization through non-governmental social organizations, various other organizations to realize equality, equality, equality of rights, and equality of obligations among fellow human beings. Human values require that every human being has dignity, so as not to harass other human beings, or to prevent others from living a decent life, and to respect other human rights such as the right to life, security and worth living.

2.2.2. The government organizes social activities aimed at developing a life-loving attitude towards fellow human beings. The word love requires a great desire to gain something and a sense of belonging and if it is necessary to sacrifice to defend it. As a nation of Thailand, we must still have the desire to love fellow human beings (ie the sense of belonging and willingness to sacrifice for fellow human beings) so as to create a peaceful living .

2.2.3. Not arbitrariness against others. Any Thai society should not be arbitrar towards others. They must uphold the rights and obligations. Human beings, because of their ability and effort so that they have advantages over others whether in power, economy or wealth and social status, should not be arbitrare, act or do as they please. Every human being basically has dignity and deserves a decent and honorable life.

2.2.4. Develop an attitude of tolerance. Every citizen should always uphold tolerance, wishing the business and the will of every Thai man to respect and respect the feelings of others, to respect each other's feelings by maintaining the balance of rights and duties. For example, always provide constructive criticism in a polite manner and focus on the issues to be solved.

2.2.5. Uphold the value of humanity. Every Thai citizen must uphold and implement good humanitarian values such as:

2.2.5.1. Recognizing the existence of Thai society different tribes, religion, language, culture, etc. and mutual respect for the differences in the daily social interaction.

2.2.5.2. Appreciate the social status of fellow society in everyday life.

2.2.5.3. Conduct every action with moral considerations and religious provisions, so that harmony and harmony of life based on the norms and teachings of religion that he/she holds can prevail.

2.2.5.4. Doing honest deeds and healthy competition to avoid unhealthy competition and competition, resulting in a harmonious life in all situations.

2.2.5.5. Taking into account the solidarity of a decent life among others by developing mutual support and respect for each other and the environment.

2.2.5.6. Cooperating in good faith and not cheating, both in personal relationships and in community relations, believes that honesty is the key to peace in upholding human values.

2.2.5.7. Fond of doing humanitarian activities. Every Thai citizen must have a concern for humanitarian activities so that every human being can live a decent, free and safe life such as blood donation, providing compensation for poor people, providing assistance to victims of natural disasters, or providing legal assistance to the needy.

2.2.5.8. Dare to defend truth and justice. Truth is something that comes from the prevailing law, and justice refers to equal treatment of citizens. Therefore, something that is against the law and discriminatory actions must be opposed by every citizen. Examples of unlawful acts are corruption, nepotism, using drugs, stealing, raping, and so on. Examples of discriminatory measures are public services, impeding administrative services such as visa arrangements for certain citizens, and others.

2.2.5.9. The Thai people feel themselves as part of all humanity, developing mutual respect with other nations with respect for the sovereignty of a nation, and establishing mutually beneficial cooperation.

2.3. Rebuilding the spirit of national unity and discipline and community discipline in various sectors of community life, to establish orderly life and uphold the supremacy of law and establish a society that obeys government regulations and policies through the development of social programs, education and training and socialization. The Thai nation prioritizes the interests of the nation and the state. However, the greater interest is not lethal or negate the interests of groups, ethnic groups and individuals. The attitude is an embodiment of the national character adopted and developed by the Thai people who prioritize the integrity of the nation and the state by still paying attention, respect, and accommodating the interests of groups, ethnic groups and individuals. Efforts to improve the application are implemented by:

2.3.1. The government is responsible for maintaining the attitude and behavior of the Thai people in order to always place the unity, interest and safety of the nation and state above personal or group interests. Political and economic stakeholders should not sacrifice the interests of the state for the sake of their groups such as the sale of state assets, nepotism,



etc. The government must exercise active oversight of the saving of assets and the interests of the state.

2.3.2. Sacrifices for the benefit of the nation and state require every citizen willing to give something as a form of loyalty to the state. Sacrifices to this country can be done by being a voluntary military, maintaining environmental security, upholding discipline, and for the majority of citizens done by working hard and obediently paying taxes as a duty of citizens, as well as other activities that refer to the interests of the nation and state as it has been regulated in legislation.

2.3.3. Love the homeland and nation requires every citizen to love and build the noble desire to always have Thailand. The love for Thailand can be done by raising and boasting the name of Thailand in various activities, such as sports and science olympiad, enhancing human resource capacity, and preserving Thailand's natural and cultural resources.

2.3.4. Proud as a Thai. It desires to have a visible and visible attitude from every Thai citizen to respect Thailand's homeland, inheriting the nation's culture, the work, and the things that belong to the Thai people. This proud attitude is shown boldly and confidently showing identity as a Thai citizen both through the culture, behavior, and technology that thrives in Thailand. Loving Thai products is a form of pride for Thailand's land. In addition, pride must also be manifested by showing readiness to defend the big name of Thailand if there are outsiders who deliberately want to destroy the cultural order and natural wealth that exist in Thailand.

2.3.5. Promoting social relationships requires every citizen to engage in social, economic, political, and cultural relationships between nations and religions, resulting in a harmonious, peaceful and prosperous society. Prosperity occurs because basically every tribe, religion and other differences actually have a high value peculiarity, and also is beneficial to others, so this exchange will increase the value of welfare for humans.

2.4. Create a spirit of social justice in the life of the community, by promoting tolerance in life, helping each other to overcome difficulties and considering problems in community life common problems to solve together. The Thai nation recognizes and respects its citizens to achieve the highest possible welfare according to their work and efforts. However, the effort to increase that prosperity must be done without harming much or less destroying others. The prosperity to be achieved by the Thais is not of the same level of prosperity for all its citizens. The attitude colors the development of national character adopted and developed by the people of

Thailand who gave freedom to achieve the highest prosperity for every society. Efforts to improve the application are implemented by:

2.4.1. Developing noble deeds that reflect the attitude and atmosphere of kinship requires that every citizen be kind to one another. Noble deeds are in the sense of what the religion dictates and stay away from what is forbidden so as to create mutual aid in life to place every human being as part of a respectable and respectable Thai nation.

2.4.2. Be fair, requires that in carrying out every activity, among citizens in the community to not play favoritism, to not be discriminatory among human beings.

2.4.3. Maintaining a balance between rights and duties requires that Thai people should not only prioritize and demand their rights such as the right to free living, association, equal treatment, ownership, etc., but also keep their obligations in balance. If obligations and rights go hand in hand, then a peaceful and harmonious life will be created. The duty to be done is to relate well with fellow human beings, to defend the persecuted, to give the right advice and to respect the freedom of religion.

2.4.4. Respect for the rights of others, requires every human being to respect the rights of others and give others opportunities for achieving rights, and not to try to hinder the rights of others. Acts such as stealing another's treasures, torturing, destroying places of other religious worship, are examples of disrespecting the rights of others.

2.4.5. Prefer to giving help to others, to developing the attitude and culture of mutual help like mutual help, and to abstain from selfish and individualistic attitude. Acts such as helping the blind to cross the street, feeding the orphans and the poor, dumping trash in place, not smoking in any place are examples of giving help to others.

2.4.6. Steer clear of extortion against others. Thai people are not homo hominilupus (humans who eat other humans). Thai people should not blackmail others for their own sake. An example of a squeeze act is when a taxi driver / tuk tuk charges a very expensive fee sometimes two to three times the official taxi rate.

2.4.7. Not being extravagant. Thai society is not trapped in consumptive lifestyles, excessive use of money, goods, and resources. Within the framework of the nation's interests, depleting resources, generating a lot of debt can create a heavy burden for the nation's future survival.

2.4.8. Not a sumptuous lifestyle. Thai man are not to be luxurious, but sufficient in accordance with his needs. The size of luxury is

relative, but it can be equated with the level of life and justice in every strata of human needs.

2.4.9. Not committing acts that harm the public interest. Thai citizens are well known both for the protection of public interest and public infrastructure, so that the facilities are useful for the greater community. Destruction of public phones, traffic signs, stealing railroad wires or fighting among citizens, students brawls are acts that harm the public interest.

2.4.10. Preference for hard work. Thai citizens work hard, try maximally and not just surrender to destiny. Human beings are required to try and be accompanied by prayer. Begging is an example of laziness and action that does not support hard work.



Figure 4-3 : Thailand government Leader's, who's next.?

### 3. The third strategy.

Realizing the improvement of morality and contribution of the nation's leaders in managing the development and development of national identity through legislation, selection, socialization and scout training in order to realize the leaders of the nation that prioritizes honesty, fairness and responsibility to the society, the increasing ability of officials in the kingdom in minimizing problems faced by the nation in the context of strengthening the values of Thai society is done through the following efforts:

3.1. Realizing the process of regeneration of sustainable government leadership to maintain the sustainability of national leadership that has good morality and ability in managing the development and development of national identity, by:

3.1.1. The government is updating the regulation of the government leadership cadre system to tighten the selection of candidates for government leaders, taking into account the net track record of violations of law and collusion of nepotism curse, and has the moral and ethics, accountability and capabilities of the prerequisite to be a leader to be submitted and approved to the King of Thailand.



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.1.2. The government needs to control and supervise the mechanism of leadership cadre through the political party environment

and the career path of bureaucrats

3.1.3. Political parties as independent institutions have the ability to plan and prepare government-led cadres to create internal guidelines, which regulate various matters relating to the process of selection and regeneration of leadership cadres of internal party that will be prepared and compete, in order to really have the ability and quality which is based on honesty, justice and responsibility values and superior capability and ability to maintain the continuity of development and development of character, identity and nationalism.

3.1.4. Government together with Political organization embodies a nation leader regeneration system that requires the use of leadership indices that have been issued by National Defense College Thailand,

3.1.5. The government through the School Library publishes and provides books related to leadership, biography of world leaders in order to increase interest in reading in the younger generation, especially those

related to leadership materials and the dynamics of the life of nation and state.

3.2. Preparing qualified human resources to ensure leaders who have the ability, quality and capability and awareness in managing a community characterized by:

3.2.1. Government through The National Defense College of Thailand develops education/training for future national leaders cadres according to their profession and competence. This effort improves public understanding of human resource development as a future nation leader while improving skills in accordance with the profession and its competence

3.2.2. Political parties and Non-Governmental Organizations are directed to assist the government in improving the quality of the surrounding community resources by conducting recruitment and development through provisions already in place to obtain qualified leadership candidates implemented through education, dialogue, socialization and coordination.

3.2.3. The government facilitates political parties in educating, directing, introducing and increasing the knowledge related to the loyalty and integrity of prospective Government leaders and the problems that are being faced by the nation through socialization in accordance with the national paradigm in shaping national leadership.

3.2.4. The government encourages political parties as one of the independent institutions that can prepare candidates for nation leaders to prepare qualified cadres with strict requirements and selection. This is done so that regeneration of government leaders produces Leaders who have a strong commitment in implementing development and development of nationalism.

3.2.5. The government conducts studies and training to the cadres of the nation leadership by optimizing the role of The National Defense College of Thailand as one of the training institutions and cadre of national leadership, especially cadres of political parties, so that the cadres have the same vision and mission about the effort to build Character and nationalism in order to strengthen National Resilience.

3.3. Creating a sound national political life, and providing the widest possible space for the Prime Minister in carrying out his duties, by:

3.3.1. The government through the Ministry of Defense creates a program directed to maintain the stability of the region by mobilizing all existing national potentials to ensure the implementation of

good governance mechanisms. With the creation of conducive situation, the development effort and character development to improve the nationalism can be implemented according to the norm.

3.3.2. The government is responsible for carrying out continuous control and evaluation of the country's life, especially to the ever-growing national political situation in people's lives. This is to dynamize national political life in order to stay awake and stable so as to give a positive impact on the process of development and development of the nation's character.

3.3.3. Political parties need to prepare Standard Operating Procedures that regulates the political life mechanism in each party. This step is necessary to ensure the implementation of national political life that is dynamic but civilized and in accordance with prevailing norms, so that national stability can support the development and development of national character in the framework of national resilience.

3.4. Creating a strong nation leader capable of overcoming every development of globalization and all forms of threatening nature to strengthen the character and identity of the nation, which is done in a way.

3.4.1. The government is reforming regulations that require every bureaucrat and member of parliament from both political party and private party to renounce his position in the previous political party and organization. This is important to avoid conflicts of interest and morally these officials can be more focused on fighting for the interests of the people.

3.4.2. The Government is updating a comprehensive and integral road map of national development for the next 20 years and involves all sectors, and improving legislation relating to the preparation of human resources as a leader with quality and capability in the development and development of the nation's character.

3.4.3. The Government through the Ministry of Education in collaboration with universities socialize the importance of working properly according to rules and rules that apply to the Leader, especially the ones related to the effort to build and develop the character and integrity of the nation in order to maintain national resilience.

3.4.4. The Government implements welfare improvements in an effort to improve the performance of good and responsible national leaders. The fulfillment of these welfare will create a leader who has dignity and honor and able to face all forms of globalization development that occurred.

3.4.5. The Government through the Ministry of National Education in cooperation with relevant ministries and universities promotes formal and informal education and training in order to develop professional ethics as public officials and national leaders. Suprastructural institutions and infrastructure must always consider customers to be served. They must always be provided with a quality service which is satisfactory. These efforts are done through formal and non-formal education channels such as career-level education, as well as other education and training, either in the form of short courses or training education synchronized with various trainings in the community, with the main objectives of being high-level officials prepared to become national leaders .



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of cultural tradition through socialization, dialogue, training, monitoring and evaluation in order to realize the reinforcement of customary values in life, to develop modernization throughout the society and to solve immediate social problems in the context of strengthening the values of Thai society through the following efforts:

#### 4.1. Government / kingdom

4.1.1. To socialize government policies and efforts to build character and nationalism to the community through government structure up to the level of Baan/Village in order to create a civilized society that always

upholds the values of traditions, customs and culture of the nation based on the basic values: Religion, Monarchy, Country.

4.1.2. Redesigning the nation's cultural development program based on the spirit of togetherness, kinship, solidarity, mutual cooperation, honesty, obedience, love, mutual respect and selflessness in real life everyday.

4.1.3. Develop an activity program to engage in cross-cultural dialogue and conduct local cultural arts development activities to maintain and enhance the love for traditional values, customs and build a cultured society in order to be able to strengthen local culture as the root of national culture and strengthen nationalism.

4.1.4. Conducting conservation of cultural preservation of historical sites, custom territories and other traditional areas as cultural richness of the nation that can support tourism as well as instill a love and pride of traditions, customs and local assets of the nation that belong to the nation that must always be preserved.

4.1.5. Ministry of Culture is to socialize to the whole community about the diversity of traditions and customs that live and thrive in Thailand with all the characteristics and cultural diversity. With this effort, it is hoped that the whole community will understand the differences of ethnic groups concerning the advantages and disadvantages that can strengthen the bonds of togetherness as a nation of Thailand, while increasing nationalism as a cultured nation.

#### 4.2. Formal/non-formal Leader/Religious Leaders.

4.2.1. Helping the Government to uphold and strengthen the values of Thai society by providing guidance to the community, its followers as a cadre of national defenders who are responsible for preserving the traditions of customs and cultural values of the nation as regulated in the system of royal government.

4.2.2. Providing guidance based on exemplary, honest, responsible, disciplined, tolerant and nurturing the life of the people, followers based on religious norms, traditional values, customs and culture of Thailand to create a complete whole awareness in realizing the national cultural order in accordance with the development of world civilization, but still relying on the noble values of cultural customs of the nation in the framework of national resilience.

4.2.3. Religious institutions in Thailand are constantly conducting coaching and training, control and supervision in the application of religious teachings to guard the purity of their religious teachings and religious life from the threat of liberty and moral anarchism, and to avoid the



deviant and perverse influence of religious teachings that at all times always appear and develop in the midst of people's lives.

### 4.3. Society

4.3.1. In this era of globalization, society must be able to make choices in absorbing the elements of foreign culture that enter from the outside by making the local cultural values as the basic elements, so that the entry of outside culture can be absorbed to enrich and develop the nation's culture, while the negative aspects which is not in accordance with the culture of the nation can be abandoned so as not to damage the cultural order and nationalism.

4.3.2. The community must be able to apply and actualize the noble values of tradition, cultural customs of the nation in everyday life coupled with the ability to choose precisely the values that are in line with nationalism that can be used to strengthen the character of the nation. Thus the development of the character of the nation can run naturally and can be maintained as it grows and develops from and in the society itself.

4.3.3. The community can participate in the culture of the nation through a container that is governed by the government starting from the planning, implementation and supervision of development based on the spirit of togetherness, kinship, solidarity, mutual cooperation, honesty, obedience, love, mutual respect and selflessness in real daily life in society. Develop a nation culture synergized with the development of science and technology, especially information technology, to encourage creativity, innovation, initiative and community participation in maintaining culture as the nation's identity in order to realize a national culture that has a good barrier power.

### 4.4. Office of cultural assessment.

4.4.1. The government optimization office of cultural assessment has responsibilities for conducting continuous evaluation and study on the development of tradition, customs and culture of the nation in line with the development of world cultural order. In addition to continuous evaluation, this institution also has the responsibility to make breakthrough efforts that can be applied in the life of the community, especially those related to the strengthening of the nation's cultural life that can be utilized to strengthen the values of Thai society in order to increase nationalism in the framework of national resilience.

4.4.2. An office of cultural assessment conducts studies and develops the values of traditions, customs and culture of the nation with new

cultural values, in order to be harmonized and not contradictory to the noble value of the nation. Dynamizing and actualizing the application of noble values of the nation and awakening public awareness to strengthening the values of Thai society in the framework of robust national resilience.

## **Chapter 5**

### **Conclusion and Recommendation**

#### **Conclusion**

The development of the rapidly growing world environment in various aspects of life followed by the advancement of science and technology, especially in the field of information technology has led to a shift in the paradigm of social life, including changes in values, culture and character of the nation which became the source of life inspiration of a nation. In other words, globalization in some countries has influenced people's way of thinking and acting in developing the National character of young people through the unification of conventional values with new, but sometimes incongruous and contradictory ones. It is sometimes appearing in moral movements that are inconsistent with the government in power policy. Such measures are almost universally adopted around the world to maintain national security in facing possible threats. Although national security measures are in place to protect society as a whole, they can limit the rights and freedoms of individuals in society if the implementation of national security laws and powers are not subject to good governance, the rule of law, checks and balances.

Several issues are related to understanding and studying the true essence of the ideals of democracy, with His Royal Majesty as Head of State in the efforts to establish the Thai nation values in the framework of Nation Character to raise awareness of national security which became the identity of citizens in Indonesia. The framework of national resistance is partly due to the problem of understanding and practice of the Thai society values as a whole. On the other hand the Buddhism with the Five Pancasila in fact is still acknowledged as one of the most powerful basic forces and it is rooted in the soul and heart of the society. An example of Reverend Raja Rama IX is the contribution of state leadership to develop national defense attitudes and behaviors that further strengthen the three main pillars: Nation, Religion, and Monarchy. The problem of understanding and applying the the Thai community values as a whole is characterized by the weakening spirit and love for the three main pillars: the Nation, Religion and Monarchy which are the strength and foundation of the Thai. Struggle, depletion of humanity, respect the dignity and dignity of others are demonstrated by radical violence in the form of bombing in several places. Another thing is the decline in discipline of citizens in various lines of public life. The most visible in sight is the discipline in traffic, especially at every intersection.

Degradation or the weakening spirit of family values and the lack of social interaction in the community emerge because people are busy with social media in their gadgets. It can marginalize the value of local traditions with the traditions of other countries.

The development of the rapidly growing world environment in various aspects of life with the advancement of science and technology, especially in the field of information technology has led to changes in the paradigm of social life, including changes in the values, culture, and character of the nation which became the source of life of a nation. In other words globalization in some countries has evolved ways of building the young generation's character through the unification of conventional values with a new form of values which are not shaped and contradictory. It sometimes appears in a moral movement that is not in line with the government's policy. Powered Steps are almost universally adopted around the world to safeguard national security in facing possible threats. Although national security measures are made to protect society as a whole, many of such actions may limit the rights and freedoms of individuals in society if the implementation of national security laws and powers are not subject to good governance, rule of law, examination and balance.

Civic education and training starts from primary education to higher education level. The Thai government has implemented a curriculum which is in line with the characteristics of Cognitive Theory in order that the National Education has strong impacts on the development of human resources in Thailand.

Learning and practice are said to be meaningful if the information to be learned by learners is arranged in accordance with the cognitive structure of learners. In order that learners are able to relate new information to the value of Thai society, learning can be done through experiencing. It can be done at school or outside the school, be it at home or in the community. Learning and practicing should be what is called meaningful assimilation. The material learned should be in assimilation and related to the knowledge the learners once had. Knowledge of the material and the training have the potential to signify the value and culture of Thai society. It should be appropriate to the level of development and previous knowledge of the learners. However, the degree of adherence of educated people is apparent. Going to school wearing school uniforms and showing good behavior in public places are examples of observed adherence. It also includes maintaining discipline, respect for law and parents and seniority in every place. Where there is a monument or photograph of his majesty the King always, people stop and give salute as well as polite and respectful words.

As for those affected by conscription, the citizens then attend this centered and intensive education and training which will deepen, "more condensed", to live and carry out defense efforts in the defense of the three main pillars: Nation, the Religion, and Monarchy. Today, It is proven and understandable that the development of the strategic environment has influenced the strengthening of the formation of community values in the context of national security, the efforts undertaken by all elements of government to Build Nation Character. Opportunities to dynamize and synchronize activity and mutual filling and strengthening include: ease of access to information and technology transformation in the era of globalization. The accessibility of information technology today provides an opportunity for entry of new military science and technology that can also strengthen aspects of the national defense role in the pillared Asean community within the political and defense, economic and socio-cultural communities. In 2015, it was used as a reference to improve the capabilities and strength in the field of state defense as well as the deterrent effect on the local environment. The perfection of Thaification that had been done in the past during the reign of Prime Minister Plaek Pibulsongkram proved very effective in preventing the influx of foreign cultural influences from Chinese and western culture such as liberalism, capitalism, individualism, hedonism and consumerism. Filtering will undermine the cultural value of the nation. The limitations of current government officials can be an obstacle to the preservation of Thailand's cultural civilization and identity in the future.

The success of strengthening the value of Thai society can be seen from, among others, the increasing understanding and practice of the 12 core values of Thailand. The values which have been developed from historical facts have a basic philosophy and operational foundation. Quality of education is improved because education can be used as a vehicle to equip and form young people with character. Preserving traditions and customs institutionally is characterized by strengthening of the value of Thai society. It can support the enhancement of national identity and character as well. It can also make the leaders of the nation more prepared. It is marked by an indication of the increasing number of community organizations and political organizations which have concern for preparing the cadre of future leaders.

With the development of world civilization today, it is necessary to strengthen the value of society that has been owned by a nation. Thailand is a country or nation which shows interest in it. It is the 11th Government Policy to implement the programs of the kingdom. The government of Prayut Chan O cha has set the 12 core values that must be owned by the

Thai. The 12 core values are used to establish Nation Character Building. The values are set in order to be utilized to improve the national identity in facing every change and development environment in the context of national security.

The policy which has been set by the royal government in realizing the value of Thai society through understanding and applying Thai formation of the Thai society value, in the context of national security as a whole, is science-based development, education and technology based on Buddhism, maintaining the strengthened tradition and culture, improving people's morality by seeking knowledge and education both directly and indirectly, as well as the contribution of national leaders in managing the national identity development to enhance the values of the Thai Society which can strengthen and support national security

### **Recommendation.**

In the context of national security, prevention and protection efforts must be prepared in order to stabilize national and cultural values. It will also optimize efforts to strengthen the formation of community values. A consistent and continuous national security plan is required. The plan comprises concurrent and unidirectional efforts in intersectoral planning activities. It will gradually support Nation Character Building which is intended to enhance national identity in the framework of national resilience. It is elaborated as follows:

1. The royal government has made efforts to develop Thai human resources. The efforts made have shown that there is progress in the development of Thai human resources. The efforts include science-based science and technology based on Buddhism and high tolerance. They are used to enhance education which can shape competence and character of the people. Education should be based on curriculum which involve cognitive, affective and psychomotor aspects. These aspects must be developed during the process of learning or education. Improving the quality of education systematically and structurally, both formal and non formal, can strengthen the values of the Thai Society.

2. There is a need to improve the understanding and application of the values of Thai society as a whole through socialization and education using print and electronic media, including posters and billboards, and museum facilities spread all over the region. However, there must be continuous monitoring and evaluation in order to achieve integrity, a proud advantage. Maintaining morality, integrity, good wishes toward others, being generous,

cultivating spiritual or religious merits, raising the spirit of humanity, and the dignity of others can enhance the spirit of Thai unity under the leadership of the King as head of state. Regarding the new king, His Holiness King Rama X, basically it is hoped that His Majesty the King will do the same things as his father "His Majesty King Rama IX", thinking and doing the best for the Nation, Religion and Monarchy, which made King Rama IX's father loved and respected by his people. He also gained appreciation from the leaders and People of Thailand's neighboring countries, and even gained sympathy from all over the world for his 70 years of leadership with his many ideas and work throughout Thailand. Thanks to the national interest of his greatness, the King established Tosapisrajadhamma as the king's philosophy, which made the King a central figure.

3. Increase morality to promote good governance, prevent and eradicate corruption and manage the contribution of national leaders. Developing national identity can be done through training of legislation, selection, socialization and scouting, at all levels of education including at the National level. Higher Education Defense is organized in order to realize the nation-the value of honesty, justice and responsibility to society. The philosophy that has been demonstrated and true was realized with the initiative of His Majesty King Rama IX. It will grow and develop, and will directly or indirectly affect the increasing ability of officials in the kingdom in reducing the problems that arise and occur in the territory of this region, Being aware and conscious of action in accordance with the royal declaration of His Majesty means that the problem faced and handled wisely by every nation will not undermine the efforts of the application. It will be a driving factor in the context of strengthening the values of society, the Thai culture. It is necessary to strengthen traditions and culture. It is also necessary to maintain the beloved Thai tradition through socialization, dialogue, training, supervision and evaluation. Doing it can strengthen the cultural values in local life and develop responsible modernization throughout society. The immediate resolution for social problems should be made in order to strengthen the values of Thai society.

4. It is necessary to review and evaluate the educational curriculum every year. Revision needs to be made. Character should be kept in the curriculum of education. Some of the characters are honest, sacrificial and patient, having a positive attitude for the common good of society, grateful to parents, guardians and teachers as well as Tosapisrajadhamma as the King's philosophy to be a role model. This activity is carried out in the hope that learners have pride to be resilient, discipline Thai citizens. They will have a strong national insight by placing public and national interests before

personal interests. Character building can be inserted into subject matter of the lesson. It can produce superior output of learners who are prepared to become the next leaders of the country. It is advisable to optimize the role of regional heads/governors/police and military leaders in the region directly to help the ministry of education to educate the community and the younger generation from quarters. It is the role of government to prevent the decline of national awareness. It is the ultimate secret of the national security sequence that can ultimately affect the future of the nation or state.

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## Biography



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- Education** : Bachelor of Economics,  
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- General Development** : - Military Academy 1988.  
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- Indonesian Army Command and Staff College 2002.  
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- Plt Cdr of Inf Bn 521 and 507.
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## **SUMMARY**

**Title** : The Formation of the value of Thai society in the context of National security

**Field** : Strategy

**Name** : Col. Rifky Nawawi, Indonesian Army, Course : NDC .Class : 59

### **Background and Importance of the Problem**

Rapid flow of information of this global era, does not mean a nation to lose the personality or identity, but precisely in this era of a nation must be able to show his true identity. Because, a nation that lost their identity and undoubtedly will be marginalized from civilization's history and further the nation will become extinct. As a result of this phenomenon is the decline of morals and ethics, which will color change in the character of the nation.

The problems that can lead to lower national character, the most important thing is practice and appreciation of the values on which the state ideology and outlook of the nation. Ideology has become very important in the order of life of the nation because besides set as the grounding of the state, is also used to organize the life of society, nation and state as well as the source of all sources of law.

Situated in the heart of the Southeast Asian mainland and covering an area 513,3115 sq.km, Thailand is the world 51<sup>st</sup> largest country, with around 68 million people. Thailand is a constitutional monarchy and was a parliamentary democracy until the coup in May 2014 by National Council for Peace and Order. Traditionally the Thai political system has as the basis for its legitimacy. The Monarchy reigned was the focus for the loyalty, love, respect, and religious faith of the Buddhist populace<sup>1</sup>. The Thai economy is the world's 20th largest by nominal GDP and the 27 largest by GDP at PPP<sup>2</sup>. It



became a newly industrialised country and major exporter in 1990s. Manufacturing, agriculture, and tourism are leading sector of the economy. It is considered a middle power in the region and around the world. Thailand is currently in mourning for the King of Thailand Bhumibol Adulyadej, passed away on Thursday, Oct. 13th, 2016 figure known as pillars and unifying in Thailand. The government set the period of mourning for a year. Where the author saw and observed that such people respect and love their king. The passing of the King of Thailand Bhumibol Adulyadej, of course, brings a deep sorrow for the people of the White Elephant country. King Bhumibol Adulyadej is the leader of the monarchy, the longest in history. King Bhumibol Adulyadej began to ascend the throne when he was 19 years old. King Bhumibol Adulyadej figure was regarded as unifying the nation amid the political crisis in Thailand in 1992-2014. Not only sentence that had great influence, the policies issued by 88 year old man was very respected by the

<sup>1</sup> Samudavanija, Chai-Anan “*State Building Democracy and Globalization*”

Institute for public policy studies(IPPS) Bangkok 2002.

<sup>2</sup> <https://en.wikipedia.org/wiki/Thailand>

government, and the military. Since news of declining The King's health in Thailand, people flock bonding using a pink shirt as all people prayed for the king's health can be restored. Likewise when he died, on all the street corners of government offices and so forth, will look black fabric and white or color, plus all the people without exception use black or white clothing wherever, whenever, and whoever .Raja Bhumibol Adulyadej continue to be loved folk. Rapid flow of global information did not affect the loyalty to the Buddha, the King, the Government, where they pray and show love to the leader and his country. "The world lost a leader who is close to the people, bearers of peace, unity, and prosperity for the people of Thailand" Jokowi said in a press conference at the palace Merdeka, Jakarta, Thursday (10/13/2016) 'Simplicity king Bhumibol and his concern for the people we should be emulate "said Jokowi.

## Objectives of Research

1. To Study the national character of the Thailand people .
- 2.To propose the recommendations of preventive and protective measures to stabilise the national and cultural values.

Figure : His majesty The King Rama IX

## Scope of Research

The scope of this paper is limited to learning nation character building in Thailand with implications for the improvement of national identity in Thailand, arranged by order of sequence.

**Chapter 1. Introduction.** This chapter discusses Background and Problem, Objectives of research, Scope of Research, Methodology, Limitation, Research Utilization, Definition.

**Chapter 2. Historical Background, Philosophical Background, National Security, an Operational basis, The Theoretical basis, Conceptual frame work.** This chapter discusses the rationale that includes historical background, philosophical Background, National Security, an Operational basis, The Theoretical basis, Conceptual frame work and review of the literature.

**Chapter 3. The Formation of the value of Thai society in the context of National Security.** This chapter discusses the current conditions of The Value of Thai Society, declining core values of Thai society, implications of the decline in National Character and national security as well as the problems found. It also analyzes the influence to identify opportunities that can be exploited and the obstacles that must be

overcome confronted The Value of Thai Society including what contribution can be given to the Nation Character Building efforts towards improvement of national character and the enhancement of national identity against a strong national resilience and indicators of success.

**Chapter 4. Strengthening formation of the value of Thai Society can improve the Nation Character in the context of National Security.** This chapter discusses the basic thoughts which include policies, strategies and measures which should be implemented to optimize the strengthening value of Thai Society to improve the Nation Character Building so as to enhance the National Character and to realize a strong national defense.

**Chapter 5. Conclusion and Recommendations.** The final chapter of this paper will discuss conclusions and suggestions.

## **Methodology**

This Research has collected primary and secondary data. The Primary data are collected from the library Of Thai NDC, Indonesia Ministry of Defence Library and the secondary data have been collected from books, journals, articles, reports, and online research pertaining to this subject of study<sup>3</sup>. This paper uses descriptive method of analysis in accordance with field experience and observation. Observation is done while studying in Thailand regarding data and facts as well as the activities that have been undertaken in strengthening the nation character building in order to enhance the national identity.

Literature study is done by having some references that support the process of analyzing the data and facts in the effort to improve the national identity.

## **Results**

All the above phenomena can result as lesson learned:

**Precedent of King Rama IX, working for the country,** running a country for over 70 years, very initiative and inspiring to make the country more prosperous and advanced, the concern of thinking and trying to give the best out of life, His Majesty The King Bhumibol Adulyadej was wearing a uniform with a pair of binoculars, a pencil and a

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<sup>3</sup> Earl Babbie,2001. *"The Practice of Social research,"* 9<sup>th</sup> edition, Library of Congress Publication Data, Thomson Learning, CA, USA.



map. His war was not with other countries but with poverty, and he was at home walking in the fields of agriculture, in the field always among his people. His Majesty The King Bhumibol Adulyadej really feels comfortable wherever he goes. The King is worshiped by his people (not just because of the law) including me and many others. We will miss The Great King figure, a leader of a country who remain loved even after his death. The icon of leadership, the loving "Father" from Thailand, the royal government has succeeded in imaging the King as the center of attention, and making it precedent (in addition to The King's immunity law), His Majesty's The King Rama IX success leads and builds his country inspiring to all who read about Thailand, especially those who come to Thailand, how a head of state, His Majesty The King, the leader of his nation builds his people with the philosophy of "Tosapisrajadhamma", consistent or in line with what is said to be done accordingly. It is a lesson for the government that people need a Leader Figure, not just a King, a President or a typical officer like the Chief, Commander but it takes precedent, consequence and consistency to be made for the State, Nation and, Religion and Family.

#### **Consistency on short and medium term development plan.**

Started with Plan Thailand 1.0 Agriculture, Thailand 2.0 Light Industry low wages, Plan Thailand 3.0 Heavy Industry Advanced Machine, and now on Plan Thailand 4.0 Creativity+ Innovation Smart Thailand. It shows the long-term development process in the development of infrastructure and supra structure according to stages. The writer has also visited several ASEAN countries such as Cambodia, passing the border of the two countries in Thailand's Sa Kaeo Province with Krong Province Siem Reap-Cambodia which show differences in progress, economic conditions, facilities and cleanliness of the city despite the same history of both Kingdoms standing from hundreds of years ago. The fact is that the Khmer kingdom ruled earlier than the Kingdom of Sukhothai. However, the question why the Thai kingdom is more advanced than the Kingdom of Cambodia may arise. Even if compared to Indonesia today, Thailand and Indonesia are quite similar even though for hundreds of years Indonesia was under the colonization of the Netherlands, England and Japan. Since the independence of Indonesia in 1945, the Indonesian people learned a lot from other countries under the leadership of President Soekarno, especially during the era of President Soeharto, the consistent focus of 25-year long-term strategic planning such as the National Guidelines of State Policy (GBHN), Government plans and programs should be socialized from primary and secondary education to university level so that everyone knows and monitors, provides input, controls and actively participates. Unfortunately the focus of this plan

was not continued by the next President, and the emphasis of development changed. Since 2005 its name has changed to National Development Planning System (SPPN). Development of the Democracy system is very costly, especially during the election of President, Parliament, Governor, Regent and even village head!! If the Governor's official is like in Thailand, referring to earlier condition where the governor is the actual representative of the government in the region, there will be a lot of funds allocated to build infrastructure in the area.

**The full-time education pattern** . Implemented full-time education pattern beginning from Kindergarden to the university level provides a very heavy duty and responsibility for a teacher. As an example at Kinder Garden level, it has been instilled early discipline and regularity, starting at 8:00 am singing the national anthem and saluting the Thai flag. At certain hours students will be led to the toilet to learn to defecate and urinate. They will also be given time to take a nap together. This learning is to familiarize children to be independent, not crybaby, confident and experienced, never more socialize with peers. They will also more controlled (manageable) by his family and government, than the school children playing on the highway. Now Indonesia is also applying study time in school for 8 hours per day. It is currently being analyzed again and certainly many parties are pro and cons. The majesty The King has given an example of how to respect a teacher.

**Focus on human resources development.** Compared with educational spending budget of other countries, (especially developing countries) Thailand allocates considerable funds for education. The government budget for 2018 has an enormous Bt 575 billion expenditure to improve the skills and education of workers. Although education is primarily funded by the national budget, local funds, especially in urban areas, are launched to support education. Education in Thailand is given primarily by the Thai government through the Ministry of Education from pre-school to high school. The free twelve-year basic education is guaranteed by the constitution, and a minimum of nine-year school attendance is mandatory. The Kamnoetvidya name, which literally means "The Genesis of Knowledge," was given by Princess Maha Chakri Sirindhorn, who on August 6, 2015 led the opening ceremony of the school. KVIS is a new private secondary school sponsored by PTT, a very large chemical company in Thailand. There are 4 classes in each class and classroom practice teaching a small class of 18 class sizes that are magical and beautiful for students who get individualized care. Students studying at KVIS are gifted and their abilities are quite high as reflected by their fast learning speed. Most of the curriculum is one or two years ahead of the same age. KVIS focuses on Mathematical

Sciences, Science, Engineering and Technology. The goal is to nurture future scientists and engineers for Thailand. This year's entrance examination of taken by about 7,700 students follows two open tier processes from 72 best students selected to follow Mathayom 4, 5 and 6.

**Infrastructure development in all directions and long term.** His Majesty The King Rama IX, is well aware of the importance of road infrastructure that connects all provinces in the north, south, east and west. The availability of a very wide freeway from two lanes to 14 lanes is equipped with overpasses almost at every intersection. The availability of airport connected with transportation of trains and buses, which is very representative and comfortable for the people encourages tourism sector.

**The role of Government media is vital and effective.** The government is very concerned about the role of the media. Private television operators are obliged to relay the government's explanation, tight control, no live show broadcast action against criminals, terrorists, brutal acts, never broadcast live show.

**Reaction of the Government.** The Government of Thailand is very quick or responsive to act against this prevailing situation. It appears from one of the indicators of the performance of the government apparatus, for example when an accident occurs in the immediate future it may be that police and health officials are being allocated and taking steps. Likewise, when one of the terrorist acts of terrorism occurs, the anti-terrorism unit and the police move quickly to the location, handle the victims and investigate the alleged perpetrators. Including anticipation of rainy season and weather changes, the government immediately set up all the doors, water pumps in every area that is often flooded. The experience of the great bitter floods that soaked, paralyzed the bulk of Bangkok for several months in 2011 became a very valuable lesson. It also included quick or responsive related officials especially Prime minister who immediately give press release and actively give instructions.

## **Recommendations.**

In the prevention and protection efforts to stabilize national and cultural values to optimize efforts to strengthen the formation of community values in the context of national security in Thailand, a consistent and continuous national security plan is required. Plan, concurrent and unidirectional efforts in intersectoral planning activities and gradually as Character Building in order to enhance national identity in the framework of national resilience suggest the followings:

1. Efforts that have been made by the royal government so far have shown progress in the development of human resources in Thailand

with the development of science-based science and technology based on Buddhism and high tolerance to enhance education that has the competence and character. To align the cognitive, affective and psychomotor aspects of the curriculum development process of education, the development of the quality of education systematically and structurally, both formal and non formal, includes the balance of various aspects of life in order to strengthen the values of the Thai Society

2. There is a need to improve the understanding and application of the values of Thai society as a whole through socialization and education continuously through print and electronic media, as well as posters and billboards, including utilizing museum museum facilities that have been built. It must be spread all over the region. However, there must be continuous monitoring and evaluation in order to have integrity to achieve a proud advantage, maintaining morality, integrity, good wishes toward others and being generous and sharing, cultivating spiritual and religious spirits, raising the spirit of humanity, and the dignity of others, enhancing the spirit of Thai unity under the leadership of the King as head of state. Regarding the new king of His Holiness King Rama X, it is basically hoped that His Majesty the King will do the same as his father "His Majesty King Rama IX", thinking and and doing the best for the Nation, Religion and Monarchy, which made The King Rama IX's father very beloved and respected by the people of Thailand. He also gained appreciation from the leaders and People of Thailand's neighboring countries. He even got sympathy from all over the world for, In his 70 years of leadership, his many ideas and work throughout Thailand. Thanks to the national interest of his greatness, The King established Tosapisrajadhamma as the king's philosophy, which made The King a central figure.

3. Increasing morality in Promoting Good Governance, and Preventing Eradication of Corruption and the contribution of national leaders in managing development and development of national identity through training of legislation, selection, socialization and scouting at all levels of education including at the National level. Higher Education Defense is to realize the nation's value of honesty, justice and responsibility to society. The philosophy that has been demonstrated and true has been realized with the initiative of His Majesty King Rama IX, and it will grow and develop. It will directly or indirectly affect the increasing ability of officials in the Kingdom to minimize the problems that arise and occur. In the territory of this region, being aware and conscious of action in accordance with the royal declaration of His Majesty The King, the problem of every nation which is handled wisely will not undermine the efforts of the application. It will be a driving

factor in the context of strengthening the values of society, the Thai culture. It is necessary to strengthen traditions and culture and to maintain a beloved Thai tradition through socialization, dialogue, training, supervision and evaluation to realize the strengthened cultural values in local life, develop responsible modernization throughout society, and the immediate resolution of social problems in order to strengthen the values of Thai society.

4. Need to evaluate and study the educational curriculum every year. Education goes on and revision on every deficiency is done to keep characters in education. The characters are honesty, sacrifice and patience, with a positive attitude for the common good of society, gratitude to parents, guardians and teachers as well as Tosapisrajadhamma as King's philosophy as a role model. This activity is carried out in the hope that learners have pride as a resilient Thai nation, showing discipline and dignity wherever and whenever they are. They are to have a strong national insight by keeping public and national interests before personal interests. The country of Thailand surely builds the character of learners through subject matter of the lesson. It can produce superior output of learners who are ready to become the next generation of leaders of the country. It is necessary to optimize the role of regional leaders or governors/police and military leaders in the region to directly help the Ministry of Education to educate the community and the younger generation from various quarters. It is the role of the government to prevent the decline of national understanding. It is the ultimate secret of the national security sequence that can ultimately affect the future of the nation or state.