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ALLOWING THAI CULTURE TO FOLLOW THE WESTERN CULTURAL WAYS DURING COVID-19 SITUATION

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ABSTRACT
Globalization and new normal have affected thinking process of people in Thai society. Both Thai individuals and family units are influenced by prosperity that comes with modernity. Thai society needs to consider the impacts of the globalization before accepting it in the Thai cultural ways without losing its cultural identity. It can be said that despite being under the predominantly following of any cultural way, Thai society can deal with the conflicts and varieties and maintain its identity firmly.

INTRODUCTION
The globalization currently plays a role in Thai society (Jermsittiparsert, Sriyakul, & Rodoonsong, 2013), especially in Thai culture. In the old social condition, people lived altogether in a community formed by Thai culture that adhered to the Thai identity with freedom of thought to maintain the Thai values as national identity. The identity in living was for stable existence without seeking wealth for oneself, community and society in any way (Apinya Fueangfusakul, 2003; Jenkins, Richard, 2014). Thai perspective shown through today's culture was mentioned 15 years ago that globalization was an external force causing severe impact on social changes. It made living cosernditions change (Nithet Tinnakul, 2006). It can be seen that more and more Thai people have adopted the western style of living with the change in the mindset. The Westernism rose with more imitation in living as a single family and the popularity in using products with famous brands has increased, etc. (John Tomlinson, 1999).

The acceptance of Western culture into one's own mind has continued to exist until today. This can be seen from the current generations who are excited about the modernity, modern values that bring convenience and speed in the communication system. The global communication methods are used including mobile phones, internet, etc. (Khunakorn Wanichwirun, 2006). These effects have resulted in the cultural transformation to enter the state of predominantly following accepting this boundless world trend. It affects the individual, social, and national level (Sanya Sanyawiwat, 2008). This is for the self-improvement of Thailand to look good in the eyes of the world to be accepted that Thailand is modern. It can enhance society of Thailand to be comparable to other countries. The goal of Thailand at that period was free trade gain (Nicola Yeates, 2001). Moving the country towards modernization or staying in a state of predominantly following is unfortunate that the identity of Thai culture has gradually faded and gone over time.

As a result of this cultural transformation, people can be classified into 3 groups; those who still maintain strong Thai culture being classical Thai people, those who are in the process of being followers, and those who are predominantly following western trends. Therefore, an interesting phenomenon in Thai society today is this gap in accepting and denying or trying to delay globalization. Among the classical Thai people and modern youth, there are some problems about communication, talking with one another, and less understanding one another. There is a clear age gap resulting in the feeling of contradiction in their own thinking system between the two ages in which culture would be suitable and accepted in the existing society of Thailand. This can enable the future generations and new generations to live altogether without social conflicts that must be willing to import world culture. It is for being international at the national level of the superpower under the dominion of large, expanding and influential megacities as the countries with cultural capital that seem to follow the internationalization at this time.

Amidst the gap existence between the previous generation and this new generation, Thai society is not indifferent to social measures to adjust the role of Thai in accordance with the international progress and modernity. It is very essential to review the terms of acceptance of the global trend in order to understand the consequences of international culture on Thai identity. Furthermore, when the global trend enters the New Normal era from the COVID-19 crisis (Razzaq, Sharif, Aziz, Irfan, & Jermsittiparsert, 2020), Thai society has to adapt itself. Not just to be modern or be in servitude, but we have to generate mindful society to create learning in different ways. This will lead Thai society to survive this crisis by preserving the unique Thai culture. There is a modernity that is recognized as international. It still adheres to and tries to maintain the old culture harmoniously with the western culture (Surichai Wankaew, 2002). For example, Thai classical dance gestures are adjusted to be more concise and fast or the use of words in Thai singing words are modified to be more universal as well. Thus, this article would like to present a way of social adaptation showing that

Thai society does not neglect trying to adapt. Accepting the globalization that affects Thai culture can lead to a balanced existence and the opportunity to express their identity of Thai harmoniously.

Needs to review the conditions of globalization acceptance

When being unable to resist the changing current of the world, the important thing for Thai society is to intellectually review the acceptance conditions by making the world aware that Thai society does not deny the modernization of Western culture from the expression of the young generation or the exchange for international scholarship students (Peter Burnell, 2006). From the depth of the mind of all Thai people, the concept of Ethnocentrism still remains and echoes that their own Thai culture is great. They still praise the uniqueness of Thai people humbly according to the approaches obtained from knowledge reviews of 3C; Cultural humility, Cultural competence, and co-creator.

The first C is Cultural humility signifying the concept of cultural humility with an open mind to accept a new culture, reduction of ego to think that their own culture is better than that of others. They have to adjust their attitude to value others equally (Udompittayason, Chamama, Lorga, & Khianpo, 2019). The second C is Cultural competence. It is the self-development to have cultural competence. It can be started by building an understanding to learn and adapt to become an active learner who does not just accept or follow. The third C is Co-creator of new culture known as cultural transformation. According to the UNESCO Declaration on the World Decade for Cultural Development of 1988-1997, the aim is to create the wholesome culture for global citizens.

However, having a view of Ethnocentrism is a very important excuse to review and adapt from the original concept in viewing other cultures as inferior or that Thai culture is superior to other nations with no culture to compare to. In viewing our country as a small country to be under the great power with a predominantly international culture, we have to accept for universal culture to infiltrate hoping for the country not to exist alone until our country is seen as an obsolete country in the world society under such a feeling of contradiction in the mind. It is believed to exist in the feelings of every Thai people. This agrees with the Conflict theory of Kal Marx and Georg Simmel supporting the feeling of acceptance in an international culture that is clearly different from Thai society.

However, this conflict has long been unavoidable in society. Eventually amidst that conflict, if we believe Simmel's idea to focus on the form and impact of conflict that has arisen, it can encourage everyone to be able to move towards a balanced acceptance of the world trend under existing conflicts. There is more benefit between cultures than the destruction between many cultures in the world.

International cultural consequences on Thai identity

We are quite familiar with the statement that this era is a time of rapid transformation whether in the capital, resources, technology and information. The idea focuses on the sensation of cultural Thai as the way of life of individuals in a community and society. Due to the globalization flowing across borders, terrains and cultural boundaries, the significant impact obviously occurs to culture and way of life of people in various societies. When observing and studying the results of researches aiming at studying the social and cultural impacts of globalization as well as considering the arguments and debates resulting from this globalization, Thai society with Thai culture inherited from ancestors to generations nowadays must be in a state of acceptance of this current under the conflict in the identity of the Thai. The theory that supports this opinion is the Homogenization theory. The globalization process results in cultural similarities causing various societies to reach the convergence of the main culture by thinking stereotype or looking at any culture that are different and diverse as cultures in different countries. They are integrated into a system that becomes homogeneous according to a more powerful current until the difference and diversity in that culture cannot be seen, such as the East-West culture, Thai culture - Western culture. Some groups have a view of Eastern culture (looking as a stereotype) as if Western culture has only negative view. In fact, it is not like that because everything that is born always has both positive and negative sides.

For example, on the positive side that Thai society accepts other cultures, it causes the society to be transformed into advancement in technology. The continuing learning of the country could be a step ahead of other countries.

From this reason, as Thai society is able to raise the social class closer to developed countries at this time, there is no choice but to reject such international cultural trend for the benefit of trade, politics and government with a culture of language used to communicate or speak with the same language. Since we cannot refuse to live as the only country in the world, we have to think of maintaining the pure Thai culture, not contaminated by any other culture in the world in accordance with the globalization that has strong influence in all areas now. As in the reign of King Rama V, the King had to adjust his vision of the country to be appropriate to the west in order not to make the Western countries viewed Thailand as a barbaric country oppressing people as king and servants. The declaration of the abolition of slavery resulted in the image of Thailand in the world society to be elevated and comparable to other countries. As a result, international trade became easy and convenient until inheriting the trade between each other until today.

Therefore, Thai society can no longer aim to educate people with the traditional Ideal Culture. As Thailand is a country with freedom of race and religion, it can be seen that today there are many races. Whether the Chinese, Christian, and

Islam with different cultures, they can still live altogether. The assimilation of other cultures occurs unconsciously. As Thai people are very generous and friendly to people of all nations and languages with the mind to accept various matters more than denying, foreign cultures are accepted to influence themselves more accordingly. On the other hand, what hidden in the consciousness of Thai people is the thinking of Idealization of culture viewing that Thai identity has an Essentialism. In the society or Village culture that still maintain traditional Thai culture that existed in people for a long time (Ramnant or Artifact), it is unlikely to be easily adjusted as seen in the current phenomenon.

As foreign cultures play the number one role in the mind and the habits of Thai people easily accepting new things into their minds before knowing that it seems too late to return, the Thai society with good Thai culture as a model or national identity began to unstable. It can be seen from the widespread moral deterioration in society. The family institute lacks the strength to create an ideal for the young generation to see culture of good living. From the original Thai society as an extended family with dependency having temple as the center of meeting and doing activities altogether in religion to shape the mind and create morality and ethics, nowadays globalization has entered to cause a place of youth gathering to turn into a shopping center, nightlife places, various entertainment venues based on western values that have spread into the minds of Thai youth. In addition, there are also television media showing the behavioral violence in society that has infiltrated the thinking system of youth today to see it as normal following the current world trend with the development and adaptation into the international system. The Thai culture is very neglect in this era. Moreover, from the dichotomy concept that indicates a black and white way of thinking or in a polar split between appreciation of western and eastern culture of Thai – universality, some weaknesses in this idea are shown. They are also based on binary oppositions.

From the aforementioned ideas, we can see that different cultures are related in a way that they are antagonistic and have no part in similar or in combination. This is a way of thinking of Calude Levi Strauss, a French Structuralism anthropologist. It agrees with Robert Holton mentioning the Polarization theory resulting in Thai society to feel in conformity with the differences of different poles of foreign cultures and Thai culture from the feelings of conflict within the mind. This is a global trend that is trying to merge all nations and all languages into one universal culture. There is still information to support this predominantly following on this condition. Although changes from outside under the globalization that flow into Ban Nong Khao Community, Kanchanaburi, affect the community and the inevitable social and cultural changes, amidst such changes and from the research, the villagers still maintain their folk beliefs and ritual. Local wisdom can be passed on although some local wisdom or ritual customs must go through a process of modifying the pattern in relation to new situations in society (Prawet Wasi, Yuk Sriariya, and Jettana Nakwatchara, 2001). However, the changing process reveals that the Ban Nong Khao villagers have the potential

to adapt, respond to, and fight the invasion of world culture through various means. They combine knowledge of both "old stuff" and take advantage of "new stuff". Thus, when the research on the topic of "The study on the reproduction and reconstruction process of cultural identity of Ban Nong Khao community, Tha Muang district, Kanchanaburi province" was completed, it leads to the answer that under the combination of cultures between the world and the local, the cultural identity of Ban Nong Khao community has been transformed and re-formed under the reliance on identity-shaping process for the new generation in the community both by society and having to choose, interpret and select among people.

Teenagers and "watching foreign movies and listening to foreign songs" in Thai society and culture

In fact, the culture of "watching foreign movies and listening to foreign songs" seems to be a universal phenomenon that is not limited to teenagers or specific people. Without limitation that it must happen at present, it has been seen since the 1960s and 70s onwards. The "television" (TV) has contributed to the spread of cultural diffusion until it became popular and the specific cultures occurred such as rock culture and pop culture among teenagers. Thai teenagers are also popular among western artists and music as shown in the image of "John Way", "Elvis", or "The Beatles" in "Thai style". This is as same as the influence of Japanese, Taiwanese, Korean or "BNK48" musical group that have come into the acceptance of teenagers nowadays in Thailand more and more which is not different from what happened in the past. However, some factors more easily accelerate the occurrence of this phenomenon including:

The influence of new development ideas and colonialism emphasizing the "Orientalism" has contributed to the spread of foreign cultures including the adoption of other cultures and cultural assimilation. It has shifted from being "led by the West" to the opening of the area to more Eastern peoples. Or in other words, the image of the artists "F4" or "Lucifer" is like "Representing the greatness of the continent".

Television media and online media on the internet are not only for spreading of foreign drama culture and songs quickly but they also serve the process of socialization and the transmission of new cultures. It is considered to be the medium that is closest to the audience and has the greatest influence on mass culture. Thus, the image of the musical "x Japan" and "Girlband" representing young people in Far East Asia through the "Reproduction process" on television has influenced the creation of "Mass adolescent values" and "Eastern teen culture". The result is to accept the differences and similarities / unification of teenagers in the same region. In other words, it leads to the creation of new illusion in the world of teenagers who create a replica of a popular artist.

The consumption culture has become a process for "trading and exchanging" culture of "watching foreign movies and listening to foreign songs" even more. In the view of consumers, Thai society is concerned with the consumption of foreign music and drama while the manufacturers and the products change. The borderless communication does not only open up a wide variety of routes / channels among manufacturers, products and "non-monopolistic" consumption choices but it also increases the product repetition process in both quantity and quality to meet consumers' demands more and less.

Modernism has a great influence on Thai society and culture including the worldview of teenagers, images of transnational music that offer a story about how young people live in a J culture style dressing and living under Japanism. The image of Korean K culture style has become a medium of knowledge for young people to learn and copy these images for choosing to be "who" in J (Japan) or K (Korea) to keep up with the era or to be "Modern Man". This leads to the creation of "being others" in the teenager culture. If any teenager is not up-to-date or out-of-date, they will become old-fashioned or out-of-fashion as portrayed by the "fan club" movement with culture adoption. This is more than modern teen fashions to view the liberal consumption culture and modernity as the causes and effects all related to diffusion for accepting foreign musical culture of "J-T-K". It influences the creation of identity of the youthful group in the Postmodern era. The society is full of diversity and complex in almost every aspect. The teenagers have to encounter the power of television media that is increasingly transnational reproduction. Besides, under these dynamics, the "trend" phenomenon is inevitable implying that teenagers and artist fanatics belong to each other. On the contrary, it is "anti-current" phenomenon full of contradictions and anti-foreign cultures (Raj, Razaq; Griffin, Kevin A., 2017: 105-120). It is like a sign of the struggle of the Representation through discourses, movements and conflicts in oneself and society. All of these will have an effect on the creation of the identity of the youth and the teenage culture of Thailand that surrendered under the inevitable change of international culture (Sawai Bunma and Napaporn Limpiyakorn, 2007).

Learning patterns in the COVID crisis

Learning of Thai teenagers in normal circumstances and under the global crisis will always has some issues for people to watch the change and to give more importance to students. It is about adaptation, trying, and automatically modifying the cognitive style and learning style. It is probably not just to learn to survive but if the students and the teachers work altogether to achieve the goal in loving to learn and learning to love in this situation, things that affect the old learning pattern will overcome the feelings of conflict to provide the opportunities for both students and teachers to be open for mistakes or accept failures from the Old Normal state in the classroom towards the New normal way of learning. In reaching the Active learning style, it is inevitable that students and teachers are required to be active citizens with potential to open up the world of learning

platforms such as participatory online learning making it look like students and instructors are in the classroom (Warakorn Samkoset, 2006). Digital media does not only provide opportunities for everyone to transcend familiar safe spaces, but if everyone has a new perspective on the learning model in the COVID crisis, turning to see strength rather than limitations, accepting, adapting to old familiar behaviors, welcoming the New Normal international learning culture as a new solution for education management based on globalization that is in the transition to a sustainable digital age after the COVID situation, it can be said that this predominantly following does not succumb to the sudden change in impact. However, everyone has used their intelligence as a base for developing a way of thinking to survive for creating a balanced and complete human life on the basis of learning to survive gracefully.

CONCLUSION
Regarding Thai cultural predominantly following to globalization, the researchers would like to take the picture model through the behavior of the Thai people by metaphor likened to a herd of domestic dogs getting up and barking at the stranger who came to give them the delicious food. The dogs wag their tails, greet them and enjoy the meal. When being full, they fall on their backs. The domestic dog is compared to local Thai with a culture that exhibits a unique Thai identity. Barking at strangers is therefore a greeting to international culture that causes attraction. It shows welcoming of cultural import according to world trend. Giving the delicious food is an expression of the international culture that came into power during that time. It is considered a higher civilization in terms of society and higher culture to look better and more modern as well (Inithi Eeosriwong, 2003). It results in macro factors affecting Thailand in politics, government, economic system to be elevated superiorly to other nations that have not been able to absorb the internationalization as quickly as the sensitivity to perceive and respond to the novelty of international culture of the Thai people. The behavior of the tail wagging means Thai people have absorbed food that is comparable to the international culture and the internationalization gradually fuses the system of thinking into a homogeneous flow of outstanding culture or it is the Dominant culture of the world. This is done by imitating and Assimilation. After being full or satisfied by laying on the back, it is the condition of giving up or surrendering to adopt that culture consciously and unconsciously at the same time. It is to take possession of ideas with the development of thinking starting from having a positive attitude towards Western culture and accumulating forming into a value within the mind. The inner consciousness still hides the feeling that really Thai culture is still good but does not have the power to build the Thai culture as the main culture of the country. It could only be a subculture from the world trend (Sri Ariya era, 2003).

According to the definition of Ajarn Nithi Eowsriwong, culture is a system of relationships between people and people, people and institutes, people and nature. It can be seen that people are the key drivers of culture. Therefore, when people experience the cognitive learning gained through acceptance and sufficiency on a

moral basis regardless of whether there is any cultural trend coming into it or not, people will be able to consciously accept conflict and diversity of culture (Raj, Razaq; Griffin, Kevin A., 2017: 110-120). They can stand firmly in the midst of change, able to use wisdom in making good choices as direction in life in order to live in the society as people with the quality of thought, namely to know how to think and to think successfully. They may have stepped up to be able to determine the direction thought policy allowing Thai society to maintain its identity in harmony with the world trend.

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