

Research Title	Thai Personality and Characteristic in the Western Eyes (from the Middle Ayutthaya Period to 1932)
Researchers	Miss Wariya Siwasariganon Mr. Tavcovath Pundarikvivath
Year	1980

ABSTRACT

This research is a study of western attitudes towards the Thai personality and characteristic from the Middle Ayutthaya Period up to 1932. The research involves a close study of primary historical documents written by Western visitors to Thailand about Thai personality and characteristic during the period mentioned above. The research consists of seven chapters. The first chapter deals with Western views towards personal characteristic and traits of the Thais. Another five chapters are about Thai characteristics as viewed by the Westerners in light of political, economic, social and religious factors at different points in time. The last chapter is a review and a comparative analysis by the researchers, covering western important attitudes towards the Thais. The comparative analysis includes several points of view expressed both by current Thai and foreign scholars, thus reflecting the extent to which such traits have changed over the years since Ayutthaya.

Research Title	Thai Sugarcane Cultivation and Sugar Industry in the 19th Century.
Researcher	M.L. Walwipha Burusratanaphand
Year	1983

ABSTRACT

At the beginning, people who were involved in the Thai sugar industry from the cultivation of sugarcane right through milling and export were Thais of Chinese origin. The government at that time, seeing that no Thai nationals directly benefited from the industry, left the industry alone. It allowed private investors to undertake business dealings, operating sugar mills and owning sugarcane plantations at the same time.

During King Rama III's reign the government promulgated 38 specific taxes (excises). As a result, the sugar industry came within the orbit of these taxes, indicating that Thai nationals began to be involved in the production of sugarcane and sugar. These taxes not only provided counter measures to the European competition but also signified that there had been a significant increase in market economy in Thai society. Perhaps these taxes could be viewed as protective measures given to the sugarcane and sugar production; at any rate the relationship between the state and sugarcane growers and sugar millers became closer than before. However, as the government was preoccupied with foreign relations and fiscal stability, a strong emphasis was put on the sugar export trade rather than on protecting the sugarcane cultivation and sugar production. (At that time sugarcane growers sold their sugar product in the form of molasses. The granting of a monopoly for raising taxes and for buying certain farm produce would be given to the highest bidder for a given geographical locality. Thus, prices for such farm produce would be fixed by the successful bidder. Documentary evidences indicate that it was only in King Rama VI's reign when sugar millers bought sugarcane direct from the growers. However, this does not necessarily mean that such practice had not begun earlier. Evidences indicated that some of the farm tax collectors and sugar mill owners were the same persons. Because of the abuses of the monopoly of power by farm tax collectors Thai sugar trade was depressing throughout the 19th century.

Sugar industry flourished during the early Rattanakosin (Bangkok) period to such an extent that sugar exports were the leading foreign currency earner. Later it badly deteriorated because there was no direct link between the state and sugarcane growers. The state allowed the sugarcane and sugar production to be

dictated by the farm tax collectors. In addition, private investors were no longer interested in risking their capital in an industry yielded small profits because of unfavorable taxes. In addition, it required complicated processes of transforming a raw material into a finished product, unlike the rice industry that did not require such complicated processes and enjoyed a consistently strong foreign demand in the bargain. The sugar trade in the past became depressed for reasons cited above. At present the Thai sugar trade has flourished once again, transforming a once sugar importing country into a sugar exporting nation. Nevertheless there are still a number of difficult problems faced by the sugar trade. These problems closely mirror those in the past, namely, monopoly, the survival of sugarcane growers and sugar millers. These age-old problems in this new century should merit sincere attention and co-operation from everyone concerned in the industry; otherwise, history may very well repeat itself.

Research Title A Study of Thai Society in the Reign of King Rama III
from Major Literary Works of the Period.
Researcher Associate Professor Dr. Panya Borisutdhi.
Year 1985

ABSTRACT

The aim of “A Study of Thai Society in the Reign of King Rama III from Major Literary Works of the Period” is to analyze major literary works produced in the reign of King Rama III to find out about characteristics of the Thai society during that period. The research is based on the assumption that contemporary literature will reflect clearly the way of life and thoughts of the people in that period.

This research is divided into 5 chapters: chapter 1, analysis of the concepts of the society; chapter 2, analysis of the administrative patterns; chapter 3, analysis of cultural patterns; chapter 4, analysis of religious beliefs; and chapter 5, conclusion.

The study reveals that the Thai society during the reign of King Rama III was a feudal society with members categorized into various social groups, a situation that could easily lead to conflicts. However, some forms of compromise and co-operation were found. The King who had absolute authority was very much concerned with the welfare of his people and was determined to develop his country in every way. The people were strong adherent to traditions, customs and Buddhism.

Research Title	Early Rattankosin History: Chinese - The People Outside the System
Researcher	M.L. Walwipha Burusratanaphand
Year	1986

↓ Abstracts

Social History is a historical study by which attempts were made to reconstruct the social picture of people's life in that society. Therefore, the objective of this study is to learn about the life of Chinese in Thai society during the early Rattanakosin era through the history of the Chinese and their activities in those days.

The author divided the contents into four chapters together with a final conclusion. The brief details are as follow:

Chapter 1 dealt with the origin of the research, the acquisition of the research topic, the meaning, objectives, scope, methodology, expected outcome and the implementation plan of this research. It presented the project's proposal along with the description of the project's evaluation in order to inform the reader on the meaning and approach of the study.

Chapter 2 studied the Chinese in Thai society. The author attempted to distinguish between the people outside the system and those who were inside it. The chapter explained the meaning of the people inside the system in order to point out that those who did not fit those descriptions were considered outside it. It explained how those outside the systems managed to live in Thailand and their distinctive characteristics. Then, it proceeded to describe the condition in Thailand and China during that period leading to Chinese emigration to Thailand.

Chapter 3 was about an evolving urban community or the evolution of social history. Although the community settlement under study at the time did not fit the description of a "city", attempts were made to justify the description. Settlements that began at Sampheng expanded to Chacheongsao following the trail of the economic expansion. Attempts were also made to find out at each Chinese settlement about their social interaction and roles.

Chapter 4 was about the grouping of the people outside the system. Due to a eulogistic type of society during the early Rattanakosin era, in which personal relationships were all important, it was possible to refer to the patronage system to explain social groupings of the Chinese both among themselves and in the Thai society. First, the study tried to explain how groupings in Thai society

were formed, and how the Thai government controlled and regulated the Chinese. Finally, it dealt with the opportunities available to people outside the system.

In conclusion, the author expressed satisfaction about her perceived picture that the social history of the people outside the system was the history of real struggles for survival.

Research Title	The Role of Buddhist Monks in Community Development
Researcher	Mr. Anan Wiriyaninij
Year	1986

ABSTRACT

This research on the Role of Buddhist Monks in Community Development is based on a study of the role of the Buddhist monk institution in Thai community and society

It begins with a description of the role of Buddhist monks in Thai society in the past, presenting the relationship between the ecclesiastical institution and the community. In the former time, Thai society considered religion as the main pillar of life. Religious virtues were considered determinants of ethical values in the society. Religious teachings and practices, therefore, reflected the spirit of the Buddhist monk institution in various forms. The monk institution acted as one of the main centers of the community and society. In many instances, Buddhist monks acted as a community of social leaders.

Next, it describes the role of Buddhist monks in the present-day Thai society, reflecting the evolution of the administration of the Buddhist monk institution. It is noteworthy that at this juncture there have been changes, leading to the loss of the monk's leading role as well as the status of the center of the community. Changes came as a result of the increased acceptance of Western culture, the inability of the Buddhist monk institution to adapt to social changes, and erosion of the role due to government policy, among others. Thus, the role of the Buddhist monk institution has changed to the point where its function is now mainly in the realm of religious ceremonies only.

Thirdly, the study analyzes the role of Buddhist monks in community development. Here, there is a gleam of hope that the Buddhist monk institution will continue to provide support for the community and society. Attempts should be made to make laymen better appreciate the roles of the monk institution. For instance, the government may formulate a constructive policy toward the ecclesiastic body, i.e., strengthening the Buddhist monks in various areas including ethics, religious virtues and technical knowledge. This will not be easy, because Buddhist monks themselves need to adjust to changes and to show a firm determination to carry religion forward in order to assist and support needy people genuinely.

Research Title	A Study of Local History in the Chorakhe Samphan River Valley Area
Researchers	Subsaeng Brahmboon Suchitra Wutthisathian Chamnian Maneepan Kanchana La-onsri
Year	1987

ABSTRACT

"A Study of Local History in the Chorake Samphan River Valley Area" was conducted jointly by three research teams. One team was to apply the ethnological research techniques to the study while another team did the archaeological survey of the area, and subsequently excavated some selected sites in the area. However, it was the third team who made use of some historical methods, analyzing and integrating all the data and information into a unified report.

Although the Chorake Samphan River Valley, particularly an ancient city of U Thong, has been a subject of study of many scholars for many decades, there has not been an attempt to use an interdisciplinary approach to the study. As a result, the history of this River Valley, including U Thong, can be seen only in fragments. This study is, therefore, aimed at tracing through various research techniques the historical developments of the whole area as well as comparing them with those of the neighboring areas.

It was found that there were many ancient settlements in this Chorake Samphan River Valley which could be traced back at least as far as the Neolithic period. Many of these settlements such as Ban Tha Phra, Ban Chorake Samphan, Ban Na Lao, Ban Yung Thalai, Ban Yang Yi Sae, Ban Don Yai Ket and most importantly U Thong, served for centuries also as significant entrepots along the ancient trade route of Southeast Asia. It is for this reason that historical developments of the entire Chorake Samphan River Valley were closely related with those of Southeast Asia, and more specifically with the area west of the Chao Phraya River.

From numerous historical records --Indian, Greek, Chinese and local -- place names such as Suwannaphun, Suwannapura, Chryse, Chryse Chersonesos and Chin-lin, all meaning the "Golden Land," seem to have had close association with U Thong and the area under investigation, especially during the

Thawarawadi (Dvaravati) period. From folk tales and interviews with a number of local people, the history of the Chorake Samphan area seems also to have been linked with the history of Sukothai and Ayutthaya, although it is not necessarily proved valid in some instances. From archaeological finds, such as slags, shell remains, beads, sherds, skeletons, etc., there is no doubt that numerous sites in the Chorake Samphan River Valley are ancient sites closely connected with many other sites in the Chao Phraya River Valley and southern Thailand, and that the people of those areas had long associations with those in the Middle East, India, China as well as other parts of Southeast Asia.

Research Title	Study and Analysis of Thai Mural Paintings
Researchers	Fua Haribhitack Anan Wiriyapinitj
Year	1988

ABSTRACT

This research was an attempt to present Thai mural paintings found in the ancient ruins and temples. This report papers is divided into 6 sections as follows:

The first section deals with the origin or the history of Thai mural painting, particularly, religious influence or stories that inspire the creation of arts and paintings.

The second section describes different formats of Thai mural painting in different periods since Sukhothai to Rattanakosin.

The third section presents some samples of outstanding mural painting from various places.

The fourth section emphasizes the mural painting of northern Thailand.

The fifth section is the collection of publications on mural paintings written by Fua Haribhitack. The majority of his works are cited in this research, as they visualize the development of his thinking on mural paintings.

The last section includes some selected papers to compare the concepts of various people in the field. The selected jataka stories are collected at the end of the report to show how Buddhism plays an important part in the creation of art, especially the Thai mural paintings.

Research Title The Conservation and Revival of Festivities and
Cultural Events Relevant to Tourism in Thailand
Researchers Thai Khadi Research Institute
Thammasat University
for Tourist Authority of Thailand

Year

ABSTRACT

The objective of the study was to gather information about important festivals and cultural events in each region of Thailand. It was also intended to discover the means of conserving and reviving them for tourism purposes.

The study gave general information about tourism in Thailand based on documents, guidebooks, training curriculums, and interviews with several officials involved in tourism. It collected as many festivals in the four regions as possible, including original festivities and newly revived ones.

Details of the festivals and cultural events were classified by province. Such classification is tied with other aspects of each province, such as, geographical conditions, safety, transportation accessibility and convenience, and accommodation. The goal was to consider the suitability for conservation and revival for tourism purposes.

The study concluded that conservation and revival of each festival depends upon factors that exist in those provinces. They are: geographical conditions, transportation, accommodation, political situations, local arts and crafts, and other cultural factors.

Research Title	A Study of the Trade Relationship between China and Ayutthaya during Early Ayutthaya Period based on Information from Chinese Porcelains Recovered from Around Ayutthaya Island
Researchers	Pao-Tong Tonchua
Year	

ABSTRACT

It was found that, in addition to the documents, the evidence used for historical reference today can also be found from the Chinese porcelain recovered from under the Chaophraya River around Ayutthaya Island. They could be used as evidence for research because the porcelain maintained its original condition unaffected by time. It provided good evidence to support information from documents.

This research used the age of the Chinese porcelain as the basis for distinguishing the eras. The eras are classified according to the reigns of the Chinese emperors as follow:

Yuan Dynasty (13th to 14th centuries AD) was a period before the establishment of Ayutthaya as capital. Large communities already existed. A small amount of Chinese porcelain was found.

Early Ming Dynasty (latter part of the 15th century to the early 16th century AD) saw trade prospering, as evidenced from several documents. Chinese porcelain was found in greater number.

Middle Ming Dynasty (mid-16th century AD) saw trade occasionally coming to a standstill due to instability in the country. Ayutthaya was lost to Burma toward the end of this period. Trade between private operators continued as a large amount of Chinese porcelain was found.

Latter Part of Ming Dynasty (latter part of 16th century AD to early 17th century AD): Ayutthaya was still in confusion. Although the country regained sovereignty, conflicts continued domestically and externally. There were fewer tributary delegations sent to China. Private trade continued. A large amount of Chinese porcelain was found in good quality.

Towards the end of of Ming Dynasty and Early Ching (Manchu) Dynasty (17th century AD) saw Thailand in turmoil with internal power struggles. There were few contacts at the beginning but the situation recovered rapidly at the end

of this period. Not much of the Chinese porcelain was found, but the items found were unique and in good quality.

Early Ching (Manchu) Dynasty (17th to 18th century AD) saw the Chinese porcelain trade at its peak. The porcelain found amounted to half of all Chinese porcelain found in all periods combined. At the end of the period, trade subsided due to turmoil within Ayutthaya

Ching (Manchu) Dynasty (18th Century AD) saw Ayutthaya lost to Burmese and establishment of Thonburi and Rattanakosin . The public sector trade declined at the beginning and prospered at the end of the period. Less porcelain was found with medium quality.

Latter Part of Ching (Manchu) Dynasty (19th century AD) was the period in which tributary trade was most developed, ever. The trade, however, was halted at the end of the period. Chinese porcelain was found in the same quantity, but with lower quality. Private trade was at its height.

Latter Part of Ching (Manchu) Dynasty (19th to 20th centuries AD) was the period that Thailand halted tributary trade although China tried, unsuccessfully, to keep it going. A large amount of Chinese porcelain was found in Ayutthaya but the quality continued to decline.

Last Part of Ching (Manchu) Dynasty and the Republic Era (20th century A.D.) was the period of total halt in tributary trade on both sides. Private trade continued freely. A large amount of Chinese porcelain found was in Ayudhya but with the lowest quality.

In addition to studying the amount of the Chinese porcelain, we also benefited from studying the designs that were inscribed on the containers. They conveyed very interesting meanings

Research Report: Development of Thai Silk Industry in Northeast Thailand
During the Reign of King Chulachomklao (King Rama V)
(1901-1912)
Researcher: Niti Kasikosol
Thai Khadi Research Institute, Thammasat University
Year 1993

ABSTRACT

This research explored the reasons why the government promoted silk worm cultivation in Northeast Thailand, why the cultivation in the Northeast failed to develop into an occupation that could produce merchandise for trade. It studied the roles of a Japanese silk worm expert hired by the Thai government to explore and develop the silk making, to study the problems and obstacles in the promotion of silk worm culturing leading up to the abolishment of the Silk Worm Technicians' Division.

It appeared in the survey report from the Japanese silk worm expert that silk making had never developed into a product among people of northeast Thailand because of the inferior breed of silk worms and that both the mulberry growing and the silk worm farming did not receive adequate care. Proper technical know-how was needed. The silk worm had diseases and the people did not know preventive methods. Also, the silk drawing machine was out-of-date causing a low quality of silk. Therefore, in 1902, the government established a Silk Worm Technicians Division in the Ministry of Agriculture at Saladaeng sub-district in Bangkok. The objectives were to develop mulberry plantation and silk worm farming, to improve silk worm breeding, to provide training on silk drawing with the Japanese machine and to improve cloth weaving. In 1904 a silk worm technician school was set up to train Thai people. In that same year the Silk Worm Technicians Division established a branch office in Nakhon Ratchasima Province. Another branch office was set up in 1906 in Buriram. Both branches trained the people in silk worm farming, silk drawing, and mulberry growing. In 1907, a new policy permitted the trained people to put their knowledge to work at their own homes. Further training also began with the establishment of a branch office of the Silk Worm Technicians Division in Butthaisong in 1908 followed by three more branch offices in Suwannaphum, Rattanaburi, and Payakphumpisai. In 1909, four more branches were set up in Chaiyaphum Province, Chaturat in Roi Et Province, and Si Sa Ket Province. In 1910 the last branch was set up in Ubon Ratchathani Province..

In 1911, a new minister was appointed to the Agriculture Ministry. A new policy of the ministry emphasized the importance of land in the resolution of the problems. New laws were drafted on land and irrigation investment to improve farming. Silk promotion budget was cut because it was not considered a worthwhile investment. At the time, Thai silk worm cultivation was having problems with silk worm disease. People did not put the training they received to use. Finally in 1912, the Silk Worm Division was abolished.

Hence, the project promoting silk worm farming as an occupation, which continued for 10 years, came to a halt. Further silk worm farming continued as domestic affairs in the families. Thai officials and Thai people learned from the Japanese expert about silk worm farming, such as, plantation of quality mulberry, improvement of silk worm breeding, silk worm cultivation, silk drawing, and cloth weaving. Besides, it helped develop agriculture in many other aspects. Although the silk worm farming promotion failed, a foundation was set up to enable the northeasterners to learn about new methods since.

Research Title: Phuen Wiang: A Study of I-san History and Literature
Researchers: Thawat Bunnodok
Faculty of Humanities, Ramkhamhaeng University
Year: 1977-1978

ABSTRACT

Phuen Wiang is a document written on palm leaves by local I-san people. The contents deal with the Ai-Sa-Kiat-Ngong revolt in which the rebels seized the town of Champasak in 1817 during King Rama II's reign, the revolt by Prince Anuwaong of Vientiane in 1826-1827, and a Thai-Vietnamese war especially the fighting in the Mekhong river area.

The Phuen Wiang documents used in this study are drawn primarily from the version of the National Library, while other Phuen Wiang material is secondary.

The finding reveals that the contents found in the Phuen Wiang documents have been embedded in the memory of local I-san people over the years. They are treated as popular literary masterpieces like other literary works that villagers often read out at the Ngan-Huan-Di (funeral) functions. It can, therefore, be said that the Phuen Wiang stories have a spiritual impact on the locals, creating a collective social consciousness that can be related to subsequent revolts, especially the revolt of Pi-Ba-Pi-Bun in I-san towns during King Rama V's reign.

A detailed study of the documents show that the perception of the same historical incidents by the locals is different from that of the capital, e.g. the Sak-Lek practice (in which an adult male had his hands tattooed with the name of his "ruler"), the Ai-Sa-Kiat-Ngong revolt, a practice in which the defeated were captured and herded to the winner's part of the country, and forced migration of the people. These incidents are often recited from the perspective of the adversely affected in contrast to the view of the authorities that the practices were part of the civic duty imposed on the locals who dared to defy them.

Research Title: Thai Social History: A Study of Structural Change
Researchers: Acharaporn Kamutpisamai
Thai Khadi Research Institute, Thammasat University
Year: 1980-1982

ABSTRACT

The objective of the research is to study the development of Thai society after the country opened to the world with the signing of the Bowring Treaty in 1855. The study reveals that even prior to the date Thai society had always adapted itself to changing situations. Internal factors had enabled the society to do so. The country, however, visibly underwent significant economic structural change with the Bowring Treaty. The economic system became more liberalized, resulting in a new form of workforce. In particular, the commoners who used to serve the State through their labor had now become producers and taxpayers. The leadership and entrepreneurs also assumed different roles. The traditional social ways of life served little purpose to the new economic environment. Thai leaders at that time were obliged, therefore, to change the administrative system by establishing new social entities in the form of regular military and civil services. These two new organizations were designed to meet the needs for the State to centralize political and economic powers. As a result, in the new civil service system the ruling class assumed a different form while ordinary Thais who were supposedly free citizens thanks to the abolition of the serfdom were tasked with more burdens.

Research Title: Analytical Study of Political Considerations of King Rama VII
Researchers: M.L. Walwipha Charoonroj
Thai Khadi Research Institute, Thammasat University
Year: 1976-1977

ABSTRACT

The reign of King Rama VII was considered one of the most critical turning points in Thai politics. The king was willing to grant the Parliamentary system but felt that it was only a temporary measure designed to solve problems at a superficial level. If not properly done, it could result in a chronic malaise, as Thailand was not yet ready to embrace such a system. He had thought of a more suitable alternative of government and chose to lead the way to change before it took a wrong turn.

In the royal view, an appropriate government was a legitimately revised monarchy applying democratic principles that suit the national temperament. In this regard, the administrative structure would be revised, allowing a group of people to participate in political affairs. Accordingly, the king appointed a number of councils responsible for national affairs. For instance, a council of ministers was set up to review the administrative structure; the Privy Council to facilitate political participation and involvement; and a group of royal councilors to coordinate all national administrative affairs. The idea is that the royal councilors would supervise the running of the national affairs while the country was waiting for Parliament to be formed. However, the royal initiative met with much opposition. The king continued to pursue the idea in the belief that the royal council would do the nation a lot of good, not only providing advice but also supervising all national administration. The king realized that since 1931 the political situation had been very tense, that he had not been groomed to rule the country in the first place, and that he was under considerable pressure from the royal council composed of senior royal family members. So, he changed his course and decided to grant the nation a constitution. The proposed constitution, nevertheless, was only an attempt to appease the demand for constitution. He had not yet abdicated his power and wished to revise the absolute monarchy rule. The intention is to allow time for the people to learn about the parliamentary system and truly understand the meaning of the constitution. The Constitution should not become just a symbol for democracy. He tried to persuade the royal councils to go along with his idea. Unfortunately, he was too cautious and too slow to act. The situation was compounded by the economic crisis. Political development had to give way to the alleviation of the economic problems which claimed top priority. Thus, the king lost his chances of leading the change of government to the Parliamentary system when the People's Party seized the power on 24 June 1932.

Since the change to democratic government had been the king's idea in the first place, he put up no resistance. He simply believed that it was not the right time for Thailand to do so. However, with the democratic rule being put in place, he wanted to see it set firmly and wished to participate in the democratic foundation of the country. He defined the role of the monarch in democracy as a person whose duty is to ensure that all the state affairs are conducted in accordance with the Constitution and who has the right to give advice to, support or admonish the government action. Unfortunately, the coup leaders wanted only to change the government without recourse to the monarchy and were afraid that absolute monarchy might want to find its way back. They did not really care if the new democratic rule should be put on a firm footing. In other words, they did not seek to stimulate public political awareness and promote political force. What they did was to strengthen their administrative power and control the legislative element. King Rama VII sought to lay a truly democratic foundation for the country by expressing his wish to abdicate if the People's Party did not comply. The royal wish came to nothing, so he finally abdicated on 2 March 1932.

Research Title: Economic Crisis after World War I
Researchers: Niti Kasikosol
Thai Khadi Research Institute, Thammasat University
Year: 1977-1978

ABSTRACT

The objective of the research is to study causes of the economic crisis in 1919 after World War I and its impact as well as the Thai government's policy to redress the situation at the time.

The finding reveals that as a result of the 1855 Bowring Treaty between Thailand and England Thailand had become one of the world's main sources of rice production. Rice farming became the main occupation of the Thai people, and rice was the only commodity that brought revenue to the Thai treasury. This fact was also an economic risk. What if the production failed or drought was prevalent, as happened in 1919? The world's demand for Thai rice had pushed the price to an unprecedented height. The rice export was so enormous that the country itself faced rice shortage. Rice became so expensive that domestic consumers were adversely affected. Then situation eventually led to the government's ban on the export of rice for a year. The ban, however, affected trade and national treasury as well as rice traders and millers. Perhaps, the people who suffered the most here were farmers themselves who constituted the majority of the Thai population.

Research Title: Economic Crisis after World War I
Researchers: Suntharee Arsvai
Thai Khadi Research Institute, Thammasat University
Year: 1977-1978

ABSTRACT

The objectives of the research are to study the background of the economic crisis after World War I that sheds light on the overall economic problems during the reign of King Rama VI, to consider the economic situation leading to the crisis, and to understand the emergence and evolution of new capitalists toward the end of the Great War.

The finding shows that the post-war economic crisis was caused by the rice production failure in 1919 which had started since 1917. The attempt to resolve the crisis adversely affected a group of capitalists, exporters and millers as well as farmers themselves. In addition, there was also an international financial crisis that in no small measures had an impact on rice trade during and after the War. The crisis in international trade and currency exchange sent repercussions to the fiscal arena. The research analyzed factors contributing to the fiscal crisis and the government's policy to redress the situation. At any rate, the post-war economic crisis resulted in the emergence of a new generation of Chinese capitalists who played a more and more important role in the economic and social spheres.

Research Title: History of Thammasat University
Researchers: Charnvit Kasetsiri, Suntri A-sawai, Suphaporn Charanpat,
Songyot Waewhong, Suwimon Rungchareon,
Nakarin Mektrairat, and Damrong Kraikruan
Year: 1989

ABSTRACT

The objective of the research “History of Thammasat University” is to study the second oldest university of Thailand. On the one hand it is a study of the internal organization, personnel and the changes that occurred in the organization between 1934 and 1968. On the other, it studies the interaction between the mentioned organization and society outside. Owing to the nature of its establishment, educational philosophy and location, the university is bound to get involved with politics on many occasions. Such interactions affect the internal operation of the university and its students in many ways, as shown in three parts as follows:

Part I is concerned with the early history of the university between 1934 and 1947 consisting of 5 chapters. It describes general social and political conditions leading to its establishment with the name of University of Moral Science and Politics in 1934 during the government of Khana Ratsadon or the People’s Party. This section emphasizes the university’s fundamental philosophy derived from the change of government administration of 1932. It also describes the university administration offering courses in the nature of “open university” indicative of the learning environment and students in those early days. It narrates how its bachelor’s program changed from 3 to 4 years as well as other pre-university programs. The world events eventually began to affect the university, i.e. the break-out of the Second World War in 1941, when Thailand had to side with the Japanese. The founder of Thammasat University, Dr. Pridi Banomyong, then acting as the Regent to the Thai monarch, organized an anti-Japanese movement (later known as the “Seri Thai” or Free Thai Movement”). Thammasat University became a secret command post for this movement joined by some faculty members and students. Such activities had a far-reaching effect in the post-war period which saw considerable fluctuations and conflicts between various cliques, including the authoritarian, liberal, socialist and conservative factions, as well as the death of King Rama VIII, eventually and inevitably drawing the university into further conflicts and confusions.

Part II covers the political crisis from 1947 to 1957 when politics was dominated by a series of “coups” highlighting the power struggles among the above-mentioned groups. The

phenomenon had a profound effect on the university which saw changes of administrators and the way the courses were specifically offered by newly created faculties. At the same time some rebellious students began to organize activities which became more and more politically-oriented, leading to the formation of student movements and to a big turn of political event in 1957.

In Part III was the era of “breeze, sunshine, and golden Garjan tree” (the era of Sailom, Saengdaet and Yungthong¹) between 1957 and 1968 dominated by “Khana Patiwat” or the “Revolutionary Party”. The general political atmosphere shaped the function of university which had begun by being semi-free in the first period and having its freedom curtailed in the second period. At the same time a new education program was introduced to accommodate the national economic development policy with an emphasis on preparing personnel to accommodate this economic change. The “open university” courses came to an end. A new learning culture emerged in which students were encouraged to pay more attention to activities and events revolving around their lives, especially entertainments. At the same time, the period gave rise to several new lines of thinking relating to social improvements that became more apparent as time went by.

¹ Yungthong or golden Garjan tree is a symbol of Thammasat University

Research Title: Internal Problems of Thai Society Prior to the Coup d'état of 1932 as Reflected in Writings in the Newspapers
Researchers: Acharaporn Kamutpisamai
Thai Khadi Research Institute, Thammasat University
Year: 1986-1988

ABSTRACT

The objective of the research is to study the circumstances and social situations that existed before the coup d'état of 1932 through surveying and collecting writings in newspapers. These writings serve as basic information that throws light on problems and thoughts of people at the lower social rungs.

This is a historical research the methodology of which is based on the analysis and assessment of related evidences gleaned from daily newspapers. The evidences are then sorted out, categorized and presented in a way that reflects social problems and opinions of people in various circles on those problems as well as on other general issues. There are three types of problems:

1. Political: The issues include recommendations on various forms of administration, demand for the right to participate in the country's administration, and problems of civil service within the rule of absolute monarchy.
2. Economic: The grouping embraces poverty of the people and hardships experienced by peasants and ordinary farmers, costs of living, and criticisms of the government's economic policy.
3. Social: The concerns include dangers faced by Thai people on a daily basis, thieves, abuse of power by government officials, inequality of people from different social backgrounds, and infringement of certain rights.

The collection and presentation of the basic information from newspapers that appear in this research faithfully adhere to the original version, i.e. the topmost section identify the names of the newspapers, date of sale, topics or names of articles, and their authors. The analysis section of the research can be found in Chapter 2 and the introduction to each problem in Chapter 3. The idea is to provide the background and put each problem in a context. The issues are presented in four main sections:

1. Conflicts between the government and newspapers are seen in such issues as subsidies provided to the newspapers, regulations that govern the news released to the newspapers, and restriction of rights and liberty of the newspapers.
2. Social problems touch on bureaucratic practice, gaps between various groups of people, and alienation between people of different classes.
3. Economic concerns include criticisms of the monetary and fiscal policies, troubles caused by balanced budgeting, views and recommendations from people outside the civil service on ways and means to solve economic problems.
4. Crisis and legitimacy of the administrative system.

All this was primarily due to the bureaucratic system and economic downturns. There was a wide range of opinions expressed. Virtually all newspapers included personal and public opinions and columns on them.

Research Title: National Administration during the Reign of King Rama VI
Researchers: Acharaporn Kamutpisamai
Thai Khadi Research Institute, Thammasat University
Year: 1973-1974

ABSTRACT

This is a study of the political situation and administration of the government under absolute monarchy, focusing in particular on King Rama VI's reign. The aim is to find answers to the following questions? What are the factors governing the administration of the government at that time? How was national administration regulated? What were the impacts of the administration on work systems and country as a whole?

In essence, the matter is concerned with the life and royal personality of King Rama VI that set the direction for regulations of national administration. The king did not like to stay in the capital. This entailed the appointment of someone to act on his behalf. It was difficult for the appointed person to function to the full capacity, as he still needed to seek the royal policy and approval and could only act in a restrained manner. Thus, national administration concentrated on routine work rather than innovation.

The king himself did not like to hold the meeting of the ministers. Rather, he would call them to meet him in person to discuss the matter that pertained to their individual ministries. As a result, there were very few full meetings of the ministers. The king would on occasions appoint ad hoc committees to deal with impending issues, e.g. financial council and national auditing committee. These ad hoc bodies served advisors. They studied problems and proposed recommendations as might be royally commanded, but they were without any real decision-making or operational authority. In this way the presence of the existing privy councilors was relatively meaningless.

As a result, the work of the government was little coordinated. Responsibility was not shared. Worse, seeds of doubt and mistrust were sown among the ministers. This period saw little creativity or innovative ideas being accepted.

Research Title: Role of Government and Private Sectors in Development: Case of Rangsit Project
Researchers: Suntharee Arsvai
Thai Khadi Research Institute, Thammasat University
Year: 1973-1974

ABSTRACT

After Thailand decided to open the country to Western nations in the wake of Bowring Treaty in 1855, there was a significant economic change, especially in the expansion of rice production and trade in response to increased demand from overseas markets. Such a change stimulated considerable interests in trade development on the part of the government and private sectors. During King Rama V's reign, a Rangsit project was created by a canal-digging company in 1888, reflecting the attempt by the government and private sector to respond to the rice demand at that time.

The original objective of the Rangsit Project was to open up new land for rice cultivation with an effective irrigation system geared toward maximum production. Once started, however, the project was not very successful. It was primarily a private initiative bent on making maximum profits for return of investment. The study shows that most of the work was commercial and profit-oriented. The company successfully played a very important role in allocating land under concession for maximum commercial gains. Nevertheless, when it comes to water system arrangements, the project failed miserably. The canal that was dug up could not be considered an irrigation canal, resulting in limited use for cultivation. In terms of its use for transport, it was no different from any other canal dug up earlier.

At the same time, the Rangsit project caused a host of problems, especially land ownership rights. The land ownership system was not systematically designed, giving rise to people staking claims to several plots of land. Disputes ensued and lasted for a long time, resulting in some cases violence.

Research Title: Role of Royal Affairs Department under Absolute Monarchy Rule
Researchers: Acharaporn Kamutpisamai
Thai Khadi Research Institute, Thammasat University
Year: 1976-1977

ABSTRACT

The Department of Royal Affairs under absolute monarchy rule played an important role in government administration, serving as a link between the monarch and various ministries/departments. In this way, it is closest to the monarch, selecting correspondences to be submitted to the royal attention. It is worth considering its scope of authority. What kind of correspondences was or was not submitted to the king? The objectives of the research are, therefore, to study the work system of the department as a channel of communication between the monarch and his ministers and other civil servants and to compare its roles from the reign of King Rama V to that of King Rama VII as well as factors that governed its existence.

As an absolute monarch ruled the country as its administrative head, the Department of Royal Affairs served as the national administrative center. All the work that needed the royal approval or advice as well as reporting to the monarch went through the Department. It also supervised the work of the court secretaries who sought royal approval for cases that warrant death or life sentences or for other legal matters entrusted by the monarch.

Besides the general administrative work, the Department Secretary-General attended meetings of ministers as a minister and assigned one of the officials as secretary to the meeting. The extent to which the Department played its role depended on the ruler's administrative directions.

The finding reveals that in King Rama V's reign the Department was heavily tasked. The scope of work was very extensive. The role of its Secretary-General, however, was very limited, possibly because the Department was newly set up to serve the king's desire for a new government administration in which all the government work was centralized. In the new administration everything was carried out in writing rather than orally that had been the practice earlier. King Rama V was the supreme chief of all civil servants, acting as the country's administrative head, giving advice to the ministers. The Department acted as the royal office, while its secretary-general learned how to administer from the monarch.

The role of the Department became most prominent in King Rama VI's reign. The Secretary-General had to do a lot of work and played an important role in administrative affairs

because the king did not like to stay in the capital. The king gave instructions that all unimportant matters that the Secretary-General considered non-urgent should wait. It turned out that some administrative matters submitted to the king were never returned. So, it fell on the Secretary-General to decide on several matters himself. It was not surprising to learn that there was a considerable backlog of official correspondence. During King Rama VII's reign, the Department's role was minimized because there were royal councilors to screen all administrative work before submitting it to the monarch. The Department Secretary-General's role was more like a civil servant who provided legal advice to the king.

Research Title: Survey and Preparation of Bibliography of Writings and Evidences on the Origin of the Thai People
Researchers: Suchitra Vuthisatien
Faculty of Liberal Arts, Thammasat University
Year: 1973-1975

ABSTRACT

The study compiles selected writings and research works on the history of the Thai people in the form of a bibliography both in Thai and in English. The Thai section consists of 229 articles, 195 books, and 18 unpublished documents, while the English grouping comprises 152 articles and 112 books.

The bibliography includes a summary of articles and certain books. The aim of the bibliography is to provide a useful access for those who want to study and search historical elements on the history of the Thai people, especially access to basic important sources.

Research Title: Thai Social History 1855-1902: An Analysis of the Emergence of Isan Revolt in R.E. (Rattanakosin Era) 120 (1901-1902)
Researchers: Suntharee Arsvai
Thai Khadi Research Institute, Thammasat University
Year: 1980-1982

ABSTRACT

After the Bowring Treaty in 1855 Thailand had seen economic and social changes in various parts of the country. The objective of the research is to study the I-san region in particular. The region was slow in adjusting to the changes of the new society. The traditional society came head to head with external changes, causing conflicts known as the “Revolt of I-san Good People”.

The revolt of I-san good people was associated with a Buddhist religious belief with apocalyptic warnings that in new society, like that of Phra Sri Arya Maitreya, two opposing forces will clash: tradition against ideology. The revolt was aimed at the overthrow of absolute monarchy. It was a movement by commoners led by commoners. For the people in general, the ideal world of Phra Sri Arya Maitreya had been ingrained in their psyche for so long that they were willing to go along with the revolt despite violent suppressions by the authority. The revolt is something that keeps recurring depending on social and political factors of the time.