

## The Essence of the Law on Human Dignity for Stateless Persons According to the Constitution of the Kingdom of Thailand B.E. 2560

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### Abstract

The term 'human rights' has been used in Thai law for many years, including in the Convention for the Recognition of Rights in Thailand's Constitution of 2560. However, studies have found that the protection of human rights, particularly for stateless and undocumented people in Thailand, is not as robust as it should be. There is still a practice of selective implementation that does not comply with the provisions of the Constitution. Stateless people in Thailand continue to be squeezed, and they are subject to various practices that are inconsistent with internationally accepted human rights principles. This could be due to the racial and ideological prejudices of those who implement and formulate the law, who do not give enough importance to the protection of the human rights of stateless and undocumented people. Therefore, Thailand should give importance to both policy-level protection and implementation-level protection that are in line with international human rights standards. This will be an important factor in ensuring the harmonious coexistence of all nationalities in Thailand under the principles of democracy and will bring full benefits to Thailand.

**Keywords:** Law; Human Dignity; Constitution of the Kingdom of Thailand B.E. 2560

### Introduction

All people born on this planet are endowed with one thing in common: the inalienable value of being human. This value is not dependent on geographical origin, ethnicity, religion, economic or social status, gender, age, skin color, or any other condition or circumstance in being human, and is intrinsically bound to the concept of human dignity, aiming for the freedom of the

human person to develop their personality and to move freely in physical and spiritual terms, under their own responsibility (United Nations, 1948). As such, this inalienable value of being human cannot be diminished or violated, and is universally accepted as a natural human right, with the purpose of enabling all humans to live with equal dignity and equal rights.

Having status as a citizen of one state is a guarantee of the status of individuals within that state, enabling the person to benefit from basic rights and privileges to lead a life within the state, such as access to healthcare, good health insurance, access to education, rights to pursue a profession, protection under labor laws, freedom of movement and residence, and the right to found and create a family (Koskenniemi, 2011). At the same time, in some states, there are groups of people of other nationalities that are also protected by the state in terms of the same rights and privileges as those of the state of their nationality, while there is another group of people who do not have any civil registry from any state in the world, who are therefore stateless, and may receive protection from the state as citizens if the state allows them to have residence rights, even if they are stateless.

Humans must exist in a state of statelessness and lack of nationality that renders them without a state to establish an anchor or connection to any state, leaving them with no recognition of the rights given to citizens of a state. This status of statelessness and lack of nationality, for whatever reasons, relegates these individuals to a second-class status, with an inevitable lack of access to certain basic rights and privileges. Difficulties and risks of being subjected to discrimination, abuse, exploitation, forced labor, human trafficking, or receiving arbitrary decisions from the state or state officials, without taking into account the human rights of the individuals, all violate the dignity of the human being. If states fail to address these issues, it may lead to an even more serious problem that can have a negative impact on the social, economic, and political stability of the country. In Thailand, the presence of stateless and lack of a nationality individuals has led to a situation where they are deprived of basic rights and privileges.

The two main causes of statelessness and lack of recognition are (1) de facto statelessness and (2) de jure statelessness. De facto statelessness occurs when an individual is unaware of their factual state, and is thus unable to prove their connection to a state in the world, thus not being able to define or specify their nationality. The second form of statelessness is de jure statelessness, which occurs when an individual asserts their factual state but is denied the recognition of their nationality by the authorities or the government of the state. In Thailand, statelessness can occur

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in two forms: firstly, statelessness of persons born in Thailand from parents born outside of Thailand; and secondly, statelessness of persons born outside Thailand from parents born outside Thailand.

Nowadays, stateless persons and persons without nationality remain a challenge for society that has yet to be addressed or given assistance to resolve. The action of the state is to solve the problem case by case, thus making stateless persons and persons without nationality remain a persistent problem that may result in other social issues. Despite the Thai Constitutional State having ratified the assurance of human dignity of stateless persons and persons without nationality, they are still denied access to basic rights and entitlements from the state and are restricted in their lives without the guarantee of human rights by the state or any reference to the principles of human rights. Therefore, there is a need to study the theories as well as the problem situation and the enforcement of laws to find an appropriate solution to the violation of human dignity of stateless persons and persons without nationality, and to create awareness among stateless persons and persons without nationality of their rights in the form of human beings to be cited or relied upon in the event of violation. Finding a balance between the protection of human rights and the security of a nation is the ultimate goal to be achieved.

### **The Alignment Between Elements of the Rule of Law and the Concept of Human Rights**

The components of the state in a form that indicates the endorsement of the concept of human dignity, whether it be the principle of the separation of powers, which divides authority into the legislative, executive, and judicial branches in order to control the balance of power and prevent one power from dominating another, thus establishing a relationship between the powers and creating a balance between them, as well as the principles of the rule of law and the exercise of executive power that demand that the executive act within the law and not transgress the rights and freedoms of individuals, as well as the concept of human dignity, must be protected by law. Furthermore, executive actions that violate the law and the rights and freedoms of individuals must be open to challenge in court if an individual suffers harm as a result of the exercise of executive power.

The components of the constitutional content that indicate the endorsement of the idea of human rights and the retroactive enforcement of the law to cause harm to individuals, even though it is not a criminal punishment, are not allowed to be carried out according to the

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constitutional content with the purpose of protecting the trust that the person has in the legal system. Furthermore, the constitutional law also establishes that the fundamental rights of individuals have to be mandatory under the law at the level of constitutional law, and it is considered that these fundamental rights, which are natural rights, are also laws in themselves. In addition to this, the principle of proportionality states that the exercise of the authority of the state must be appropriate in order to fulfill the objectives that are in accordance with justice; the state must balance the public benefits with the damage that could be caused to the population; and the constitutional law also prohibits the state from proceeding with arbitrary decisions but must act on the basis of criteria and respect them.

It is concluded that from the components of the state of law, both in form and content, it is evident that an attempt is made to create a guarantee for the public in the confidence that their rights and freedoms will not be violated. Thus, it can be seen that the state of law is an attempt to create a guarantee to protect the rights and freedoms of the people and control the use of state power within the framework and limits set by the law so that there is no violation of the rights and freedoms of the people, which is in line with the principle of equality and the fundamental principle of individual freedom that is enshrined in the concept of human dignity. It is also a principle that is analogous to a strong wall that protects humans from the abuse of state power and enables them to preserve the values contained within them free from violations that are consistent with the importance of the value of human dignity according to the concept of human dignity.

## Human Rights

Vira Lochaya (Lochaya, 1981) defines the term “human rights” as a collective of rights that are accepted in countries with a certain level of morality as being fundamental rights essential for human dignity and development. These rights are protected by law and are of particular importance to the rights in question. Furthermore, the state has a duty to protect and preserve these rights from any external interference or limitation, as well as to facilitate their use for any individual who is entitled to them but cannot do so on their own. Additionally, any infringement on these rights must be prevented. In addition, it defines the meaning of “human rights” as the freedom and equality of individuals who are recognized and protected by law and that others

cannot interfere with or limit, and the state has a duty to protect and preserve these rights, as well as facilitate their use, with the exception of cases of justified restriction.

The meaning of human rights can be considered from different angles, with four main points. Firstly, human rights are the reference points of political theories or schools of thought, such as the political theory of justice. Hence, human rights must be observed and cannot be avoided in the context of the proclaimed dignity of mankind in its relationship with society, or at least in a mutual respect between the government and those under its rule. Thus, human rights represent a thought that is connected to the political theory and has the same effect. This is similar to when someone referring to human rights has a certain assumed political theory in mind, that can lead to different perspectives on the same issue. The second meaning of human rights can be found in the complex network of basic freedoms that exist and in the various guarantees provided for by the laws of each state. Thirdly, the meaning of the idea is derived from the emergence of criteria in international treaties made in the form of treaties between states that provide guarantees for the exclusive use of certain rights by citizens and limit the power of prevailing authority over their own people and territories. (United Nations, 2020)

It is thus seen that human rights are rights attached to the human since birth when humans became social animals making them to live together as communities which sometimes led to oppression and conflict leading to cruel and inhumane punishment for protection of human life, human rights are therefore necessary to ensure safety and to receive the various rights that comes with it, allowing humans to develop and use their human properties to the fullest to satisfy ones needs, the satisfaction of human needs should be based on respect and protection of human dignity and value of being human and if humans are deprived of human rights they will not be able to live as humans, human rights is an idea which came up late in the Greek and Roman eras where the term wasn't used but rather natural rights which was derived from the law of nature and was used by the capitalists who wanted to protect their economic benefits from the sovereigns in the feudal system that emerged and has been widely used since the formation of the United Nations and is reflected in many documents such as the Universal Declaration of Human Rights in 1999.

The 1948 Universal Declaration of Human Rights (UDHR) states that human rights are the essential base of human life and are fundamental and inalienable, with the values of dignity and worth of each human being. If these rights are violated, they must be protected and guaranteed

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by law, such as the right to life and personal security, the right to private property, the right to freedom of movement, and the right to choose residence. In addition, human rights also refer to rights that must be enjoyed for the development of the quality of life and for the protection of the values of being human, such as the right to religion, the right to choose a profession, the right to freedom of expression, and the right to participate in political life. It is clear that human rights encompass various rights that cover the life of a human being from birth to death.

Despite the definition or limitation of the term human rights, its meaning has to be changed to adapt to the social circumstances of the era, such as in the past when it only implied the rights of citizens and political rights, but now it has been accepted that human rights include both economic, social, and cultural rights. This can be divided into two levels: 1. The rights that attach to every person from birth, such as the right to life, liberty, security of person, and freedom from torture or cruel, inhuman, or degrading treatment or punishment. These rights are inalienable and are above any laws or powers of the state. The rights to economic, social, and cultural rights such as the rights to work, social security, and an adequate standard of living; the right to health and education; freedom of opinion and expression; freedom of thought, conscience and religion; and freedom of association and assembly. These human rights do not necessarily need to be supported by laws, as they are natural rights that have existed since the beginning. The second, entitlement that must be recognized under the law is the second tier of entitlements that must be recognized in the form of law or must be protected by the state, such as the right to basic education, the right to health care, the right to access justice, the right to freedom of movement, etc., and these human rights must be enshrined in the law, constitution, or the basic policy of each country in order to guarantee that all people living in the state are properly protected and safe in their life and livelihood as humans. (Mazur, 2017)

From the aforementioned thought, it can be seen that human rights are a value that recognizes the worth of being human due to it being a right attached to being human since birth, and is regarded as the lowest standard of conduct between humans and between state and human, giving importance to humans as the ones with an important role in driving society forward in an equal and just manner. This is a thought that is coherent and serves as the fundamental basis for the idea of human dignity.

concluded that According to the main principle of equality, it can be regarded as a fundamental principle of the philosophy of human rights, as it is a criterion in the philosophy of

human rights. It is a value that humans should receive equally in society, including receiving equal treatment from the state in order to demonstrate that humans can live with dignity without any fear or discrimination. At the same time, this principle of equality controls the state's power to act in its own discretion and protects the rights and freedoms of citizens. It is also a fundamental principle that guarantees and protects human dignity and allows for the review of state power to demonstrate the value of being human without any consideration of race, religion, language or origin. Therefore, the principle of equality is a fundamental principle in the recognition and protection of human rights and freedoms, and it is also a fundamental principle that exists in the dignity of human beings. Nayak, R. (2018). *The Human Right to Equality: Dilemmas of Difference and Identity*. Routledge.

### **German Constitutional Law**

The German Basic Law defines the concept of human dignity as stipulated in the laws of the Federal Republic of Germany. It is the first constitutional document that codified and affirmed the meaning of “human dignity” due to the Nazi’s persecution of the Jews. The thought process of German lawyers, the wording of the constitution, and the interpretation of the judgement of the Federal Constitutional Court of Germany can all be studied regarding the concept of human dignity.

Günter Dürig, a German lawyer, explained that the “dignity” of every human being is derived from their own mental powers, which distinguish them from existing in a state of nature devoid of personal autonomy and the ability to pursue personal goals within the boundaries of personal autonomy. (Singkaneti, 2004)

Klaus Stern summarized the essential insight of “human dignity” to mean a set of values that are specific and are bound up with being human, which every person receives regardless of gender, ethnicity, religion, age, or any other personal characteristics. In this sense, “human dignity” refers to those particular characteristics that create a distinct set of values of humanness, establish the sense of responsibility of the individual, and serve as a basis for determining the humanity of each person. W. Maihofer and R.F. Behrendt contend that the dignity of humanity is an expression of the construction of a framework for the freedom of the individual person to the utmost extent possible and to utilize the framework for the purpose of maintaining and improving the quality of life of humans and to develop the capabilities of humans towards the predetermined goal. (Singkaneti, 2004).

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According to the German Basic Law, the meaning of the term “human dignity” cannot be assessed solely from the legal text. Instead, it must be considered in light of the Basic Law’s intention, which constitutes a broader concept of the Classical Fundamental Rights, that can be applied, enforced, and adapted to the context of society. Therefore, human dignity is not a new fundamental right, but an expression of the existing fundamental rights that are intended to be respected in the context of the law. Consequently, human dignity is a broad principle that can be assessed in the following manner: (1) human dignity is the principle that regulations in society must respect and acknowledge the equality of humankind in terms of bodily integrity; (2) human dignity is the act of respect; and (3) human dignity is the act of respect for the awareness, intellect, and spirit of each individual in order to protect their individual rights and to limit the power of the state to infringe upon these rights. If a governmental agency violates an individual’s rights, they have the right to appeal to a court of justice if another court has no jurisdiction to adjudicate.

When it is considered from the perspective of the human rights norms of the European Union’s Charter of Fundamental Rights, it is evident that the meaning of human dignity must be a value for human beings, both physically and mentally, so that the state must respect, protect, and preserve it, to prevent violations. In the event of any violation of human dignity, the victim has the right to seek justice through legal means and to request the court to restore justice.

Besides, Sartre’s concept of humanism in the thought of Jean-Paul Sartre (1973) is a French philosopher of existentialism that emphasizes the value of human being, freedom, and responsibility for one’s actions as a group of thought that opposes the war trend that makes Western people become dehumanized (Dehumanized Western Man), which shows the condition of dehumanization. Sartre sees that philosophical and theological thoughts usually talk about the general norms that encompass the human being until the human being has no meaning of being a human. Therefore, existentialism emphasizes the existence of the human being as an individual (human being’s existence) and the life of human being in the age of machines makes the work of human being organized as “organization men” and there is no chance to express oneself as an individual. (Ricoeur, 1995)

Concluded that it is believed that the existence of human beings is associated with freedom and autonomy. In order to live, humans must face themselves and create the kind of life they want for themselves. It is essential that humans have freedom in order to make choices and

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decisions in all cases, including the freedom to choose not to choose. An important concept that goes hand in hand with freedom is responsibility for the choices and actions of the individual. This responsibility is not only to oneself but also to all other people. Thus, it is impossible to separate humans from freedom as long as they remain humans, even if they choose to surrender their freedom. This is because the act of surrendering freedom implies the ability to choose between surrendering and not surrendering, and choosing to surrender freedom is still an act of freedom. (Cruft, et al. 2015)

With this in mind, Chartier (2006) emphasizes that as long as humans remain humans, they will never completely lose their freedom; freedom is an inherent part of being human. This means that humans are not able to deny their own freedom and are unable to impose their will upon others. Furthermore, humans must be responsible for the choices they make and the decisions they take. In other words, humans must be responsible for the use of their freedom so as not to interfere with the freedom of others. Moreover, humans should choose to do things that promote their own freedom as well as that of others; this is the main idea of Chartier's argument. In summary, the two points of Chartier's argument are that (1) the highest principle of human beings is the inseparability of freedom and responsibility, and (2) being a human model implies the choice of doing something with freedom equal to helping the general public, such as having a single partner rather than multiple partners, as our actions are models for others.

From the study of the definition of human dignity in its historical, religious, legal, German, and philosophical aspects, it can be understood that human dignity has a specific character and value that is linked to being human without being limited by conditions such as gender, ethnicity, religion, age, etc. of individuals and is seen as the foundation of the concept of human rights and freedom.

### **Human Dignity of Nationalityless and Stateless Individuals under the Constitution of the Kingdom of Thailand B.E. 2560**

Despite the fact that the history of the various Thai constitutions did not arise from a political struggle for the oppressed people to demand a form of government that respects human dignity and human rights, the content of the Thai constitutions has always contained provisions protecting the rights of the people and implicitly recognizing human dignity. This was further made explicit in the Constitution of the Kingdom of Thailand, B.E. 2540, which provided a stronger

guarantee of human rights and human dignity than the previous constitutions. Subsequently, the Constitution of the Kingdom of Thailand, B.E. 2560, explicitly stipulates the protection of human dignity and human rights, ensuring that human dignity is respected and violations are not tolerated. This serves as a guarantee of the rights and values of human dignity for all persons living within the boundaries of Thailand, with equal respect and status.

Additionally, it is in line with the context in which Thailand has become a party to various international treaties and conventions that affirm the fundamental principles of respect for the dignity and value of human life, such as the Universal Declaration of Human Rights 1948, the Covenants on Economic, Social, and Cultural Rights 1966, the Convention on the Rights of the Child 1989, and the ASEAN Human Rights Declaration 2011. Consequently, stateless and non-citizen persons also possess the status of persons under domestic law, namely Article 15 of the Civil and Commercial Code, and international law, namely Article 6 of the Universal Declaration of Human Rights 1948, which ensures protection of the rights of human beings, so that the inalienable rights of all human beings, regardless of their nationality, are respected and given due consideration. Furthermore, they are individuals who can receive treatment from the state and the general public with dignity, respect, and consideration of their human rights.

Thailand cannot deny the right to protection and preservation of the inherent values of stateless persons and persons without nationality since birth in order to ensure that they can develop their identity and sustain life quality. At least, they should be granted a minimum level of respect for human rights that is acceptable to the general public. This is because stateless persons and persons without nationality are also humans, and they are entitled to be treated equally and reasonably according to the situation. Rejection of granting basic rights or access to rights with discriminatory and inappropriate conditions is considered as a violation of international conventions that Thailand is a signatory to.

Thailand, therefore, cannot reject the protection and preservation of the inherent values of stateless persons and those without nationality since birth, so that these individuals can develop their personalities and lead a dignified life, in addition to respecting the intrinsic human values. At least they should receive adequate treatment according to the minimum standards of human dignity accepted by the international community. This is because stateless persons and those without nationality are considered human beings who should receive adequate treatment according to each case without being discriminated against or limited by their state's nationality or

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legal status. The refusal to grant stateless persons and those without nationality access to basic rights, or access with restrictive conditions that are arbitrary and inappropriate, constitutes a violation of human rights and is considered a breach of the international treaties to which Thailand is a signatory.

Nevertheless, based on research, despite the enactment of the Thai Constitution of the Ratthamontri (B.E. 2560) that guarantees the basic human rights of individuals, the reality is that stateless and undocumented people still have not been adequately protected in regards to those fundamental rights and have continued to face violations in various forms, whether inflicted by state officials, state organs, or individual persons, such as coercion, discrimination, and exclusion from accessing essential rights.

From the study, the author finds the plight of the implementation of the Constitution of the Kingdom of Thailand B.E. 2560 concerning stateless persons and persons without nationality in the context of Thailand and concludes that the performance of state officials has been continuously failing to fulfill the principle of human rights for stateless persons and refugees that is already enshrined in law. Part of this is due to the lack of personnel competent and knowledgeable in legal regulations in enforcing the law, sometimes even refusing to provide services to stateless persons and refugees, or making decisions in contravention of the laws and regulations that are contrary to or impede the protection of the human rights of stateless persons and refugees. This has led to increased hardship for stateless persons and refugees, who are subject to even more violations of their human rights by the state. Additionally, the management system of policies and practices related to stateless persons and refugees remains fragmented and incoherent, particularly in the area of education policies, where there is a lack of clarity on the highest level of education that should be accessible in order to link to the rights to pursue a profession as prescribed by law.

## Conclusion

There has been a long-standing negative perception of stateless and internally displaced persons, as well as individuals with status-related issues, in which the general public tends to place unfavorable stereotypes that stateless and internally displaced persons are a threat to national security, lack education and culture, and are more likely to create the issues that the state should be providing assistance with. In Thailand, the development of national affinity has

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been engrained in society through various means of propagating nationalist sentiment and understanding of differences between ethnicities for a prolonged period of time.

The lack of protection and equal treatment of stateless people and people without nationality has resulted in their being discriminated against and treated unfairly, including violations of human rights. This is unacceptable, as stateless people and people without nationality are just as human as those with nationality and those with statehood. The policies of the state towards stateless people and people without nationality must therefore be based on the principles of national security and stability, rather than simply the exercise of power by the state, which implies the belief that stateless people and people without nationality are a threat to national security and stability either through their involvement in criminal organizations, human trafficking, drug trafficking, or the destruction of natural habitats, such as national parks and protected forests. Despite the state's recognition of the human rights of stateless people and people without nationality, the underlying xenophobic sentiments remain, making it impossible for them to be fully protected and treated equally.

The fact that individuals are rendered stateless and undocumented makes them vulnerable to human rights violations and exploitation. Furthermore, when stateless and undocumented people are unaware of their rights or the entitlements they are due as human beings, in particular their right to access public services, it can provide an opportunity for those who are self-seeking and unscrupulous, such as human traffickers, drug smugglers, and arms dealers, to exploit and violate the human rights of stateless and undocumented people. For example, when stateless and undocumented people are unaware of their right to work, employers who are in breach of the law can take advantage of them.

People without citizenship and stateless people are exposed to hazardous and exploitative work, resulting in income or time exploitation, due to a lack of attention and diligence in protecting their rights. This undermines respect for the human dignity of people without citizenship and stateless people, and despite the protection offered by law, they continue to be subjected to violations.

In order to ensure the humanity of stateless persons and non-citizens as provided for in the Constitution of the Kingdom of Thailand B.E. 2560, the author proposes solutions to rectify the implementation of the aforesaid Constitution in accordance with its intentions:

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1) It is necessary to take into account the principle of human rights as established in the constitution or in international treaties that have content related to the protection of human rights, which Thailand has participated in as a party and ratified as a regulation or legal measure to be generally applicable; in order to ensure the continuity of resolving the problems of stateless people and refugees. This is not a temporary measure, and it should enable state officials and state agencies to take measures that are consistent with justice in order to protect the human rights of stateless people and refugees in a comprehensive manner. In addition, the author holds the opinion that the inability to access the basic rights of stateless persons and people without nationality necessarily leads to a situation where stateless persons and people without nationality cannot lead a quality and decent life as human beings. This is because the stateless and people without nationality are put at risk of life-threatening, physical and mental harm due to the deprivation of their inherent human dignity. Thus, access to basic rights is an essential concept in the philosophy of human dignity, and, as such, the state must establish and create necessary measures or guarantees to protect the human dignity of stateless persons and people without nationality in order to enable access to the aforesaid basic rights. Furthermore, states must take into consideration the obligations derived from the International Covenant on Economic, Social, and Cultural Rights of 1966, which provides guidelines for the protection of the human dignity of stateless persons and people without nationality. It is, then, the responsibility of the Ministry of Social Development and Human Security, or the National Office of Human Security, to implement these measures and guarantees.

In addition, Thailand needs to build partnerships between countries in order to jointly find ways to address the problems of stateless and undocumented persons, namely, the issue of illegal migration into the cities in violation of foreign laws in order to reach a third country. Since Thailand is a transit country, cooperation must be linked to the countries of origin and destination in order to provide a fair and orderly solution and a systematic, coordinated approach to addressing issues such as illegal migration, cross-border labor, inter-state conflicts, smuggling, and trafficking of persons, as well as cooperation in the repatriation of stateless and undocumented persons to their countries of origin or destination, as appropriate. In terms of national security, in cases where action must be taken against stateless and undocumented persons, Thailand must take into account the human security principles to ensure a balanced approach to national security and to ensure that stateless and undocumented persons have the necessary protection and are in

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accordance with the principle of non-refoulement and international and Thai human rights principles.

2) It is necessary to develop the capacity and provide accurate knowledge to public officials or relevant personnel in charge of verifying the status of individuals due to the complexities of verifying facts, evidence, and witness testimony in accordance with the legal criteria. This requires extensive study and understanding, as well as personnel with knowledge and expertise in the verification of an individual's identity in terms of the legal, political, social, and anthropological sciences. To ensure the protection of the rights of stateless and undocumented persons, policies or regulations and the proper procedures must be clearly defined. If public officials do not understand the situation and make wrong decisions, it can cause great harm to stateless and undocumented people.

3) Promote a positive attitude towards stateless and non-citizens by beginning with increasing awareness and understanding of who stateless and non-citizens are and their social status in order to prevent the development of xenophobic attitudes due to a lack of knowledge or misunderstanding of who stateless and non-citizens are and the unconscious reinforcement of xenophobic attitudes through dominant discourses on nationalism and ethnic differences. Additionally, it is necessary to promote the development of state organizations in order to create knowledge of the disadvantaged groups, including stateless and non-citizens, in order to be used as a source of data for management, as well as for dissemination in order to create a proper and correct understanding and attitude towards stateless and non-citizens in the community in order to ensure that Thai society is unique and inclusive. Furthermore, it is essential to ensure that coexistence between Thai citizens and stateless and non-citizens is not based on prejudice and to reduce the violation of human rights by stateless and non-citizens.

4) It is essential to promote the knowledge and understanding of rights and entitlements among stateless and non-citizen people in order to prevent them from participating in unlawful activities or being exploited through various illegal processes, such as human trafficking, drug trafficking, and arms trafficking, due to their lack of knowledge or misunderstanding of the truth. Furthermore, the gathering of stateless and non-citizen people together to collaborate and help each other can lead to the regulation of various activities in stateless and non-citizen society and serve as a foundation to refer to their status in communication and coordination. Moreover, it prevents individuals from taking advantage of the status of stateless and non-citizen people or

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seeking personal gain. Nevertheless, it is difficult to organize stateless and non-citizen people to cooperate with each other; therefore, it is necessary to set up organizations or NGOs that are flexible and able to reach out to stateless and non-citizen people quickly and efficiently without going through too many procedures. The NGOs also have a variety of activities that can help develop the stateless and non-citizen people.

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