

Analyzing Akrayans in a Post-Modern Philosophy

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Abstract

This article aims to explain the views on the interpretation of Analyzing Akrayans by two philosophers Jean Baudrillard and Michel Foucault based on the Post-Modern Philosophy because they believed that signs could explain historical events and stories. It also mentions the identity of the Akrayans in the beliefs of Thai people as ancient beliefs that have been passed down to the present day.

Keyword: Analyzing Akrayans, Post-Modern Philosophy, Jean Baudrillard, Michel Foucault, point of view

Introduction

Post-Modern is an era where we are unable to define clearly defined in the nature of the moment because there are many different definitions, but if we analyze the concepts Postmodernism is a concept that transcends modernity. In other words, it is postmodern concept is a concept that criticizes the demolition of modernity (Modernity) thinkers after that period There are some common conceptual characteristics that differ from modern concepts from the table below

Modernism refers to realism: naturalism, objectivism, experience, and reason, free, harmonious, homogeneous, and predictable, including individual and liberal capitalism. Which is the Age of Enlightenment: Modern Science, Company, and Media Space.

The Post-Modern concept refers to anti-realism for social knowledge. Of the individual and hold the human identity as that is a social product Because of inclusion, an egalitarian society is socialist and relationship-oriented. Related to humanity that does not have a fixed character.

The thinkers who were the key pillars of this important postmodern school were Michel Fuego, Jacques Darida, Leotard, De Luz, and Jean Baudrillard. The principles of analysis are as follows

1. Emphasis on interpretation and demolition to understand the meaning of behaviors and social phenomena rather than causes and behaviors
2. Discourse analysis
3. Focus on analysis Diversity and denial of uniformity because postmodern thinkers
4. Relational Relationships rather than complete (Absolute) because things are related and influence each other therefore doing Understanding human behavior must therefore be understood within a social and cultural context. The meaning of things changes in relation to the context.
5. Analysis of signs in postmodern society that is a society of signal consumption it is an analysis that is different from social analysis. Marx production Because thinkers in the postmodern era have the view that in today's society, with a production system that exceeds consumer demand, the system Capitalism transforms people's domination of life from a productive way. Come to domination a new form of consumption
6. Class Decomposition In today's capitalist era, classes begin to decompose. Classes are defined. by patterns of consumption rather than production In late capitalism, where productivity Being severely commoditized (Hyper Commodification of Products) products are not consumed for value but are consumed for meaning or symbolism. Classes are therefore variable. According to the inequality relationship in consumption these meanings.

An analysis of the Akrayans from Jean Baudrillard point of view

An important postmodern thinker who analyzed and analyzed capitalism. The contract in capitalism is Jean Baudrillard, a Ph.D. in sociology at the University of Paris X Nanterre (University of Paris - X Nanterre) published his thesis published in English titled Third Cycle Thesis: The System of Objects. He was a student of Henri LeFab. Vera (Henri Lefebvre), who was very influential in expanding Jean Baudrillard idea of the Consumer Society in which the concept of the consumer society is the concept used by Jean Baudrillard to present the Analysis of modern capitalism in the postmodern era after graduation Baudrillard began to work as a teacher. Taught in sociology at the 10th University of Paris as an assistant professor in 1966-1972 respectively.

Which allowed Baudrillard to get to know and share ideas with Roland Barthes (Roland Barthes), a French anesthesiologist, allowing Baudrillard to expand the analytical dimension of Consuming objects to the dimension of consumption more symbolically and meaningfully, during the year 1975 Baudrillard began to scout, teach, as a result of seeing the wider world. This caused Baudrillard to expand his views. To the ideas of Toronto academics like Marshall McLuhan, who later influenced Baudrillard to develop a theory of visions? And surreal conditions during the 1980s-1990s, along with the narrative wiring Academics around the world Baudrillard has produced non-academic writings. Many non-academic works and critiques have been published in journals and publications, but these works retain the critical nature of writing and question the global economic society. As well as analyze the power of modern communication, especially electronic media, such as questioning the emergence and existence of the Persian Gulf War that was transmitted. Through the CNN television network, including criticism of contemporary events in world society such as the AIDS issue. Cloning of living things Attack on World Trade Center Tower in the middle of New York City, etc.

Baudrillard was a postmodern thinker with a focus on Analysis of modern capitalism it will be through writings that clearly demonstrate the system of subject. In this writing, the system of objects, Baudrillard has a central focus on the subject of a new society. Areas of daily life, modern ethics, new hyper-civilization, where Baudrillard has used the terms "Modernity" and Modern to describe the social context. Baudrillard thinks that in modern society it falls under risk from sign of modernity He called the world today that the postmodern world (Postmodern World), which has a sign of modernity. That was used in take over human beings through objects and signals attached to them this method is what constitutes our daily life (Kellner, 1989). Thus, Jean Baudrillard pioneered the concept of signal analysis. In a diversified capitalist system a world incapable of analyzing tyranny, exploitation, and domination by using the Marxist way of production. The traditional era anymore. In this paper, the author presents an analysis of the signs in capitalism by Jean Baudrillard, the differences between the ideas of Marx and Baudrillard in the analysis of capitalist society. Analysis of the alienation and dominance of the symbolism in capitalism. The consumption of signs in a modern capitalist society, according to Jean Baudrillard, in his writing, *The End of Political Economy*, declares that political economics is dead, meaning that the concept of the theory of Marx The analysis of the latest modern capitalism is not a matter. Related to production and workers anymore we are now living in an era of consumerism, and in the consumerist society we call *The Consumer Society* (Baudrillard, 1978) is full of new forms of contradictions. Have created products and services Facilities, entertainment factors, and demand stimuli are numerous. Thus, this era marks the end of labor, production, and political economic analysis methods for analyzing social processes.

Jean Baudrillard (1929–2007) was a French thinker key to post-modernism. We generally hear his name from social critiques. Modern consumption He was a thinker known for his radical traits. Roland Barthes: 1915–1980) Structural thinker famous popularity on the subject of myths and signs (Suphan 2010), the first of Baudrillard works was a critique and search for rules in a consumer society. Which has changed our perception to look at the consumption society greatly through his concept of contractual consumption in his landmark book, *The System of Objects* (1968), Baudrillard set up raise questions about status due to post-modern society It is an era of modern technology. With the emergence of communication process and communication guidance the era of computers, processes, information, the era of the knowledge industry these are the replacements. Industrial production and political economics related to management Thus, in this era labor is not forced by productive forces, but rather as a symbol that defines itself among its collective signals. Baudrillard analysis of the relationship between objects in the world of consumption and services based on the conflict between people and objects (Subject object Direct). Obsessed, and sometimes humans are controlled by their perceptions, thoughts and behaviors from the process that makes everything becomes a commodity in a capitalist society.

In this modern society, human beings fall under the risk of modernization which he calls the world today as the Postmodern World, which is a sign of modernity. take over human beings by objects and signals that is what is built into life In *Our Daily Life* Baudrillard views that in today's contemporary society system of objects Different from the old society, that is, in the traditional society, individualization that is clear Going according to family background that the individual has inherited, both in terms of taste and tradition The use of objects is also unique. According to the usability of that object, but in modern society Objects are independent of Basic utility to be used in many ways without needing must be limited to only one utility anymore objects become like with the abstract have a variety of features Existence of an object with properties the same began to occur in large numbers. There is no restriction on the family that has the same intense characteristics as the old society. Also in the world of model objects this new one also gave birth to a human being called "Organization Man" who is able to become a master in controlling and commanding objects. It changes things and repositions things. Moreover, the emergence of *The New World of Object* has also given rise to the way people live. A new style in the age of technology that makes the individual able to reproduce or reproduce prototypes in the manner of creating discourse, magazines, architecture, etc. (Baudrillard, 1978).

Baudrillard has focused on analyzing the nature of structure, leisure and people's consumption patterns. Influenced by the concept of Consumers analytical thinkers Daniel Boustin, Guy Debord, John Kenneth Galbraith, Henri Lefebvre, Herbert Marcuse, Marshall McLuhan, Edgar Morin, Vance Packard, David Riesay and Thorsten Veblen, Baudrillard analyzed the structure. And being turned into a commodity analyze the structure of the object production of media, sex and leisure, which concludes led to a strange state which is a new social condition that is different from Traditional analysis.

Baudrillard sees consumption becoming a key focus that creates conditions. Strange in the modern world Due to capitalism devoted to mass production, which began from the 19th century to the 20th century, it has transformed the consumption of a part of people's lives. People, that is to say, in today's consumer society where material is an integral part of people's lives, it changes the definition of individual wealth in comparison with others based on social status or class. As a comparison of wealth from objects used by individuals in everyday life which arises from the process of becoming it is a commodity that is part of a system of objects. is related to the system of needs (System of needs) shows the good from people by looking at the interaction of people with the use of objects rather than one's social interaction with others, as the saying goes.

“A few objects are left alone, without the content people want to talk about. As the consumer's relationship with today's consumption of objects has changed, today's choice of material is not merely useful. solely functional anymore, but on the basis of choice meanings on all objects Therefore, grouping them with various products such as refrigerators washing machine dishwasher to be a thing It has a better meaning than having those objects alone. Alone, it was only a first-class equipment. It can be said that the selection Objects in consumption therefore need to look at advertising, brands, reliable manufacturers. Which became an important rule that exists and can't will be separated from each other.”

Baudrillard sees that in this consumer society People are involved in purchasing and managing under a system of objects, fashion, etc. that are organized into one. Of the consumer society by code (Code) and simulation (Model). Marx conceptual framework through consumer society analysis. And has proposed that Consumption is an all-important human component. In the structure Daily Life of People by Baudrillard extends the concept of process. Make it a product that Marx has analyzed the product (Commodity) as an object of exchange. In order to satisfy demand, although goods are objects of human activities, but humans are dominated by the law of exchange of values, which Baudrillard interpreted Marx's aforementioned definitions to explain in the consumer society? Emphasizing Marx's criticism of political economics and explaining that the society of consumption is like a system of signs, it is the consumption of contract goods. To demonstrate well-being, wealth, success and create respect, expression, gender and modernity, among others (Baudrillard, 1970).

Therefore, Baudrillard signaling system thus creating a consumption called Consumer Mentality, which is like magic though, is what dominates consumption. And it determines how people feel in everyday life towards owning the sign. Wealth of promises look like a reliable person from owning that sign, it becomes true happiness and respect in society. Individuals have consumed the symbols that create meanings that are different from other symbolic goods. That is the same product. of the usability of various objects, especially the need to consume To create a difference, which Baudrillard sees this form of consumption will never end And such needs are never limited, able to arise at any time. Which enters the system of needs (The System of Need) and the system of objects where people spend their time learning, buying, paying, and spending their free time in it, Baudrillard combines consumption with production and effort. In education as well.

Consequently, consumption does not mean that it creates happiness for humans or meets human needs, but consumption is part of the social activity that penetrates into the consumer society. Forming the norm and the contract system that is part of the members of society as the saying goes (Baudrillard, 1970) “Consumption becomes a system of confidence building. To signal and to create a new group of relationships that is a visual representation of goodness (a system of value ideals), a system of communication, and a structure of exchange. Consumption has become It is a special pleasure (Exclusive of Pleasure).”

The author agrees with Baudrillard meaning as something that is connected to spending. That shows the taste (Taste), style (Style) social wealth that shows the limitations of entering a higher class, which Baudrillard sees today's society as a form. Form of consumption and the representation of the product among the respected individuals there is credibility and identity that the individual has consumed. In the system of management of the system of consumption there is a process for creating a product. To have a higher level than another product through the standpoint of the value of the signal, it has different meanings according to the form of respect and social status (Baudrillard, 1981). Postmodern era Therefore, it is dominated by consumption through the signal. People in this era do not choose to consume. Because of the utility gained from that object anymore but is a consumption from a contract attached to that object

For Baudrillard, the process of dominance of contracts in modern capitalist society is carried out through the media. Because in the society after that period Baudrillard looks at it is a society of media consumption. It is an era of modern technology. with the emergence of communication processes and the guidance of communication computer era information process The era of industrial production of knowledge these are things Replaced the primary industrial production of the past where labor would be forced. From that productive power no longer exists. Labor in the postmodern era it is not forced by production power, but is a symbol that defines itself among its symbols. Media rules are integral to the postmodern world. Which has the power fully and independently in the production of signs in this post-modern world. The impact of the media is widespread. is an important variable influencing to the changes in the world today, by Baudrillard view that representatives of the important media is TV, which is what makes the owner fall into the group of people who are in the real consumer society.

However, what is presented through the medium is therefore only the creation and encompassing. Only through the media, according to Baudrillard, “There is no such thing as true in our world. It is replaced by a state of realism in which a simulated image of reality is not. Connected from the previous reality (Jean baudrillard in A. Robinson, 2012). According to Baudrillard, in this third period, the virtual reality has become a state. truly extraordinary by a fraction of the truth Only in this era, the imagination of reality created by language or computer code Thus, it has become an era in which such models predate the creation of real world It has become a society where illusions become reality . Baudrillard is that the so-called truth it is no longer a society of simulated state. It is not connected to reality or prototype as before. It can be said that in modern societies, Baudrillard sees that the various images, signs that emerged in postmodern society, that is self-made and some things are not connected from reality. How do we live with objects today? And how do we see the truth from these objects? Baudrillard has analyzed various objects, such as ciphers, to reveal the different structures that play a role in the meaning of these objects. In this report, Baudrillard tools are used for analysis. Consumption society and the analysis of modern goods according to Baudrillard analysis.

An analysis of the Akrayans from Michel Foucault's point of view

“Is it necessary to draw a line between those people who believe we are able to continue to place our present discontinuities in the historical traditions? And the extraordinary traditions of the nineteenth century with those who are making a great effort to set themselves free, and in the end, from this conceptual framework it is it necessary?”(Foucault 1977: p.120)

“What is going on right now? What is happening to us? What is this world, this era, the real moment in which we are living?”(Foucault 1982a p.216).

"The impression about the success and about the final step enveloping feelings which lead and drive our ideas and perhaps lull us to sleep with the power of its promises... and lead us to believe that something new is about to begin Something that we have seen which is but a thin line of light at the edge of the horizon—that feeling and impression, perhaps, will be created with great difficulty” (Foucault 1973b: p.384).

Foucault's critique of modernity and humanism Along with his proclamation of human death and the development of new perspectives on society, knowledge, discourse, and power, he became a primary resource of postmodern thinking.

Foucault's expressed his opposition to anti-Enlightenment customs by rejecting reason, human liberation, and progress, discussing the confrontation between the various modern forms of power and knowledge. That have come to serve, decorate and create new forms of domination.in a series of studies called historico-philosophical studies, he attempted to develop and prove this genre from many perspectives: from psychiatry, medicine, punishment, and criminology, to advent. The emergence of human sciences, the formation of tools or devices designed to perform various disciplinary functions, and the creation of the subject matter.).

Foucault's idea was to write a critique of our historical era (1984: p.42), which considers it as a problematic modern form of knowledge, rationality, social institutions, and individuality that seemed to come and go naturally. But in fact these are the unexpected socio-historical creations of power and domination. Sociohistorical constructs of power and domination)

While Foucault's had a strong influence on postmodern theory. But he was unable to digest the whole story into that law. He is a sophisticated thinker and broad in the field of information. Which draws on knowledge from many resources and is difficult to understand, at the same time, he himself is unable to make it on the same plane. In addition the discourse also includes the production of semantic realities in matters such as the production of a set of knowledge, rules, and practices of society. The presence of social institutions and social action (Discursive Practice) in Foucault's opinion. All kinds of knowledge are produced. Always connected to power and can be transformed into a tool of power at any time as long as people or that society accepts a set of knowledge that has been produced, meaning that the discourse will coexist with the things that society has created. Discourses create or define the identity of people in society. Even what society calls knowledge, Foucault (1972) believed it was merely a form of discourse that humans use to control others and themselves. It's like an action that guides Decide our decisions and actions as right or wrong, true or false, and should or shouldn't.

For this reason the identity and meaning of things can therefore flow and change according to the discourse that creates them. Subject of discourse and power is a matter that is not can be separated because discourse cannot exist independently without the sustenance of power. And on the other hand, power cannot establish itself. If there is a lack of speech Karma in creating knowledge sets to surrender and comply with the authority Foucault's compares knowledge that is Discourses hidden under unity harmony The continuity of the phenomenon in society is related to the support of the institutional network. Which is the origin of the discourse of power and social action for the word Foucault's view of power refers to the historical process of established society "The Realm of Truth" (Regime of Truth) one set up. By powerful people. These facts can lead to many social actions at the macro and micro level. Power is the process of creating or producing a set of patterns of knowledge, truth, nature or normality. It is useful to the person who has the power or the creator of the discourse. and try to keep block the knowledge other sets of truths using profound power Those who were subjected to power did not feel being acted upon, nor was Consensus eager to assume the role for themselves.

Foucault's explains that all human beings, all groups, are associated with all power, whether in the form of those who exercise power. Or those who have used their own power In addition to the power to act as a suppressor. Something already Power is also responsible for rebuilding something, whereby what is created becomes reality. As a result, the words of the powerful always become true. Therefore, today's truths are truths that are formed by power. However, the power that is the source of discourse in these societies is it is not power in the form of enforcing force. It is power in the form of knowledge about the subject, that knowledge is not general knowledge. But is specialized knowledge or specialized knowledge the success of powers depends on their ability to camouflage or conceal their own mechanisms of action. The working mechanisms of these powers are rules, customs, or customs in society.

However, Foucault's also added that the power itself would have to rely on resistance as a condition of action. Because resistance will lead to the expansion of a network of powers, for example, a death arena must have an audience. Otherwise, the power will not be able to reveal itself. Can see clearly and if there is no offender Power is unable to manifest itself with punishment. This led to the development of a group of humanist reformers in the post-18th century who introduced a new kind of punishing discourse. To use in opposition to revenge violence and the demonstration of the king's power that instead of taking revenge on the perpetrators should only be punished, an idea based on the conceptual framework of the social contract. Which view that society is caused by a number of people come to live with a certain agreement

Foucault's sees discourse as a tool for creating and maintaining power, which can inherently lie around all human beings, whether their rules, ideas, beliefs or values are the result of the practice of discourse. All karma these discourses became like stigmatization. Or the perception of a person as a form of normalization (Form of Normalization) or standards, while creating a framework of normality or its standards, it creates meaning. To what is beyond and unlike that discourse series, it becomes dominated, inferior,

wrong, others, until it is eliminated. Finally from society which most people tend not to have any doubts about the origin of but always accepting believe and act willingly especially when the discourse exists? In the form of specific knowledge or rules of competent persons such as experts, that is, discourse becomes a mechanism for determining the power relationship of those discourses so that be able to control or manage society smoothly

Foucault presents a new concept in the study of human science. From the formation of discourse and the relation of statements as a method of building knowledge in archeology. Together with the investigation of discourse operations and non-discourse operations. As well as the production process to create knowledge through the relationship of power in the form of science it made him see a human being, which is no longer the subject of all things. In fact, humanity is only inconsistent, discordant, and change. Which makes the human identity have a variety of characteristics change shape according to social situation and self-consciousness it manifests itself in the field of action and power relations, which determine the position in which human society exists. From the art of existence in relation to the ethics of living that person adheres to. Which is a technology of identity that transforms a person into a self-conscious person which shows that the human being exists freely and has its own feelings

Foucault's idea was formed at a time when the Marxist wave was weakening in Europe and society was looking for new ways. In cultural analysis and rationality in the culture of humanity by paying attention to the philosophy of structuralism. (Structuralism) and Post Structuralism (Post Structuralism), which later developed into the concept of Post Modernism (Post Modernism). In his own work that he wants to criticize the system of thought in order to create an understanding of contemporary society and the modern knowledge framework. But we will recognize the influence of his ideas in the sociological way, which are often referenced, analyzed and explained to such powerful social phenomena. This made Foucault's work no less important than the work of some of the world's most influential thinkers such as Karl Marx, Georg Simmel and Max Weber. (Max Weber)

As a result, Foucault gained increasing recognition as a sociological thinker. The work found in the first phase is a macro-level analysis of state power. Political economics, literature, community culture even broken down to the micro level related to the identity and identities of different groups of people. For the author, Foucault's work is a tool. Important to unravel the complexities of modern social life. by applying his interpretations to body analysis individuality and different perceptions as well as the current governmental techniques that determine the identity of human beings To address Foucault's ideas in sociology, it would be impossible for today's Thai social scientists to not study his work. There are various writings that reference his ideas in government, politics, law, literature and even modern art to add perspective from a different perspective.

The author wants to bring the concept of identity. Which adjusts the analysis according to the flows of Foucault's thought until it discovers how to create ourselves, such as works of art, to transform ourselves into perfect human beings or the process of creating one's self. Feeling of mind, which is the ultimate goal of the study of Foucault's work as well as the values and limitations of introductory self-identification was studied in social phenomena.

Immanuel Kant extended Decart's belief that knowledge originated in the human self by suggesting that the real thing can be perceived by reason (Innate Idea) that transcends the senses. That is, we perceive the world through our sensory experience together with the image that is inherent to human beings. Knowledge of all things is only a manifestation that is perceived through the senses only. According to Kant, the human mind is the determinant. It also determines certain conditions of human conception of the world. The first thing an individual must possess is the freedom to govern oneself. And accepting the laws of nature and social laws to maintain rationality Kant believes that reason is part of man and man is part of nature. Therefore, man is free to take care of himself, or in short, man is reasonable because man is free to self-govern and control. Himself completely Kant's framework of knowledge emerges from the link between the creation of knowledge without the need for experience and that everything we know comes from experience, or the Copernican Turn, affecting the advancement of phenomenological knowledge generation. (Phenomenology) and branching into various educational approaches (Approaches) by questioning the identity and human identity.

In the late 20th century very much the humanist trend in the Western world spread to become the civilization of the century. 20 ideas that reject the idea The importance of human beings is above all things. began to form, but was confined to a number of thinkers. Recognizing the devastation of the world from imperialism and authoritarianism in the form of socialist ideology, strengthened by the growth of scientific pursuits, it raises questions about the foundations of socialist ideology. Think of the philosophy of the modern era whether such an idea has truly contributed to the advancement of the world, or has resulted in human-centeredness and belief in the human power to be the subject of all and Perpetual existence is seriously criticized by the influential currents of thought in challenging humanism.

The researcher proposed the issue Structuralism The origin of structuralism comes from linguist Ferdinand de Saussure, who proposed Structural Linguistics by delving into the core of hidden rules. Under the customs that allow language to be functional and explains that the human ability to communicate arises from the connection between the signifier and the signified which form the language. By the way of looking at language as a system and in terms of relationships when used to analyze the actions of people in society as a sign and system of that signal, behavior a social event or phenomenon becomes meaningful if there is a set of rules that define its meaning. In this sense, the center of the study is not on the actor, but on the rules. In a society that determines and gives meaning to a person's actions. which is a way of thinking that completely disintegrates and shakes the presidency of human beings. From the findings in the study of the ancient indigenous thought system and myth that all things It exists in the form of a system of relationships that connect and bind all things together as they are. Or the words that arise do not have a true self-inflicted meaning. Rather, it is the structure that governs the relationship between them and other things. Under the same system He therefore focuses on a deeper understanding of the meaning, which is the underlying structure behind the actions, events, words and actions that make things. Existing as it is today.

Foucault shows that human knowledge does not come from the discovery of truth in the natural and social world. but is destined to change and discover new things by the logical system of human thought when found that logical systems and sets of thinking in different ways which is the foundation of economics Linguistics and biology during the century 17-19, changing each time, has also changed the pattern of that knowledge. He therefore proposes that man is not the subject that determines the history of things. On the contrary, human beings are formed as part of the social transition and the product of social institutions. From the body of knowledge being a goal or project that can be justified by social knowledge and action. Many different technological transformations are gathered within the world. Which is an important phenomenon that occurs in the modern era (Foucault, 1984: 43) or, frankly, "man is only a product of discourse", because the human self does not exist in itself, nor does it have a permanent structure in the brain. Of the person who creates and defines things

"Governmentality" (Foucault, 1991), which gives us the opportunity to manage, control and shape our relationships with ourselves. Relationships with others include social interactions. (Foucault, 2004) Our identity gradually becomes clearer. When we have the opportunity to choose what we think is beneficial to ourselves and society. With the conviction that he is the one who knows best how to add value to his own life and can help the people around him to live better. Self-reliance not only molds the conscious self. It also encourages us to act within a strict framework. Because letting people think Choose and do what you believe is right and good. It could not have happened if that person did not realize the value of his honor and dignity. When every person feels his own conscience, he naturally watches and directs himself to make his world beautiful. Ultimately, the freedom to choose one's own path becomes Regulated Freedom from the unquestioned belief that one is self-governing. (Self-Government) and full self-control. (Self-Control) because the introduction of that state aiming for people to have self-esteem and self-management by creating a life that reaches with the perfection that one desires. One's belief to make yourself a person who is ready for goodness according to the framework of the customs that shape the self. (Ascetism) that come up (Foucault, 1983)

Suggestion

Personally, the author is a Thai person. Buddhism considers; Theravada Buddhism towards Akrayans found that it is an authentic Thai Akrayans ". The ancient texts, especially the central region yantras, have been passed down since the ancient times. Indeed, they all reflect the essence of the Dharma at almost all." That is, the Leikhan system in the central region was formed by the integration of Buddhist concepts with the Akrayans until it became a unique pattern that hides profound implications. Which the national heritage Akrayans being looked down upon by modern people full of questions in the middle of nowhere "Akrayans is nonsense. It's a matter of a person who lacks wisdom." The important thing is to give justice to the teachers who invented the Lekhiant. Because in fact, he sees that the hidden things in the Akrayans are too deep for modern Thai people to understand. The scribbles, or Khmer characters that seem familiar but are not readable, are actually the abbreviations of the heart of Buddhism in order to inherit Buddhism from being lost and lost. Using holiness and supernatural as a lure because of the meaning of the Legion and the sorcery Hidden with a profound philosophy that clearly reflects the teachings of Buddhism is a ploy to attract believers to be interested in the Sutras. Because the sutra speaks of the sanctity and the supernatural that the reciter thinks is a mantra or a spell. But if you can understand the content of the Sutra the mind of the reciter resides in merit. because reciting the sutra even if the reciter does not understand But to (trick) me to recite it until the heart is at least still inheriting the sutra and passing it on to the ears of those who listen and understand it one day or another. "Core shell" for those who are not familiar with the Akrayans. And never knew that before obtaining that Akrayans How must the author of the Akrayans go through training in order to be able to engrave the dark and magical characters until it becomes an Akrayans? Summary from the Scriptures Buddhist scriptures, which are 5 ancient Akrayans texts that are found only in the central region.

However, Akrayans are like materialism. Which has happened in every age and every society because it is easy to understand tangible Not as complex as other sect ideas born in India, it aims to oppose the teachings of powerful Brahmins. It was a noble caste and was born from the mouth of Brahma. Therefore monopolized the ritual that those who can do it are only Brahmins. Brahmins are therefore special people who are mediators between humans and gods. Who would contact the gods or make merits dedicated to their deceased relatives? Must have the Brahmins perform the ritual to achieve that result Therefore, the more and more the Brahmins became more and more powerful every day. Until he exalted himself above the gods, as taught that the universe is in the power of angels but angels are still in the power of magic. As for the mantra, it is within the power of the Brahmins. Therefore angels are our angels. The idea of Jarvak philosophy was more negatively opposed by other creeds of that time than other philosophies. Because it is a cult that destroys the moral system. Morality and belief in goodness in Thai society the difference is that Buddhism is atheism. Does not attach importance to Brahma or any gods. Buddhism does not deny the existence of Brahma. But those gods do not exist as a real person. It's just being born in a different world. Only by the power of karma and continues to swim and die in this sorrowful cycle in addition, various gods in Buddhism are not created by nature. Or the one who controls all things all things are in accordance with the principle of ideology that is, according to the factors By dharmthi dharma definition, there is nothing behind these phenomena or any nature to supervise all things according to the law whereas Hinduism is theistic. Various gods were worshiped, although the ultimate truth was later described as a unified one. It is worth noting that the ancient Thai system was influenced by the Brahmin-Hindu three gods. As for the teachings that have a philosophical nature does not appear in the labeling system Even Brahman, which is the heart of Upanishad philosophy, has never been found in any Akrayans.

For this reason, neither man nor society different in that it has to change according to the rules and must have dependency inseparable Ready to fuse with each other inexhaustible there will only be cleavage and tying. They affect each other all the time. The level of human intelligence that is not material, plant and animal intelligence indicates that the human being has an excellent level of intelligence as a creator, preserver and destroyer. Human action always have an impact on society and when society changes by human hands that would affect every human being. Name is inevitable as well. A society that has evolved both in terms of ideas and

all objects are the result of trial and error. As if accumulating wisdom Let people who have full freedom (Freedom) arising from their existence (Existence) that has arisen and has the opportunity to choose to act, but must not forget the obligation of responsibility. (Responsibility) to what one has done, and if humans are aware of the dignity of human beings (Human Dignity), which means noble animals, then must know There are two paths of existence. The first issue of critical thinking is how to live in this changing society? And the next question, how will it continue to drive this beloved society? With such a dignified level of intelligence, man must not forget that the basis of reality that must be respected is that human beings must embrace all human beings, all names and environment to be homogeneous, ready to side by side like the sun that acts as a ray of light Weave warmth to the world with generosity all along. And never fade the concept of post-nautical philosophy will help mankind. To escape from imprisonment, or not to be liberated from all bonds? To reach the goal is to be a civil society every human, every name is the best answer.

Conclusion

When the postmodern neo-medieval philosophical paradigm is carried out, values are transformed and the quality of life development becomes a common culture of the post-modern paradigm. Mid era and is a common culture of humanity. It is the core culture of today's society. It's an anchor that isn't an attachment, that is, no matter what you do. Or related to anything that must be linked to improving the quality of life but it allows for diversity. Can vary according to area, race, nationality, and when the will of the post-modern neo-modern philosophical paradigm, the decision-making will is an important criterion. Inevitably there will be a corresponding ethical philosophy and ethical measures. People believe in improving their quality of life and act willingly. Because you can get real happiness from the practice to improve the quality of life improving the quality of life is therefore as valuable as the goal at the religious level. And it can be called a post-modern philosophical paradigm religion. But is a religion that does not require members do not compete or believe that one is right the other party is all wrong. The development of quality of life is therefore a religious principle that seeks cooperation and is ready to help other religions as an important principle for living according to that religion as well. Improving the quality of life is true happiness according to human instinct. The human instinct to act intensively to improve the quality of life leads to true happiness as it is, and good deeds through the improvement of the quality of life lead to true happiness according to religious reality. As well with such a philosophy make this research answer Conclude with certainty Human beings will gain true happiness as they really are through the development of quality of life according to the post-modern philosophical paradigm.

Therefore, the philosophical paradigm of the post-modern era with the development of quality of life is metaphysics. Epistemology and Attributes Therefore, it has the potential to be used to improve people's quality of life both at their own level. Family level, community level, society level and country level in this regard, the quality of life development can be applied at various levels as follows:

The post-modern neo-modern paradigm emphasized the coexistence of human beings on the basis of respect for human dignity. It offers people to look at themselves and create true freedom, namely the opportunity to choose and social responsibility. Independent in thought

We can be ourselves as our hearts desire. When there is freedom, there must be responsibility. have life style Emphasis on new ideas for new developments and seek knowledge for a new way of living a good life, that is, improving the quality of life which is regarded as the essence of human beings It is a metaphysics that is the reality of human beings. And is the answer to the truth criterion in this era. And the post-modern-modern paradigm still emphasizes practice or action. By focusing on bringing ideas into action a good living must be based on good thinking and right action. Emphasis on learning from doing. It also emphasizes the importance of democracy, ethics, religion and the arts. For humans to gain experience and learn from thinking Taking action and solving problems by yourself to achieve results is instinctively improving your quality of life for true happiness. At any level, they will instinctively see what they should do and how to proceed. Without the need for someone to tell each one is happy to do it. When doing it, you are happy and know what to do next, and you will be happier. You have to use judgment about your behavior as to what principle to do things. 1) Do it because it is the duty of human beings. It is your own responsibility that must be fulfilled. 2) Do it because it is the highest ideology of life.

What should be done, what should not be done, the ideal of life will enable you to stand proud. And feel that one's life is valuable. 3) Do it because it is the highest good. Using discretion to participate in the analysis will make the assessment of the behavior that will be done more accurately. This principle can be applied on the guideline for self-improvement according to the Buddhist philosophy in the 3 sekkhas. Practice training of body, speech, mind and wisdom by directing 5 sensual instincts to reduce cravings resulting from stone instinct, vegetative instinct, gene protection instinct which leads to unreal happiness, promoting the 5 physical strengths, including intuition and wisdom, to the fullest according to the human thinking potential and live according to the Eightfold Path, the Middle Way, which is the right way to lead to the cessation of suffering, free from trouble, and by wisdom one dwells in solitude, with joy, contentment, and the pleasure of one's own belongings, which are acquired by strength. Righteous perseverance.

However, Akrayans are like materialism. Which has happened in every age and every society because it is easy to understand tangible Not as complex as other sect ideas born in India, it aims to oppose the teachings of powerful Brahmins. It was a noble caste and was born from the mouth of Brahma. Therefore monopolized the ritual that those who can do it are only Brahmins. Brahmins are therefore special people who are mediators between humans and gods. Who would contact the gods or make merits dedicated to their deceased relatives? Must have the Brahmins perform the ritual to achieve that result Therefore, the more and more the Brahmins became more and more powerful every day. Until he exalted himself above the gods, as taught that the universe is in the power of angels but angels are still in the power of magic. As for the mantra, it is within the power of the Brahmins. Therefore angels are our

angels. The idea of Jarvak philosophy was more negatively opposed by other creeds of that time than other philosophies. Because it is a cult that destroys the moral system. Morality and belief in goodness in Thai society.

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