

Chapter 11

The Impact of Foreign Culture Towards Thai Culture

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Objectives of the Study

After studying the content in this chapter learners will be able to...

1. Explain the influence of western culture towards Thai culture.
2. Explain the influence of eastern culture towards Thai culture.
3. Explain the impact of western culture towards Thai culture.
4. Explain the impact of eastern culture towards Thai culture.
5. Implement the alert course of culture.

Scope of the Content

- Introduction
- The influence of western and eastern culture towards Thai culture
- The impact of western and eastern culture towards Thai culture.
- The cultural alertness.

11.1 Introduction

Culture is the way of life of humans in society. It does not occur by chance or occurs from a natural instinct. The culture of humans occurs from learning and experiences that have been accumulated and inherited from many generations. The learning and different experiences occur from the humans' brain that animals do not have. So, they can be transmitted and learnt. The process as mentioned occurs because of the communications among humans. Therefore, the culture has occurred from the learning and experiences of humans resulting from the ideas of humans in each society. Humans know how to transmit by spoken and written language, including different symbols and the things as mentioned earlier enable humans to transmit the culture.

Culture is like the living things in the world because it is always changed. The reason is that humans can invent new things or improve the old ones to be suitable for the changing situations because the culture has been made to serve humans the same as the fang and claw of animals used for hunting prey, protecting and fighting for their survival. The culture of humans is different from the fang and claw of animals because the culture is made by humans, not made by the nature the same as the fang and claw of animals. Anthropologist explains that the culture itself is always changed incessantly. Some changes can be observed and seen clearly and rapidly. But some changes will spend a long time.¹

11.2 The Influence of Western and Eastern Culture towards Thai Culture

At present, the cultural communication of different societies is at close and frequent level that makes the cultural to change rapidly. On the contrary, the society that is isolated and has no any communication with other societies will have a chance to communicate easier. At the present time, the communication through modern technology will be faster just only within one or two minutes because it is the era of globalization such as television, internet and so on. Some closed societies are now not

¹ Wichien Na Nakhorn, **Heritage and Culture of the South**, (Bangkok : Printing Group, 1994), p. 3.

closed any longer and the communication with other societies is easier, followed by the cultural change of society. The cultural change occurs from the struggle of humans in seeking for what they need infinitely. So, it is believed that the culture is wobbly and moveable all the time. Some cultures are changed according to the law of nature such as drought and flood. Besides, exchanging and borrowing the culture of humans in society still exist and there is a communication among them all the time. At the present time, the transportation can be made rapidly. As we can see for exchanging and borrowing the culture for use from the developed countries, for example, the society of western countries plays an important role in exchanging the culture. As the matter of fact, it is the evolution of culture because when staying together as a society, humans have to adjust themselves to an environment, e.g. an environment on the nature, culture, society and economy that may cause a conflict in making a living. This pushes humans to build new things or receive new things from other societies for applying in society.

The word in Thai โลกาวัดัน, Thai pronunciation: [lokāpbiwat], translated in English as to be widespread around the world which is equal to English word as globalization. Our world becomes very small. It is like the global village because a super high way of information spreads to every corner of the world in a short time. Anything that happens in the world will be spread by CNN. People around the world can access the communication system through the computer network and internet.

This is the globalization that makes the culture flow to other places. After that what we have to take into account is how we can cope with the problem and how the old culture remains. It is observed that Thai people can accept something or new things easily. Thai people celebrate every festival i.e. Chinese Festival and Christmas Festival. Sometimes, the houses of Thai people in Chicago are decorated with the light which is illuminated more than that of Catholic Festival. Also, some temples bring Christmas tree to the temple. So, Thai people can adjust themselves easily. As the matter of fact, Thai people have such a behavior since they migrated from the southern part of China before settling down at this golden land.

Except being good at adjusting themselves, Thai people are good coordinators and compromisers. They know how to choose the prominent point of foreign cultures for blending to be their way of life. Thai people accept the culture from China and India by choosing the prominent point for being adapted to be theirs. So, Thai people join every festival, for example, Chinese New Year, Christmas Day and Valentine Day, including respecting Brahma Shrine. Thai people choose the prominent point from songs, i.e. Cambodian, Myanmar, Mon and European songs for blending to be Thai songs. Even though Thai people are good at adjusting and coordination they are still preserving the Thai soul.²

11.2.1 The influence of western culture towards Thai culture

When Thai people contact the westerners they accept the western language and modern technology for use. In the reign of King Rama 3 of Rattanakosin Era, Captain James Low from England invented Thai alphabets and brought them to Thailand. An education of Thailand mostly depended on westerners. Later, there were schools that managed learning about Christianity and other subjects. In the reign of King Rama 4, he graciously granted Miss Anna Leownowelt from England to come to teach English for his children in the palace. In the reign of King Rama 5, society and education had been reformed. His Majesty the King graciously granted to establish the Ministry of Public Instruction to take responsibility for an education and managing an education with western style up to the present time.

1. For the system of Thai economy concerning the trade in Sukhothai Kingdom, King Ramkhamhaeng provided the freedom in trading fully. Chinese people were invited to teach about how to make the chinaware and the King abolished the entry tax that aroused many traders to come to the country. A stone inscription in the Thai language attributed to King Ramkhamhaeng, the Great can be read in relation to the economic system of that period, that: “The ruler does not take taxes from his people. Who want to take cows or horses to sell can do. Who want to sell horses and elephants can do. Who wish to trade for gold or silver can do”. The trade in Sukhothai

² Phra Thepsophon, **The Present Time is the Most Important**, (Bangkok: Amarin, 2005), pp. 45-47.

Kingdom was like the exchange of products that the people would make an agreement among them except there were no satisfactory products or the persons were not the traders the money would be used.

As for the money used in that period, it would be metal, real money and real gold or the cowrie that was very popular for using. Cowrie was a small shell that was like the conch. It could be seen as the remuneration for the noblemen. Later, it was called “the annual pension”.

2. The relation between Thailand and western countries in the Ayutthaya period had the main purposes for trading, controlling the navy route and spreading Christianity. The influence of western countries did not have an affect on the changing of society, attitude, politics and economy of Thailand. At that time, European countries were not developed, especially, the system of western regime was an absolutism. So, the regime was not very much different. Therefore, the influence of western countries toward, the regime of Thailand in the Ayutthaya period seemed to be not very clear.

3. In Rattanakosin period (the reign of King Rama 1-3), European countries such as England and Portugal had come to revive the trading with Thailand, bringing about the changing of economy, for example, an acceptance of the theory of Laissez faire of Adam Smith and American people. It was the period that Thai people started to know the western countries in the dimension of trading, including the diplomacy for exchanging the trading benefit. The western concepts started to enter in the form of using an influence of politics and military clearly. In the age of an influential expansion of imperialism since the early 25th century of Buddhist Era, the new concepts from an influence of western countries had an effect on the changing in society, administration and economy, including an education, idealism and value. Thai people started to have a relation with western countries on every aspect.

In the reign of King Rama 4 at the end of the 24th century of Buddhist Era, it was the age of spreading an imperialism of England, France and Holland. The Bowring Contract which was a friendly relation and trading was made on 18th April, 1855. This Bowring Contract disadvantaged Thailand on tariff and court but Thailand did not lose an independence to England, making Thailand to be the buffer state between

England and France. Thailand could sell rice as an import product which changed the old way of life. In the former time, Thai people led their lives as being self-reliance and made a cottage industry.³

11.2.2 The influence of eastern culture towards Thai culture

For an education, Thailand accepted languages, religions and beliefs from Cambodia, China and India. So, Khmer, Chinese and Indian influence played an important role to Thai education from Sukhothai period and Thailand had used Khmer language since then. In 1277, King Ramkhamhaeng, the Great had invented Thai alphabets successfully and since then Thailand had have its own language. For the Pali language appeared in the scripture of Buddhism accepted as the state religion of Thailand, latterly it was used in Thai language broadly.

For the politics in Sukhothai period, it was the paternalism. In the Ayutthaya period, Thailand was influenced from Khmer that believed in living God, believing that King was the incarnated God. The relation between King and people became the ruler and slave. In the reign of King Borom Trai Lokkanat, there was an evidence that the King had enacted the royal ordinance. The law on feudal that was called “Phra Aiyakarn, a civilian position and Military District”. In 1455, Thailand received an influence from Khmer and accepted feudalism to divide the status of people in society, using the land as the standard that indicated the differences of people. In this matter, the factor concerning the duty and responsibility for the civil service and the birth status is the determiner of the class of people in society. In Ayutthaya period, the system of ruler and slave was consisted of ruler (i.e. King and noblemen), slave (i.e. King’s soldiers, fresh recruits for the crown, servant, Chinese and monk).⁴

³ Wichien Na Nakhorn, **Heritage and Culture of the South**, (Bangkok: Printing Group, 1994), p. 67.

⁴ Wanna Poonpanich-Monluddee Liwchalermwong, **Life and Thai Culture**, (Nonthaburi: Charoenrungrueng Printing, 2004), p. 66.

11.3 The Impact of Western and Eastern Culture towards Thai Culture

Thai society received a cultural influence from foreign countries like western and eastern countries that entered Thailand because of the relation among the countries consistently. The entry of culture could not restrain because of the modernity, having an effect on society and Thai culture unavoidably, making an adjustment and change of Thai culture consistently up to the present time.

11.3.1 The impact of western culture towards Thai culture

The outcome that Thailand had a good relation with western countries brought about the change of society and Thai culture as the following.

1. The impact on tradition. For the Thai society that has an effect on tradition, an improper ancient tradition had been repealed and improved, i.e. dress. In the former time, Thai civil servants wore just only a piece of cloth with bare chests. Later, His Majesty the King graciously granted to wear clothes to have an audience. In improving the tradition for having an audience with royalty of foreigners, formerly the foreigners had to prostrate themselves. The royal decoration would be provided to a civil servant who did a good deed. Woman had the right to sue for divorce. A female slave who became her legal age was the right to choose her husband. Husband was prohibited to sell wife to be a slave without the consent from his wife. Women in the royal court were supported to have an education. Modern knowledge and western ideas were admired. For an artistic work and music, the western style house had been built in the reign of King Rama 3 since then. Realistic photos were drawn. Thai alphabets were invented by Captain James Row. A teacher from England was hired to teach English language. The song used for soldiers marching was British song called God Save The Queen. The western influence was spread in the reign of King Rama 4 which was the start of an improvement to be like the westernization. Later, in the reign of King Rama 5, the King brought the western modernization as the way in improving every aspect which paved the way of administration in the age of reform.

2. The impact on society. The western culture spread to rural area rapidly made Thai people to forget the past. It caused the identities or traditions on culture

that existed in the society to barricade people in the society to follow the regulation and primitive and simple living, causing social conflict and problem followed by instability of society, i.e. problem of poverty, migration to settle down in the city.

Formerly, the social status of Thai people was divided to be classes, i.e. feudalism, ruler and slave. The spread of culture of westerners made Thai people to receive more education from the western countries, making the people to be valuable and have a social status more than others, as well as arousing Thai people to go abroad for their study for being called “oversea students” and after that many people went to work in foreign countries. Besides, the western influence was divided in the other forms that entered the way of life of Thai people such as showing the wealth from different materials caused Thai people to face the problems, that is to say, they bought expensive products that were imported to the country such as modern car and house with expensive equipment for decoration from foreign countries, causing an impact on the material price and oil price hike, including the cost of living of Thai people.

In the past, Thai people led a simple life. They were generous and helped one another. Thai people had a big family. When the western culture entered Thailand, it made the Thai family become a single family consisting of just only father, mother and children, making them to be isolated, lacking the help of one another, abandoning the elderly, neglecting the Thai arts, being aggressive and causing family problems. Because Thai society liked to imitate American society, Teenagers tried to lead a private life that was incorrect. And teenagers were crazy of western music, having free sex and having pregnancy where the father refused to acknowledge paternity followed by doing an abortion, drug and AIDS. Some groups of Thai people were material slaves that damaged the stability of family institution definitely.⁵

⁵ Wanna Poonpanich-Monluddee Liwchalermwong, **Life and Thai Culture**, pp. 71-72.

3. The impact on economy. After signing the Bowring Contract, Thailand depended on western countries, for example, Thai economy was related to the system of global economy. When the crisis occurred, Thailand would face an impact as well.

The problem of inequality on distributing the benefit obtained from an economic growth contributed to a development of an industry more than agriculture. Thailand is an agricultural country. Mostly Thai people are agriculturalists. When Thailand focuses on an industrious development, it has to depend on knowledge and technology from western countries. Agriculturalists lack knowledge on developing their own occupation and lack the use of local wisdom in developing. Depending on just only the western technology causes an inadequacy of products to support the family and cause the debt because we have to buy the machines for being used in the paddy field. Buying the chemical fertilizer causes the production costs to be higher, and causes an inadequate income for the payment in the family that it is not worthwhile in producing.

4. The problem in destroying the natural resource and environment. The industrious development and technological advancement bring about the use of natural resources Lavishly, causing the destroying of natural resource, having an effect on an environment directly, i.e. pollution, enunciation and drought, including having an effect on earning living and occupation of people.

5. The impact on an administration. There are the claims on right, freedom and political revolution that contribute to western nationalism, idea of socialism and democratic socialism. This idea has been spread widely by an incitation, appearance of leaders, assembly of people in political situations that cause the violent suppression for many times and cause the loss of lives and property, influence of western style regime, especially, the idea in a democratic regime that appears in making a comment openly on politics in different publications. From the past up to the present time, mostly Thai people like democratic regime but they still do not have a consciousness like westerners concerning to an ideology, duty and self-performance. For the politics, Thai people still give precedence to an individual more than party. So, the administration consists of many political parties which are not

the majority party. It is the Thai style administration. The problem of vote buying in an election for the member of the House of Representatives still can be seen in each time. It is an important weak point that causes the failure in an administration of a democratic regime of Thailand continuously.⁶

6. The inculcation of value in Thai society. Thai people give precedence to and praise the culture as a good thing, starting from accepting the influence of western countries and modernizing the country up to now, inculcating the value and practice in society and way of life, including the goal which is the need for a living and making an old ideas of Thai people to be changed from the previous one.

At present, giving precedence to money arouses Thai people to accept and respect the rich. For the use of foreign language, Thai people who study and understand English language such as speaking, reading and writing will be praised as well-educated persons. These people can bring the knowledge to develop the country which is regarded as a good result on an academic and universal knowledge. Now Thai language which is used to mix with English language is incorrect, having an effect on the defect on using English mixing with Thai language in showing an efficiency as an educated person and as a wealthy person which is the cause of damaging the Thai language and losing the identity of Thailand.

While the western cultures depend on the materials, praising the materialism of westerner countries, especially, equipment, food, dress, building houses, etc. brings about the liking of the ruling class of Thailand. It is the spread of western cultures to the urban and rural society. The western cultures make Thai people to be crazy about westerners such as the products from foreign countries. If anyone is the owner of foreign products, he or she will be accepted as an epicurean. Such a value causes the gap of society and economic status as well as it causes the happening of a group of people who are crazy about materials but have a low income. This group is called the champagne taste on a beer budget or expensive taste but no money that causes the extravagant expense and does not conform to the living of Thai people. A disadvantage is the trade deficit of the country, having luxurious habits of some

⁶ Wanna Poonpanich-Monluddee Liwchalermwong, **Life and Thai Culture**, p. 75.

groups of people, abandoning a primitive wisdom made by ancestors, using expensive products. Such a behavior causes Thai teenagers to be the slaves of consumptive cultures. Thai people have an opinion that foreign products are good and original from foreign countries.

7. Making a living like westerners. Developing the country by following the western countries has both advantage and disadvantage. It has an effect on making a living of Thai people and causes the changing, i.e. the relative connection of Thai people, building a shelter, praising the western fashion, emotional expression, good manner of Thai people, dress and utilizing the facilities in daily life make the living as an old agriculture of Thai people to fade away from Thai society, i.e. depending on one another and being harmonious with nature in making a living. The impact leads to destroy the natural resource and environment.

8. Praising an educational technology and western cultures more than that of other countries. The value of western cultures is the idea that people in society give precedence to and follow the condition of cultural influence and the support from communicating with western countries. Thai people receive an influence from western countries continuously, contributing to the practice of Thai people that gives precedence to the use of western cultures as the model in self-development. Regarding this matter, the influence of westerners still pays an important role to Thai people at the present time.

Thus, the cultivation of Thai value has to be pondered in selecting properly. Thai culture and the nation must be protected and preserved for an everlasting survival.

11.3.2 The impact of eastern culture towards Thai culture

Since Thailand is in the east and so Thai people are familiar with the eastern culture. The impact of eastern culture is normal. It seems not to have much impact. The culture of the following countries should be talked about.

1) Indian culture had spread to other societies for a long time. It was believed that Hindu-Brahma culture had spread before Buddhism. At the beginning, it lacked an evidence. Later, in the reign of Moriya dynasty (B.E. 222-339), the evidence of Indian culture had been found spread to different regions. In the reign of King Ashok,

the Great, he sent missionary monks to propagate Buddhism in many countries such as Sri Lanka and Suvannabhūmi that led to spread Buddhism and Indian culture to Southeast Asia.

There were 2 periods of time that Indian culture dominated the Thai culture, such as the culture in the reign of Moriya dynasty which was called the Buddhist culture and in the reign of Gupta dynasty which was called Hindu culture. Islam culture had less impact on Thailand but it could be found in the southern part of Thailand. The Indian culture that has an effect on Thai culture can be categorized as the following.

1. Administration. Moriya dynasty did not rule people as the living God but the King himself paid much attention to the wealth and happiness of people. The administration had been divided to be provinces and districts together with allowing self-administration at rural areas. The administration used the famous administrative texts called Semantics. In the reign of King Jandar Gupta, an important administration was consisted of the following, for example, the central administration was divided to be military, justice, administration and finance. The highest rank of administration was consisted of Akkara Mahasenabodi (Thai: อัครมหาเสนาบดี), which means counselor-in-chief, Purohit (Thai: ปุโรหิต), Senabodi (Thai: เสนาบดี), high rank official or currently minister, and Yuparaja (Thai: ยूपราช) which means the heir apparent to the throne. The administration in rural regions which were divided into many cities combined to be the province was administered by civil servants sent from the central part consisting of administration, military, justice and finance.

In the reign of Gupta dynasty, the King believed in Hinduism. He supported and upheld this religion to dominate other religions. Brahmins were appointed to be the royal purohit. The King had become the sacred person and God on earth. In this reign, the King distributed an administrative power to different provinces by sending his sons to administer those provinces.

2. Religion. India is the origin of different beliefs. The most important thing is that Hinduism occurred before Buddhism and was developed from Veda scripture according to Brahmin belief. The important Hindu culture is that different rituals and

traditions in Royal Bureau, royal traditions and belief in devas such as Shiva, Narayana, Hindu statue, respecting deva and releasing a bad luck.

Buddhism is the state religion of Thailand. It is believed that Buddhism entered Suvanabhumi about B.E. 300 in the period of King Ashoka who sent missionary monks to propagate Buddhism and Thai people accepted to practice Buddhism at that time. Later, Thai people had established the country since Sukhothai period. It is evidenced clearly that Thai accepted Buddhism from its neighbors such as Na Khon Si Thammaraj and Sri Lanka. An important Buddhist culture was Buddhist traditions, way of life according to Buddhist teachings, the art of making Buddha Statue, sculpture and Jedi, including Pali language.

3. Society. There are 4 types of caste in India. Each caste is related to each other. The caste in India consists of King or Kshatriya, priest or Brahmin, merchant or Vaishya, and untouchable or Shudra. Thai people did not accept this caste from India but the class occurred in Thai society because of the influence of Indian culture such as King, noblemen, proletarian and slave. In India, besides the division of class to be the caste, it could be seen that man had the dignity and privilege more than women. There were many traditions in Indian society that were concerned with the life. Before performing any activity, there must be the ritual of respecting God such as when starting to plow, sow or reaping rice the farmer had to invite Brahmin to perform the ritual. In the end of Ayutthaya period and Rattanakosin period, Thai people received the influence of these traditions such as birth, topknot cutting and many royal ceremonies.

4. Artistic work. Most of countries in Southeast Asia received an influence from the artistic work of India in the reign of Gupta dynasty. The art that entered would be in the form of cultural religion consisting of Buddhism and Hinduism. For Buddhist art, it was consisted of Buddha Statue, Ceremonial Hall, Vihara, Jedi and Stupa that were the models of architecture used by many countries, including the architecture of Myanmar, Raman and Hinduism, e.g. The graven image that was built at the mountain, nature or model mountain, palace and so on.

5. Language and literature. Thai people received an influence from Pali and Sanskrit of India. Many words were used directly and some words were applied. The words that were used at the present time could not be separated between Thai or Pali, i.e. father (Thai: บิดา, pronounced as bidā), envy (Thai: อิจฉา, pronounced as itchā) Subject (Thai: วิชา, pronounced as vicha) and the word that brought from Sanskrit, i.e. envy (Thai: ริษยา, pronounced as rissayā) and teacher (Thai: อาจารย์, pronounced as ājariya). The literature that Thai people accepted such as Ramayana epic that was developed to be Ramayana of Thai version. Besides, there were Buddhist literatures such as Jataka and Tipitaka that dominated the way of life of Thai people.

An acceptance of Indian culture of Southeast Asia and Thailand was selected and improved. At the beginning, the culture was like that of India. Later, it was mixed with the indigenous culture that had the specific characteristic for that society, for example, at the beginning, the shape of Buddha statue looked like Indian and after that it looked like the indigenous people.

2) Chinese culture. China is a prosperous country and it has the oldest civilization of the world the same as India. Chinese culture originated at the area of Huan Ho river about 4000 years ago. The Chinese culture was evolved continuously and it had its own identity.

Since the 6th Buddhist century, China had contacted the societies in Southeast Asia and other societies in the land which is the present Thailand with the purpose of trading. China wanted the forest products such as fragrant wood, wax, leather and ornaments for selling to indigenous people. But the relation on society and economy between China and other nationalities in Southeast Asia. At the beginning, the evidence could not be seen clearly. At the end of the reign of Song dynasty (about B.E. 1800), an evidence about the contact among China, Thailand and other countries in this area could be seen clearly.

From the archeological evidence, the chinaware products were found broadly at almost regions of Thailand. But they were found mostly at Ban Kruad, Buriram province and also the kilns of coated and uncoated earthenware were found. It is believed that at the area of San Kampaeng, Wangnue, Mueang Phan and Wiangkalong district, it was the model of kiln and porcelain. In the following reigns, this artistic work might be

received from Chinese culture. In the reign of Song dynasty (B.E. 1503-1822), it was the most prosperous in making Chinese porcelains. The evidence that had been found on some wares at that time was Chinese alphabets.

For the influence of Chinese culture except the earthenware, Thailand received the culture concerning sculpture and other paintings such as statues for decorated religious places that was found as the statue of human, animal and God. The picture at the temple's door and the painting on the temple's wall had the picture of humans and design of intertwined sprays which were the Chinese arts. The relation between China and Thailand that had an effect on Thai culture relied on mainly the trading relation. With regard to the trading between China and Thailand, it would be prosperous at some periods, especially, in the period when Thailand had no war. Trading with China in Ayutthaya period prospered in the reign of King Eka Thossarot and King Songtham. However, there was continuously the trading between Thailand and China. In Thonburi and Rattanakosin period, Thailand had the highest relation with China. The Chinese art and culture that dominated Thai society at this period was at the following.

1. Belief and religion. Taoism is the old Chinese religion. Taoists believed in God and regarded Ngek Sian Hong Te as the highest God. Confucianism was the tradition of daily practice of Chinese people. The teaching of Confucius focused on the gratitude and truth. For the belief, the persons who were respected and had dominated the Thai society that could be seen clearly consisted of deity, man and woman medium, including ancestor.

2. Work of art. The history of making an earthenware was believed to obtain the knowledge from China in the reign of Song dynasty (B.E. 1503-1822). The evidence that could be seen clearly was Chinese design and alphabet. Besides earthenware, the sculpture of statue that decorated the shrine could be seen as the statue of human, animal and deity on the temple's door.

The Chinese work of art was firstly known in the reign of King Rama 2 and King Rama 3 that could be seen in building Raja Orasaram Temple with Chinese architecture. Other arts could be seen at many temples, especially, at Phra Chetuphon

Temple and at Chinese doll, Chinese stone pot, carved stone lion, house with a Chinese style roof and so on.

3. Chinese dramatic work. There were many Chinese dramatic works, i.e. Chinese flute and drum, Chinese movie and Chinese opera. Now, each Chinese dramatic work is rare to see but some still could be found such as Chinese opera and Chinese song.

4. Language and literature. Many Thai words were borrowed from Chinese for being used with an adapted pronunciation to be Thai language as examples of Chinese words used in Thai language, i.e. Thai: ปาท่องโก๋, pronounced as pathong ko, Thai: ตี๋ฮวน, pronounced as tu huan, Thai: เกาเหလာ, pronounced as kao lao, Thai: โอลี้ยง, pronounced as o liang, Thai: ซาลาเปา, pronounced as sa ra pao, Thai: เต้จู้ย, pronounced as teh jui, Thai: ตี๋, pronounced as tu, Thai: ทุซี่, pronounced as tu si, Thai: เอียน, pronounced as hien, Thai: ปังตอ, pronounced as pang to, etc.

Chinese work of art had an influence on Thai work of art and way of life of Thai people that could be seen such as a novel called Sai Hun had an influence on the story of Phra Aphaimanee.

The literature which was well-known was Romance of the Three Kingdoms (Thai: สามก๊ก, pronounced as samkok) which was translated by Chao Phraya Phra Khlang (Hon). At the present time, many Chinese Martial Arts Novels are shown on television. The first movie that was very popular for Thai people was named Mangkorn Yok, However, the way of life of Thai people seemed to receive very less influence from Chinese work of art, contrary to Indian work of art.

Other Thai cultures that received an influence from Chinese culture consisted of labor services, steelyard, weigh measure called in Thai as hap, tamlung, baht, salung and fueng, clear soup curry, fried vegetable with very hot fire. The spread of Chinese culture to Thai society, except trading, had other ways as follows.

1. The migration of Chinese people to Thailand was for trading and they may think that Thailand was a suitable place for settling down. So, they resided in Thailand or because their poverty in China made them to struggle for making a living at new land. Besides, they may be forced on political issues. The period that many Chinese people migrated to Thailand was in the reign of Man Ju dynasty, B.E. 2187-2454,

especially, after the occurrence of Tai Fong rebels (B.E. 2393-2408) because it was the period of suppression and stickiness that caused the occurrence of many rebellions and it was the prosperous period of Thai people in contacting with foreigners. The travel was very convenient because there had been the steamboat that brought about the convenience in migrating. And Thailand did not deny the migration of Chinese people until after the World War 2, the migrants from China were limited. The most important reason of Chinese people because Chinese people made some conflicts such as turmoil and unrest, including having a secret association involved with politics, i.e. Ang Yi association behaving as hooligans. Chinese people who resided in Thailand caused some social changes such as prosperity of trading and urban community. Mostly Chinese people liked to trade and other careers such as gardening and rice farming, but not many for working in a government service.

2. For an official relation between Thailand and China, China wanted to be the super power country in the world by using the policy in making a relation by the tribute system. If some country complied with China, that country had to give tribute to Chinese King. Thai King in Sukhothai period thought that offering the tribute to the Chinese King was not ashamed but it was useful because in practice, China did not rule the country. Whatever Thailand wanted to change society China was not involved but instead Thailand obtained the benefit from China because China gave whatever Thailand made a request or at least it was the protection if China wanted to attack Thailand.

Because of the diplomatic relation between Thailand and China since Sukhothai period up to Rattanakosin period, China had sent diplomats to Thailand for 23 times; 4 times in Sukhothai period, 17 times in Ayutthaya period and 2 times in Rattanakosin period. It is believed that Thailand received some cultures from China such as custom, tradition and royal relief items.

Chinese culture was hardly studied and so the influence of Chinese culture towards the way of life of Thai people could not be seen clearly but what to think about was that a part of the way of life of Thai people was received from Chinese culture unexpectedly because of Thai-Chinese living in Thailand. The result was that

the Chinese culture was transmitted and spread to Thailand. The Chinese culture was mixed with that of Thailand until becoming the Thai culture.⁷

11.4 Thai Cultural Alertness

Thai Cultural alertness is the protection of damage that may occur from the behavior of people in societies for every time and situation consistently. Bad behavior was not allowed to damage the culture.

Ministry of Culture gives precedence to this matter. The Cultural Alertness Center was established for doing the following duties.

11.4.1 The Center of Cultural Alertness

The Ministry of Culture has established The Center of Cultural Alertness with 3 objectives, namely

1. For being the media in spreading the cultural information and cultural alertness of a group of cultural alertness.
2. For cultural alertness and warning that occur at the way present and in the future.
3. For making the cooperation in society, alerting the culture by spreading information, and being the stage of changing the opinions on culture and cultural performance.

The cultural alertness consists of many aspects that cause the damage or precariousness, i.e. temptation, drug, sexual indulgence, medium, language, entertainment, etc. in order to perceive the damage or precariousness towards the culture and morality as an example of the following entertainment.

According to an article nude, naked: show off, brave or crazy about fashion. It can be said that the dress is regarded as an identity of nation because each nation has a different dress that enables us to identify the nationality or lineage of the wearer such as if we see someone who wears Kimono we know immediately that the person is Japanese or the person who wears Sari is Indian. There are many causes for humans in wearing the dress. At the beginning, human wore the dress for covering

⁷ Narong Sengpracha, Assoc.Prof., **Basic Thai Culture**, 3rd Edition, (Bangkok: Odian Store, 1996), pp. 51-59.

the body, protecting heat and coldness or animal and insect. Later, when society became more sophisticated the dress of humans was of more reasons, i.e. beauty, luxury and grace or the tradition of society, including humans wore the dress to draw the interest of an opposite sex. For the latter, it seemed to be a strange reason in dressing, including dressing provocatively more and more in the present society.

If considering the dress of people in the past, their reason was that clothes were necessary for covering the body in protecting themselves from heat or coldness of the climate. The dress had been evolved continuously until becoming the fashion of dress as seen in the present time. We can see that in an ancient time for many periods, Thai woman seemed not to wear shirt that is called in the present time as topless or naked breast or in some periods, just only transparent breast cloth. That was very popular at that period which was suitable for the society and for that period. It was not the naked breast for teasing or it was the fashion which caused the sexual abuse easily like young women at the present time. At the matter of fact, knowing about how to wear clothes is regarded to be charming for man and woman. Not only a good looking person who looks nice in a good dress, brand name and expensive clothes but also the main thing depends on knowing about how to choose the right clothes which are suitable for time and place. It is a pity that many young women of globalization era, especially the movie star and singer who have an educational opportunity which is higher than other young women in the time of their ancestors. Now we are crazy about fashion or imitate some foreign movies star and singers unreasonably and Thai women dare to wear dress provocatively and be naked, showing their skin to the public without being ashamed. Some women wear mini skirt, some students wear close-fitting uniform, some wear no bra, some wear boot cut jeans, etc. To do these things of some people is for getting together with friends but mostly they show their smartness, modernity and advancement as well as the pride of themselves when being watched by an opposite sex. Some people argue that not long after that the set of clothes as mentioned may be forgotten by teenagers or young women who turned to accept new fashion. It is improper for “the stick-in-the-mud” or the primitive to make a comment. At the matter of fact, the person who makes a comment mostly feel worried. In daring to wear clothes provocatively and to

be naked with a brave heart and broaden-mind, how does it make people look at us? Even though young or old man likes to see it is regarded as the profit of life. But at the bottom of heart, they may be happy to see that these young women were not their relatives, children or wives. They also do not like the women who show their naked body to the public. The main thing is that the dress as mentioned may cause the danger to the wearer as we can hear from the news.

At the present time, we are worried that people in the city lack morals and ethics. So, young Thai women, especially for students, have to know and realize that just only wearing clothes properly can help us to reduce some deteriorations of society. So, we have to lift up the level of mind and righteous knowledge instead of wearing up short skirts and reducing the brave heart in wearing clothes provocatively and wearing low-waist pants, including reducing self-narrow-mind which is the same as the shirt with SS-super small changed to be the shirt with SS-super surprise that will bring about the surprise in being a generous person to surrounding people and family.⁸

1. When facing other cultures

Defending and facing outside cultures are very important for the person who takes responsibility for the present Thai culture. It can be seen clearly that at this time western culture interferes Thai culture because Thai people accept and bring it to Thailand. Therefore, we have to prepare to encounter and cope with the outside cultures, especially for western ones. It must be clear that for the relation with western culture, we have to know how much we accept it.

The general principle is that we must not be extreme. There are 2 kinds of extreme, namely the first extreme is imitation. It is an imitation of all western culture which is undesirable. It damages the culture, society and life of oneself that can be seen at the present time. In imitating the western culture of Thai people, it may cause the damage to the life and society.

⁸ Amornrat Thepkampanat, **Nude And Naked: Showing The Courage Or Being Crazy About Fashion**. In Ms. Ladda Tangsuphachai, (Bangkok: The Essence of the Center of Cultural Alertness, 2006.

Therefore, for the first extreme, to cope with the western culture is not the imitation. At the matter of fact, the imitation is the practice with delusion which means that imitation is because having no wisdom and no knowledge in doing things but having just only the liking and then imitating to meet the need of the liking without the real reasons.

The second extreme is the deny, pushing away and unaccepting. Whatever belongs to westerners or outsiders will be denied and unaccepted. We can see that many Thai people accept the western culture unexpectedly, saying that no acceptance but doing in an opposite direction. In making a living, facilities, system of earning a living and residing in society, Thai people follow and use the western culture unexpectedly. So, we have to use the course of wisdom.

The course of wisdom is the use of wisdom in implementing the outside and western culture or any other cultures to consider that how we can implement it, that is to say, we should know about how to choose an advantage and benefit as well as know about how to analyze things. And the most import thing in using the wisdom in choosing is that we have to absorb that culture to become ours and our culture will be more prosperous.

The imitation is an acceptance with delusion, that is, if we do not have wisdom it cannot get along with us closely. It is like the Thai people cannot wear the shoes or shirts of European people because their size is bigger. And the weather and environment in European countries are also different. What we have to think about is that we cannot imitate everything perfectly.

The imitation is an acceptance of all things and tries to be like them but it is not because it just only wants to be like them. So, the society cannot be prosperous if an educated person uses the way of absorption because after an absorption it will belong to us, bringing about the prosperity. Therefore, accepting an outside culture must use the way of absorption, not by way of imitation, which is an intellectual way.

The prosperous culture of western countries is because of accepting outside cultures, for example, English language, there are so many vocabularies used in dictionary that cause the volume of English dictionary to become very big. They can say that lots of words of their language have been used. Also, lots of English words

are borrowed from foreign languages for not less than half of it or more than that. But that is the way of an absorption for utilizing it. It is not just only an imitation but it should be accepted with the definite objective and adapted to make it to get along with the objective in using in order to meet the needs of society and make the society to be prosperous.

The prosperous society must know about how to choose outside cultures cleverly. If the society is closed the culture will also be closed, not prosperous and not survived. Nowadays, there are the encounters among the cultures and some people say that there will be some competitions of the culture. Thai people have to understand the culture and follow it cleverly. If Thai people accept other cultures by way of an imitation the Thai culture will be dominated.

At this time, it is said that Thai culture or Thai society is dominated by western culture. The domination is to show its defeat. If the Thai society is dominated by the western culture, the Thai culture has become the defeat. It is because of the imitation which causes the domination. The domination is the defeat. Therefore, it is undesirable. On the contrary, it must be the winning, that is, “instead of being the imitation but being the learning”.

Learning is good but imitation is bad. If we imitate the others but cannot be like them and cannot go beyond that limitation, the learning is very useful because it can be adjusted to us and bring us the prosperity. The cultural practice must use the way of learning. The learning is able to choose the benefit from others and implement it to support themselves which is called an assimilation to be ours. The cultural winning will happen if people have knowledge and know how to choose the western cultures or outside cultures.

It is concluded that we use the way of learning in absorbing to be ours and then the culture of society will be more prosperous. Besides accepting the outside culture to belong to Thai people, the use of wisdom will bring about developing the Thai culture until other societies like it the same as Thai people. Therefore, what we have to think about is that it should not be the defense or acceptance because at the end it will be bereft of. When being interfered all the time it will be deteriorated.

2. Thai culture to leadership and giver

How can Thai culture move forward? Now we have to think about it. So, the popularity of Thai culture should be spread but it must have a useful essence.

If Buddhism is the main foundation of Thai culture the Thai culture must have something useful for the world and Buddhism must have an essence to support the culture of the world as well. We have to understand enough about the principles of Buddhism before being to be confident in the teachings of the Buddha. Do Thai people have any penetrative knowledge in the truths and have any sincerity to bring the Buddhist teachings in solving the problems of the world? What are the truths that were taught by the Buddha to be used and adapted to the social conditions? If the essence of the teachings discovered by the Buddha can be used to solve the problems of the current societies encountered by people can make the civilization of humans to move ahead, other societies have to accept it and Thai culture will spread worldwide.⁹

Therefore, we must intend that Thai culture must move forward and spread with its essence and make people understand. This is the conscious mind of leadership. At the present society, Thai people have a condition of mind in being the follower that has been accumulated for more than hundred years until being rooted in the unconscious mind. It can be said that the condition of mind as the follower is dominating the conscious mind of Thai society until becoming the behavior as the follower unintentionally.

Firstly, Thai society looks the west as a developed society which is better and more prosperous than Thai society. But Thai people look the development of the Thai society as an imitation of westerners instead of looking the Thai society as the development the same as the westerners and we can do things the same as westerners until we can bring the development to the country.

The developed culture must be the culture of creator and be able to inherit it. The creator is the real civilized person who can develop himself from being

⁹ Phra Dhammapidok (Prayut Payutto), **The Inheritance of Thai Culture on the Basis of Real Education**, 3rd Edition, (Bangkok: Buddhadhamma Foundation, 1996), p. 41.

the follower to be the leader. The meaning of prosperity is seen as the prosperity like westerners. Now most of Thai people know the prosperity like westerners is living a good life like westerners. Thai people will have to wait for the product and consumption from the westerners. They are looking forward to receiving what the westerners produce. If so, Thai people will be just only the receivers and followers.

Secondly, if it is like the case as mentioned above, it will be rooted in the mind of Thai people to see what happens in the western society. Also, the academic scholars will see at this time what ideas and researches occur in the western society. We are looking forward to seeing and after that receiving it habitually. After being receivers, not long after that we will be the followers unexpectedly. In the long run, the condition of the followers' mind will become the behavior of people who are waiting to see that anything new happens in the west that can be eaten and consumed. Even though knowledge and academic work will be obtained. Thai people will be proud of themselves to receive new things from the westerners. And it will become the competition among Thais about who will receive first and then they will be proud to receive before the others and then they threaten one another in their own society instead of saying that they also have good things to give the others. They also should ask themselves that do they have any good things to spread to the others for their recognition and what are their benefits? On the contrary, Thai people do not pay attention to it because the behavior in being the followers has been rooted in them already.

As mentioned earlier, this does not mean that we should not follow the development and movement or receive the new things from the west. On the contrary, the culture that will be developed has to be up-to-date, especially for the development of wisdom. What we have to think about is the attitude towards the new thing which means the Thai society has to overtake the advanced knowledge of the world. For the follow up and acceptance, we, as the persons who have the good things, have to move forward with the shrewdness in looking for the new things for utilizing. It is not the follow up and acceptance of the persons who are waiting for the giving from the others or waiting for just only the donation.

Now we have to create an awareness of Thai people in being the leader, not only the follower. In being the leader, we must be the giver, that is, we must have something to give to the others. If we have something to give we will be the leader automatically because the giver will be always followed by the taker. Therefore, if we have something to give and finally we will be the leader.

Next, Thai society will have to create a new awareness, that is the creation of awareness as the leader and giver, not the follower and taker. We have to discuss about this matter clearly and seriously. We have to pay much attention to it. Now the condition of mind of the Thai people has become like the follower unexpectedly because it has rooted in their subconscious mind already. If accepting they have to be awoken and given them with an awareness as the leader and giver, realizing that being the leader must be the giver as well.

To give the valuable things to others we must have the wisdom. The wisdom can fathom the essence of truth. It is the foundation of culture that brings about the ideas in making the usefulness such as using the wisdom in solving the problems of the present world. This is the main issue and challenging. The Thai culture will be developed if we can manage it properly. We should not preserve just only the old culture but also we have to look for the other dimensions as mentioned above.

Thai culture must be the one in helping to solve the problems of the world and must have some participations in creating the civilization of the world. It is not part of culture that causes the problems to the world and makes the others to look down Thai society.¹⁰

3. Solving the problems by virtue of Dhamma

We may have heard that the name of Thai people, Thai society and Thailand is often involved with the problems of the world such as prostitute, AIDS and drug trafficking, including the deteriorated and pollute environment. Thailand will be mentioned as causing these problems. If we are still moving forward in this condition we will be the ones who help to cause the problems of the world and pull down

¹⁰ Phra Dhammapidok (Prayut Payutto), **The Inheritance of Thai Culture on the Basis of Real Education**, 3rd Edition, (Bangkok: Buddhadhamma Foundation, 1996), p. 45.

the civilization of humans to the deterioration, resulting in the contempt from the world community.

In solving the problems, do not be absorbed in negative thinking, for example, whom will be punished and how they will be got rid of. If so, it is the way of solving the problems endlessly. It is like the problems of the fighting of children. When they gather together, having nothing to do and staring the other face it will cause the quarrel and fight against each other the same as the hens in the coop after jostling they will pick one another in the coop waiting the time for killing for celebrating the Chinese New Year. If we punish them or impede their movement we have to solve the problems for each person endlessly. Instead of solving the negative problems, we have to look for the positive ways, that is, we have to go forward, create and get ahead of the problems. It is the way to stop the problems by way of working together. When they have something to do creatively their bad behaviors will be disappeared. At the same time, the creation and development will happen. Furthermore, the dissolution of the problems that will lead to an excellent creation is the subconscious mind in the highest goal of society. The society must have the best thing which is the center of heart in making people to be united, simply called as the generosity towards other religions. This will build the power of creation. Besides making the society to cooperate but it is the propel to push forward and makes us to have an advanced culture.

When the creative power that has the common point in moving forward has occurred an idea and behavior that cause the problems have been cancelled, lessen or disappeared to be the same as 30-40 children living in the same room, having nothing to do and not long after that the problems will happen, for example, from making a quarrel, from the person who feels edgy or wicked and from the person who performs an undesirable behavior. At that time, if there is something such as the object that shines in the high sky, someone points at that object, everyone in the room will stop and forget to perform those behaviors and then focus their eyesight on the same object. After that their interest, feeling and new activities will be replaced. For the cooperation of Thai society at this time, when the problems and deteriorative conditions occur, many people like to watch attentively for a mistake, blame and accuse, including scold the other. They do not think that the problems and

deteriorative conditions are the works of their society that have been accumulated for a long time. Everyone has to be accountable for their works. We should use the wisdom in solving the problems reasonably and understand the problems and the person who makes the problems. For the important thing, the problems should be solved by a creative way to achieve the goal. We should not watch attentively for a mistake of the others but we should do good deeds instead.

When talking about an inheritance of culture, if we are able to develop the culture until we have something good to give to the society. And Thai society will be able to help solve the problems of the world. Also, we can help to create the civilization of humans.

Therefore, we have to be careful about performing the culture. At the beginning, we should not let our Thai people feel that the culture is the matter of ancient people and it is not concerned with us. At the present time, if so, it will bring about the death of the culture. And now Thai people will be divided from the Thai culture. An inheritance and continuity will not happen. The continuity will link the past to the present and be ready to step forward to the future.

At the present time, Thai society keeps an eye on the production of the other countries' culture and then purchase for a consumption, especially for the western culture which is accepted by Thai people. Following the foreign culture is the nature of Thai people. In following the western culture for something, Thai people lack the contemplation. The western countries are developed because of their production followed by consumption. The production is very important in creating the prosperity. The Thai society likes to follow the western countries just only for the consumption but does not follow their production. The occurring problem is that the process in creating the prosperity does not occur. In this case, it will bring the danger to society which is very dangerous because Thai people do not follow all from the western countries.¹¹

¹¹ Phra Rajavomuni (Prayut Payutto), **Look America to Solve Thai Problems**, (Bangkok: Sahapracha Panit, 1984) p. 106.

Summary

Thai society has received the western and eastern culture to mix with Thai culture. The foreign culture is used in many forms such as administration, society, religion, art of work, language and literature. Since Thailand has had more relation with other countries it gives rise to the influx of culture, especially for an education because it is an acceptance of the foreign culture without pondering. They have to throw away the old one and take the new one. Otherwise, it will make the problems in the long run.

The society that is developed is because of knowing about how to adjust the culture to suit the period of time. The culture as mentioned has played an important role in Thai society because it changes the Thai society up to now. The thing that Thai people should realize is to know about how to receive just only the good or suitable things of the western culture for using in Thai society. The improper culture should not be accepted and it should be hindered. Therefore, we should have a cultural alertness as well as cultural warning in order to prevent the damage that may occur from the behavior of the people in the society and to be the medium in spreading the information and preserving the good culture of Thai society.

Questions

1. In what ways does Thailand receive the influence from the western countries?
2. Does the eastern culture of what country have an influence on the Thai culture?
3. How does the Center of Cultural Alertness play an important role for the Thai society?
4. How does the culture of different countries enter Thailand? Explain.
5. How does the western culture have an impact on the Thai society?

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APPENDIX

Course Syllabus

1. Curriculum	Buddhist Graduate	
2. Course	General Subjects	
3. Code	000 211	Credit 2 (2 - 0 - 4)
4. Subject	Thai Culture	

5. Course Description

Study the meaning and content of culture, development of Thai culture, type of culture, Buddhism and culture, preservation, spreading and creation of Thai culture, Thai culture and development, impact of foreign culture toward Thai culture.

6. Course Objective

The learner who studies the content and participates in learning and teaching this subject will be able to...

- 6.1 Explain the basic knowledge, content and development of Thai culture.
- 6.2 Explain the distribution and change of the culture.
- 6.3 Know and understand the local culture and cultural capital.
- 6.4 Explain the importance and influence of Buddhism towards Thai culture.
- 6.5 Apply the preservation, support, dissemination and creation of the culture.
- 6.6 Apply the Thai culture in the way of life and understand about the impact of western and eastern culture towards the Thai culture.

7. Course Outline

- 7.1 Basic knowledge about the culture
- 7.2 The content of culture
- 7.3 The development of Thai culture
- 7.4 The distribution and change of Thai culture
- 7.5 Local culture
- 7.6 Cultural capital
- 7.7 Buddhism and Thai culture
- 7.8 Preservation and support of Thai culture

7.9 Dissemination and creation of Thai culture

7.10 Thai culture and development

7.11 The impact of foreign culture towards Thai culture

8. The activity of learning and teaching

Lecture, discussion, study and individual or group research to present in front of the class, teaching aids, seminar and field trip.

9. Teaching Aids

Handout, book, video, VCD and chart

10. Evaluation

Attendance (intention, cooperation, manner, human relations, honesty, responsibility),	10 %
Cognitive Domain (knowledge, understanding, application, document, report and mid-term test)	20 %
Psychomotor Domain (readiness, expertise in a presentation or an academic expression)	10%
Final Examination	60%
Total	100%

11. Evaluation Criteria

Percentage	Meaning	Letter Grade	Grade Point
90-100	Excellent	A	4.0
85-89	Very Good	B+	3.5
80-84	Good	B	3.0
75-79	Fair	C+	2.5
70-74	Rather Fair	C	2.0
65-69	Rather Poor	D+	1.5
60-64	Poor	D	1.0
Below 60	Failed	F	0

12. Documents and learning sources

12.1 Subject document 000 211

12.2 Thai and English Book, textbook, report and research work

12.3 Book and textbook concerning Thai culture

13. Lesson Plan

No.	Content	Activity
1	Course Description and Lesson Plan Chapter 1. Basic Knowledge Concerning the Culture 1.1 Introduction 1.2 Meaning and importance of culture 1.3 Concept and theory of the culture 1.4 The element of culture 1.5 Types of culture 1.6 The characteristics of culture 1.7 Duty of culture	- Introducing the course description and lesson plan. - Introducing the objectives of learning in the chapter. - Lecture with instruction media - Question and answer - Research assignment
2	Chapter 2. The Development of Thai Culture 2.1 Introduction 2.2 The development of Thai culture 2.3 Thai culture in different periods 2.4 Contemporary culture	- Introducing the objectives of learning in the chapter - Lecture with instruction media - Question and answer - Research assignment
3-4	Chapter 3. The Content of Culture 3.1 Introduction 3.2 Moral culture 3.3 Legal culture 3.4 Material culture 3.5 Social culture	- Introducing the objectives of learning in the chapter - Lecture with instruction media - Question and answer - Research assignment
5	Chapter 4. Dissemination and Change of the Culture 4.1 Introduction 4.2 The relation of Thai culture 4.3 The dissemination of Thai culture 4.4 The change of Thai culture	- Introducing the objectives of learning in the chapter - Lecture with instruction media - Question and answer

6-7	Chapter 5. Local Culture 5.1 Introduction 5.2 Northern local culture 5.3 Southern local culture 5.4 Central local culture 5.5 Northeastern local culture	-Introducing the objectives of learning in the chapter -Lecture with instruction media -Question and answer
8	Mid-Term Test	Students take the Mid-Term Test.
9	Chapter 6. The Cultural Capital 6.1 Introduction 6.2 The meaning and element of the cultural capital 6.3 Importance and benefit of the cultural capital 6.4 The evaluation of the cultural capital situation 6.5 The tendency and opportunity of the cultural capital development 6.6 The way of the cultural capital development	-Introducing the objectives of learning in the chapter -Lecture with instruction media -Question and answer
10-11	Chapter 7. Buddhism and Thai Culture 7.1 Introduction 7.2 The relation between Buddhism and Thai culture 7.3 The influence of Buddhism towards Thai culture 7.4 Buddhism and Thai culture in the present situation	-Introducing the objectives of learning in the chapter -Lecture with instruction media -Question and answer
12	Chapter 8. Preservation and Support of Thai Culture 8.1 Introduction 8.2 Meaning and importance of Thai culture preservation 8.3 The support of Thai culture 8.4 Improvement and creation of Thai culture	-Introducing the objectives of learning in the chapter -Lecture with instruction media -Question and answer
13	Chapter 9. Dissemination and Creation of Thai Culture 9.1 Introduction 9.2 The meaning of creation of culture 9.3 The importance of Thai culture 9.4 The meaning of dissemination of Thai culture 9.5 The principle and method of dissemination and creation of Thai culture	-Introducing the objectives of learning in the chapter -Lecture with instruction media -Question and answer

	<p>9.6 The benefit of dissemination and creation of Thai culture</p> <p>9.7 Technology and dissemination and creation of Thai culture</p>	
14	<p>Chapter 10. Thai Culture and Development</p> <p>10.1 Introduction</p> <p>10.2 Thai culture and development</p> <p>10.3 Thai culture and the development of the way of life</p> <p>10.4 Thai culture and the development of environment</p> <p>10.5 Thai culture and the development of social institute</p>	<p>-Introducing the objectives of learning in the chapter</p> <p>-Lecture with instruction media</p> <p>-Question and answer</p>
15	<p>Chapter 11. The Impact of Foreign Culture towards Thai Culture</p> <p>11.1 Introduction</p> <p>11.2 The influence of western and eastern culture towards Thai culture</p> <p>11.3 The impact of western and eastern culture towards Thai culture</p> <p>11.4 The cultural alertness</p>	<p>-Introducing the objectives of learning in the chapter</p> <p>-Lecture with instruction media</p> <p>-Question and answer</p>
16	<p>The summary of all lessons</p>	<p>-Lecture with instruction media</p> <p>-Question and answer</p>



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