Research Title   Social mobility of business leaders
Researcher   Waraporn Phanwongklom, researcher, Thai Khadi
                        Research Institute
Year   1980

ABSTRACT

The purpose of this research is to study the characteristics of business leaders and the patterns of social mobility. This study tries to prove some hypotheses concerning factors that affect social mobility.

Data has been obtained by interviewing 186 business leaders selected from the 1973-1978 edition of Who's Who In Thailand with the following criteria. They occupy the highest positions in the firms in the business and industry concerned.

The average age of Thai business leaders is 41 years. Those in the sample were between 30 and 44 years of age. A slightly more than half were born in Bangkok while most of those from other provinces came from the central region but received their education in Bangkok. Almost all were married, and their wives had considerable formal education and earnings. The majority of these business leaders had Chinese ancestors. Most had a high level of education, with more than half possessing a university degree. Their fathers also received formal education and were in business. Most of the business leaders participated in social activities or joined business associations.

Most of the business leaders saw a rise in their social mobility in their life's time. With regard to their first occupation, those with a high mobility pattern started working as clerks. None rose from an agricultural base. But compared with their fathers, they followed similar patterns. The leaders whose fathers were engaged in higher occupations tended to follow suit. Those whose parents started off in a lower occupation would do likewise.

The data supports the following hypotheses:
1. High level education has little or no effect on social mobility of mobility of business leaders in their life's time, but it influences their first occupations.
2. Family background influences the businessmen's rise to top business positions. In big business, in particular, the leadership tends to be passed on from fathers to sons.

3. Social mobility of Thai business leaders has little or no connection with the occupational structure of the society. It depends more on family background.

Research Title   Village History of Phaki Village, Bangpa-in district,
                                      Phra Nakhon Si Ayutthaya province. Thailand
Researcher   Niti Kasikosol, researcher, Thai Khadi Research
                                      Institute
Year   1984

ABSTRACT

This study shows that during the past 20 years, Phaki Village in Phra Nakhon Si Ayutthaya province, has undergone major economic, social and political changes particularly after the introduction of roads and other public services.

1. Agricultural activities saw an increased use of laborsaving machine, fertilizers and insecticides. Rainwater remained the major source of water for cultivation since the village lacked any irrigation scheme.

2. Together with improved road conditions, outsiders bought a large proportion of cultivated land, especially rice fields, to build factories and set up large-scale plantation.

3. More ad more rice farmers turned to non-agricultural occupations, becoming factory employees or working in urban areas.

4. Local leaders began to represent the interests of the authority rather than those of the villagers. They also received greater benefits from the authority than did ordinary villagers.

5. Some ritual practices, particularly religious festivals and ceremonies, continued, but with less force and observation to the correct procedures. Others gradually died out. For example, collective harvesting practice [locally known as Long-Khaek] and rice growing rituals have almost disappeared.

Research Title   Village History : Ban Nam Laeng Village, Muang
                           District, Nakhon Si Thammarat province

Researcher   Sumalaya Thomas, researcher, Thai Khadi Research
                           Institute

Year   1985

ABSTRACT

This particular study of the history of Nam Laeng village, Nakhon Si Thammarat province, is part of a comparative study of village changes in the northeastern, northern and southern regions Thailand resulting from the introduction of various forms of modernization: roads, electricity, and new technology over the past 20 years. The project concentrates on certain aspects of change, namely, occupation, land tenure, leadership, organization and system belief and rituals.

The findings from Nam Laeng village can be summarized as follows:

Occupation

A number of new occupations have arisen such as wage-labor, small-scale operators (spraying weeds, tilling farmland with a hand-held tractor, and transporting passengers in and out of the village). These new occupations occurred after modern technologies were introduced into the village.

There is a tendency for the new generation of villagers to leave the traditional occupation of farming. Various reasons are given such as a long period of time before crops can be converted to cash, low return for their yields, hence low income, while goods are expensive and there is a limited amount of land. Besides, the younger generation has a better education and tends to be absorbed into urban occupations as government officials, bank employees, and business employees, among others.

Land tenure

Owing to the tradition of providing a piece of farmland for married children, land gets divided and becomes fragmented. Some villagers have to borrow money to pay for their children education, investment in agriculture, consumer goods. They became indebted and lost their land as a result

Leadership

The village headman or Phu Yai Ban is elected by villagers. A number of villagers say that an honest person is not suitable for this position. Village

monks also function as in formal leaders. In this village it is the monks who introduced new ideas and technology.

Group organization

Group organizations in the village were mostly initiated by government agencies. Some villagers who think that they are good participate, while others who oppose the idea pay little interest. Some popular organizations include a bank of agriculture and cooperative group.

Belief, value and ritual systems

It is found that worldviews of the older and younger generations differ markedly. The younger generation tends to place emphasis on material gains and worldly pleasure rather than such traditional values as gratitude and respect for older age.

Rituals and belief systems are apparently kept. A merit-making festival of the tenth lunar month is annually celebrated. Beliefs in the supernatural are still prevalent.

Research Title   Cloth and Customary Use of Thai Cloth
Researcher   Sumalaya Thomas, researcher, Thai Khadi Research
                        Institute
Year

ABSTRACT

The research was divided into 6 chapters. The report described the origin and development of Thai cloth from the pre-historic era to various eras, especially from Sukhothai to Rattanakosin periods. Historically, it described cloth and the customary uses of cloth by people of different social classes. Then, it described how the use of cloth was mentioned in literature. Mention was made particularly in relation to ruling class when cloth was imported from foreign countries. Having mentioned the cloth used by the upper class people, it described the indigenous cloth with natural colors involving the dyeing of thread and silk fiber and various weaving techniques. In addition, it mentioned cloth and the attires of people in the neighboring countries. It ended by providing knowledge about cloth.

Research Title   The Feasibility of Using Incentive Programs for Fertility Regulation in Southern Thailand

Researcher   Sathit Niyomyat, Faculty of Sociology and Anthropology, Thammasat University

Year   1986

ABSTRACT

The objectives of the study are twofold: (1) to find out the attitudes of married couples in Southern Thailand towards the use of incentives and disincentives for fertility regulation purposes and (2) to explore the feasibility of using various incentive and disincentive programs. To achieve the objectives, the investigator selected 640 households from four southern provinces -- Surat Thani, Nakhon Si Thammarat, Pattalung and Songkhla -- using a combination of "purposive sampling" and "simple random sampling". Husbands and wives (totaling 1,280) of the selected 640 households were then interviewed.

The findings derived from the analysis of the data can be summarized as follows: (1) With respect to persuasion of married men and women to use modern contraceptive methods (male sterilization, female sterilization, oral pill, injection, and IUD), the greatest proportion of the respondents agreed that "the government should give them (as incentives) special certificates" (those possessing the certificates have several privileges). (2) As regards the use of disincentives to induce married men and women to practice contraception (using any modern contraceptive method), the greatest proportion of the respondents agreed with the following: "If a village whose married men and women practiced contraception in small number (less than 50% using modern contraceptive methods), it is not entitled to have electricity, water supply and roads, infrastructure specially subsidized by the Government." (3) In regard to the resistance to the use of modern contraceptive methods, all methods were resisted by the respondents to varying degrees. In other words,, 45.94% of the male respondents said that they resisted male sterilization, whereas 19.69% of female respondents said that they resisted use of IUDs. It was noteworthy that the use of oral pills received least resistance; only 10.31% of female respondents said that they resisted this modern contraceptive method.

Research Title   An Approach to Welfare Service for the Aged
Researcher   Associate Professor Sasipat Yodpet
Year   1989

ABSTRACT

The government of Thailand realizes that elderly people are facing a serious problem and that the problem will become more serious. The National Committee of the Aged, together with various professionals concerned, has developed several policies and plans, including activities and programs, for the Aged.

However, as the concept of development for the aged is new in Thailand, policy makers and practitioners need more information in this area. Especially at the practitioner level, more efforts have been made to seek measures that can provide appropriate welfare service. Yet, there is still scant data and information in this field. It may be noted here that there is hardly any detailed study in the area of the welfare for the aged. This study is therefore aims at exploring the status of the aged in Thai society and concepts and principles applicable to providing welfare service to the aged. The methodology is to study from documentary resources and case studies. The findings indicate that becoming aged is a stage of development in human life and that it keeps changing and dynamic in physical, emotional, psychological and social dimensions. Such changes affect the aged physically owing to the deterioration of the body and ailments that follow. Physical illness is often followed by mental problems.

The aged also have to grapple with socio-economic problems. Changes in jobs, professions and social situations lead to lack of income, abandonment and lower recognition of their ability to perform. Therefore they are another group of people that need help, care and welfare service at a sufficient level to meet their needs.

At present, there are various government and non-government agencies providing service and material assistance. They are the Department of Health, Ministry of Public Health, Department of Public Welfare, Ministry of interior, Non-Formal Education Department, Ministry of Education, National Council of Social Welfare, and Waiwatananiwas Foundation, and Bangkhen Home for the Aged, among others. However, their assistance tends to be of immediate nature rather than of long term service with future development.

In the future service will focus on providing social welfare and social work aiming more at solving problems and responding to the needs of the aged. The approach is based on a concept of working with the people in the community. It emphasizes the crucial role of the family as one of the most important primary institutions in the care of the Aged. Implementation will require an interdisciplinary approach to ensure full cooperation and coordination of organizations and the professionals concerned.

The role of the professionals must be maintained in providing direct services. At the same time other development programs must be put in place. For instance, wards and service receivers are entitled to receive certain basic services. This would lead to policy change and modification, thus enabling the aged to receive service appropriate to their needs.

The researcher recommends that the agencies concerned pay attention to the aged belonging to the middle and lower income group and to those living in the rural areas. Services should be directed toward this group, making use of the existing resources or projects within the community.

More efforts should be made to educate elderly people through various means. Academics should also study further about the roles of the family institution and communities in taking care of the aged.

Research Title The Language of Thai Painting: A Study of Painting
      Codes and Social Cultural Meaning of Buddhist Painting
      in Early Rattanakosin
Researcher Paritta Chalermpao Kor-a-nantakul
      Faculty of Sociology and Anthropology
      Thammasat University
Year   1993

ABSTRACT

The author presented the research on the language of Thai painting in the cultural family of the Early Rattanakosin era. It was found to be a language system that used limited codes. This type of coded language tended to set a rather large number of rules and styles because it was a language that stressed more on the reinforcement of certain accepted ideas than encouraging each language users to choose their tones and words to fully express their own personal views. The language of Thai painting designed to reinforce the idea about the classification of the world and people into the "Central Area" and the "Outer Area." The Central Area, accorded a higher status, represented cultural progress while the outer areas took correspondingly gradual lower status. This was an idealistic thinking. It was not strictly practiced in real life in each social group. However, it was an overview that can describe the outstanding forms and characteristics of works of art of the people who supervised over them.

The second chapter is an analysis of Thai painting as a language by considering mainly the characteristics of the lines. The authors suggested that the main grammar of Thai painting can be seen from the drawing of the Kanok pattern. In order for the painters to sketch the religious stories on the mural painting, they must be able to draw according to the grammar of the Kanok pattern. This grammar is based on the uses of the loops and arcs as the frames of the drawings from small details to larger and more complicated patterns. Therefore, the principle of the drawing is that of frameworks and the arrangement of small details to fit in with the larger frames. This Kanok pattern grammar could be found in the painting of patterns and in some drawing of the characters of the religious stories.   These characters, known as "Nattalak" (the drama characters), have the shapes and components according to the principle of Kanok pattern. These characters appeared in repetitive shapes and patterns with very little variation, thus, functioning as the abbreviated codes indicating the stories and section of the story presented. Therefore, in Thai painting language frames are the unchangeable rules. However, the painters may put their personal

creativity in the parts other than the frames, such as, the detail parts of the patterns and the outer parts away from the center where the characters carried less of the drama characters ("Nattalak").

The third chapter describes two groups of people in the social structure responsible for the creation of painting on Thai culture. They are the nobility and painters. The temples in the capital and nearby areas contained samples of the old painting that have become well known in the present. They reflect the views of the nobility, such as, kings, the royal family, and officials. People in this group use religion to display their social position and political power. Therefore, the sponsorship of temple building is interpreted as a great merit and a show of the power of those sponsors. Painters belong to a group of people without any institution of their own, but are free from the structure of the master-servant system. Part of the work of the painters is to give manual labor services to the king and the nobility under the laws. The mural painting required the work of groups of painters working in team under the supervision of a commander. Thus, the work presented would be within the pre-set frames. The painters may display some variations in the details. In addition, the painters' tradition of having the teachers and imitation their teachers' work led to the absence of the sense of sole possessions in their work. Rather, emphasis was on the creation of a sense that their work represented an accumulation of inherited rules over a long time.

The fourth chapter is an interpretation of how the picture of an idealistic society was presented with the language of Thai painting. These paintings emphasized the division of the world into the central area that usually contained castles. Populating in these central areas are dramatic characters ("Nattalak"). They bore some outstanding features distinguishing them from other characters. For instance, human figures were drawn along the frame of the patterns. They posed in the dancing positions, emphasizing the beauty of the patterns more than the consistency with the physical beauty of a human form. These were the kind of images that the nobility had tried to create for themselves that they were the people at the center of the cultural civilization and were the original pattern of life above other groups of people in the society.

Research Title   Ta-Kwian: Preliminary Analysis on Adjustment of a Thai Farming Community Enclosed by Industrial Culture

Researcher   Yos Santasombat, Faculty of Sociology and Anthropology, Thammasat University

Year   1995

ABSTRACT

Whether in a colonial era or in the modern time, the creation of an empire, state, business conglomerate or multinational corporation is made possible only through a "community enclosure process". The process involves takes away collective property of the community, land and other production factors of small holders in favor of a small group of the dominant elite. A nation state thus comes into being through dismantling of local power and seizing the collective property. It creates new structures of authority from which locals are excluded. By the same token, the market has expanded dramatically, enabling the state and commercial interests to gain control of the territory that has traditionally been used and controlled by local people and transforming that territory into expendable resources for exploitation.

By enclosing forests, for instance, the state and private logging firms have torn the local communities out of fabrics of power and subsistence. Likewise, by stimulating demands for cash crops, the government has replaced traditional farming with modern agriculture. To achieve the condition of "economic progress", millions of farmers have been thrown into the unfathomable abyss of debt and bankruptcy as a calculated act of policy, while their common property is dismantled and degraded. Their cultures are devalued and denigrated. The processes that now go under the rubric of "growth", "economic progress", "development" and "nation-building" are more appropriately labeled as processes of "exploitation", "appropriation", "exclusion", "denial" and "dispossession." In a word, it is a process of enclosure.

Enclosure transforms the environment into a "resource" for national or global production. It reorganizes society to meet the overriding demands of the market. It dictates that production and exchange conform to rules that reflect the exigencies of supply and demand, of competition and maximization of output, of growth and economic efficiency. Enclosure not only redefines the community

but also ushers in a new political order. It redefines how, by whom and for whose benefit the environment is perceived and managed.

Enclosure also opens the way for bureaucratization and enclosure of knowledge itself. It creates a new language and accords power to new professionals. Enclosure is thus a change in the relations of power that enmesh the environment, production, distribution, political process, knowledge and law. Ordinary citizens are forced into accepting a new role as consumers, and new sets of rules are imposed upon their lives. The way is thus cleared for ushering them into the mainstream.

Those who remain on the margin of the new mainstream either by choice or because that is where the authority has pushed them are not only deemed to have little value but are also perceived as a threat. These people are often landless farmers and poor locals who are accused of forest destruction; their protests are classed as subversive, threatening political and economic stability. As such, they are objects to be further controlled, the legitimate subjects of yet further enclosure.

In recent years, people who have been marginalized and excluded from the corridors of power have begun to rise up and form waves after waves of new social movements. Stories of intense tussles over forest, water, and access to natural resources are erupting in every part of the world.

This research is an attempt to understand and explain some of these social movements. It examines the adaptive process of a peasant community in Ayutthaya province and its struggle against forced cultural change. It shows how the community is able to withstand external intrusion through self-reliance. It displays self-confidence, a sign that the true sense of community spirit has not yet been completely destroyed. Their unwillingness to feel inferior even in the presence of an overwhelming industrial culture means that the community spirit can be regenerated and further strengthened and that a sense of self-determination can be restored. The "community" lives on albeit in an altered and ever-changing form.

Research Title   Values and Attitudes of the Thai Society Towards
                      Women that Affect the Family Institution and
                      Society
Researchers   Associate Professor Wanthanee Wasikasin, Faculty
                      of Social Administration, Thammasat University and
                      Assistant Professor Dr. Sunee Hemaprasit, Faculty of
                      Education, Srinakarinwirot University, Prasanmit
                      Campus
Year   1996

ABSTRACT

        This research shows how there are double standards about values and
attitudes. It is conducted to prove how the existence of such double standards
has an impact on family and social problems respectively. The SPSS/PC
program is employed in the statistics on which this study is based. The general
data of each respondent of the questionnaire includes sex, age, education level,
income, marital status, hometown, order of birth in the family, and number of
siblings. It also covers professions and education levels of his/her parents.
        The research focuses on opinions towards the five values that the Thai
society has on women. These values are limitations of being a woman, beliefs
about women, spouse selection criteria, raising daughters, and women's sexual
behaviors. Also included are the roles of Thai women in the society as
daughters, employers, wives and mothers. Others views sought are about child
upbringing, including raising sons, and other problems plaguing families and
Thai society. These problems often stem from sexually discriminating values
and other factors that the respondents find relevant. The questions are open-
ended, and all information is based on percentage value of each individual
question. The four predetermined hypotheses are evaluated by T-Test. The first
hypothesis is based on an independent sample technique. The second is based on
a three-way analysis of variance technique and Scheffe method. The remaining
hypotheses are based on a stepwise multiple method. Furthermore, the research
is also based on interviews with five social workers in both private and
government units. The interviews are aimed at studying their values and
personal attitudes towards double-standard value issues. Four case studies were
conducted, all of which reflect women's and family problems resulting from the
sexually discriminating values in the society.

Of the 1,838 respondents, more are female than male. All hold at least bachelor's degrees. Most are government officials and state enterprise employees in the age bracket of 21-30. The respondents can be divided almost equally into a single group and a married group. Their parents have had primary education, with fathers being farmers and mothers housewives. Most of the respondents said that they were brought up in the same way as their siblings.

The following conclusions were reached. Their views on Thai social values towards women, social roles of Thai women, upbringing of children, and family and social problems demonstrate that Thai society has double-standard values and that men are superior to women. Besides, the society expects more from women in various aspects. The study also found that sex, educational level and marital status all affect how society views women. More females disagree with double-standard values than males. Respondents with higher education tend to have wider views on several issues. For example, they believe that double-standard values lead to family and social problems. Factors contributing to such family and social values are backgrounds, traditional Thai social values on women, social roles and upbringing.

Moreover, based on interviews with five social workers how they perceive values and attitudes the Thai society has towards women, it is discovered that all of them agreed with the hypotheses. This, together with case studies of women's problems, validates the results of this research.

In conclusion, the researchers have proposed that courses and syllabuses from elementary to university levels be revised to throw light on existing sexual discrimination so that Thai children can better comprehend the opposite sex and treat each other better. This should lead to fewer family and social problems. In pursuit of a more harmonious and peaceful society, the government's policies on family and women's problems as well as the media should contribute more to opposing or lessening sexual discrimination in the This society.

Research Title   Muslims in Thailand: An Annotated Bibliography
Researcher   Ratana Techamahachai
                        Chuman Thirakit
Year   1998

ABSTRACT

Muslim settlement in Thailand can be traced back to the pre-Sukhothai period. Thai Muslims are descendants of many ethnic groups: Malay, Persian, Javanese, Cham-Khmer, South Asian and Chinese. The Malay descendants constitute the biggest group with most living in the southern part of the country. There are more than 3 million Muslims in Thailand. They form an important and unique part of the country. Learning about their way of life will help to understand more about the country's diversity and unity.

The purposes of this study are to compile publications on Muslims in Thailand (books, research works, theses and periodical articles) and to study the trend of interests and events concerning them. The findings show that there are 367 items of publications, of which 121 (33.0%) are periodical articles, 104 (28.3%) theses, 77 (21.0%) books, and 65 (17.7%) research works.

Politics and government are two most-written about subjects (28.1%), followed by education (23.0%) and folklore and tradition (10.5%). Periodical articles and theses are the most prominent publications covering a wide area of subject matter.

Of the 367 publications, 272(74%) deal with geographical areas, 257 (70%) of which are concerned with southern Thailand. The outcome of the analysis confirms that the South has the highest Muslim population in the country and richest Muslim culture. It is a place to study Muslim ways of life, integration of different cultures and development of religious minorities.

Research Title   The Stereotypes of Thai Women
Researcher   Sathit Niyomyat, Faculty of Sociology and
                            Anthropology, Thammasat University
Year   1998

ABSTRACT

The objectives of the study are twofold. One is to discover the stereotypes of Thai women (beliefs about the psychological traits and characteristics peculiar to Thai women) and the relationship between social, economic and demographic factors and the stereotypes. The other is to find out the occupational stereotypes of Thai women and the relationship between some selected social and demographic factors and the occupational stereotypes.

To achieve the objectives of the study, 700 people aged 26-60 in Chiang Mai, Nakhon Ratchasima, Saraburi, Lop Buri and Nakhon Si Thammarat were selected by means of purposive sampling for interview for their views on stereotypes of Thai women. The obtained data are then analyzed. The mean values (X) of 25 characteristics or psychological traits are calculated while the number of those who agree with the 20 statements about occupational stereotypes of Thai women is calculated in percentage. The analysis of the data reveals the following.

For their <u>most prominent</u> characteristics and psychological traits of Thai women, they love beauty, they are very interested in their own appearances, they love orderliness, they are neat in habit, they have a strong need for security, they are thoughtful of others and emotional.   The following are their <u>less prominent</u> characteristics and psychological traits. They are easily upset if their needs are unsatisfied, they are very aware of feelings of others, they are talkative, they are very gentle, they express tender feelings easily, they tend to be excitable in a minor crisis, they are superstitious, and they have difficulty making decisions.

The research also indicates occupational stereotypes of the Thai women. It appears that the respondents agree with18 out of the total 20 statements about occupational characteristics. However, the five statements that are strongly agreed by the respondents (over 70 percent of the respondents say "yes" to them) are the following: (a) Men are not as nervous as women; therefore, jobs involving a great deal of pressure are better suited to men. (b) Women are neat in habits, gentle, and nurturing; therefore, they are better suited to childcare. (c) Women tend to be fussy; consequently, men (and even women themselves)

prefer to work for men rather than for women. (d) Some jobs are just naturally suitable to men, while others to women. (e) Men are better at mathematics and mechanical subjects, and jobs requiring these skills are better suited to men than to women. (3) Sex, age, occupation (with prestige and respect), residence, education and income are all related to the stereotypes of Thai women. The following groups of people have strong beliefs about the psychological traits and characteristics peculiar to Thai women: men, older adults (those who are 36-60 years old), people with prestigious and respectable occupations, urban residents, those with higher education, and those in the high-income group. (4) Education, residence and sex are found to relate to occupational stereotypes. Those who have lower education still want Thai women to do traditional work to a substantial degree. Likewise, rural residents, as compared with their urban counterparts, hold stronger occupational stereotypes and more strongly desire Thai women to play occupational roles as traditionally practiced by Thai women in the former time. Finally, men have stronger occupational stereotypes than do women.

Research Title   The Imaginary Banglamphu in Social Meaning
Researcher   Pichet Saipan, Researcher, Thai Khadi Research
                    Institute
Year   1999

ABSTRACT

The study is designed to reconstruct Banglumphu as a case study to describe characteristic conditions of community in urban settings. Based on some empirical fieldwork data and historical documents, the definition of community is argued and examined to understand a wide range of relations in social and cultural contexts. The approach directs us away from a traditional structuralism paradigm to postmodernist ideas of space. It would be possible to explain that community is identified by a set of meanings and discourses where the relations between man and space are changed over time.

Three themes are discussed here. First, historically, definitions can be based on geographical areas in Banglumphu whereby its image and meaning were defined by different people and groups, such as kings, democratic governments, local leaders and individuals. The space, therefore, carries different meanings according to its use and social activities. This supports the self-image of people who transcend and suppress their own experience in order to identify with broader social groups and to affirm their social and community identities.

The second theme to have emerged relates to a Phra-Arthit road festival. In this event, a Banglumpu concept of civil society functions as the meaning of an imaginary community where people can seek their glory from the past, including good quality of life, self-sufficiency and consistency. This meaning is cast into the perceptions of space as a sum of concrete aspects. Not only do people shape the space with their own ideology, but they also criticize the norms within the capital and material ideas, thereby causing an economic breakdown. They turn to celebrate a traditional value and enact such cultural images believed to be peculiar to a good society.

Third, Banglumphu is seen as an ongoing social process of many lifestyles and consumer behaviors. There are comparative distinctions and differences between different socially constructed individual positions. The recognition and reflection upon their 'selves' entail a loss of the supposedly perfect fullness of self-absorption and sufficiency. Lifestyles in the consumption space are

elaborated by discourses from different social groups whose uniform identities have changed over time in different situations.

Thus, the analysis yields an existence of a community beyond its present state through imaginary representation. It is not single structure and social order in the social space but a collection of images explored through the relations between individuals, families, groups, classes, genders and generations. There are many orders that bind peripheries to the centers, leading to possible different social and cultural identities. Such image of community is changing and defined by human relations to the space and social environment.

Research Title: A Study of the Characteristics of Migrants and Non-migrants in Southern Thailand: An Analysis of Factors Associated with Migration from Rural Areas to Urban Areas (Small Towns)

Researchers: Sathit Niyomyat

Faculty of Sociology and Anthropology, Thammasat University

Year: 1990

ABSTRACT

The objective of this research is to study facts about social and economic factors and cultures relating to migration to small towns in southern Thailand. In this connection, the researcher selects 900 samples from the provinces of Nakhon Si Thammarat, Phatthalung and Trang. Of this number 450 are heads of the household, representing those who have already migrated to the towns, and another 450 heads of the household represent those who have not migrated or still live in the rural areas. The study adopts purpose sampling as well as simple random sampling. Data are collected using face-to-face interview and analyzed using 3 statistical methodologies of X^2, multiple regression analysis, and stepwise multiple regression analysis. The analysis yields the following: (1) those in the higher-age group tend to migrate less than those in the lower-age group; (2) those with high education tend to migrate more than those with low education; (3) those from a high-income family tend (comparatively speaking) tend migrate more than those from a low-income family (very poor families); (4) the number of family members does not relate to migration; (5) those with a large number of relatives tend to migrate than those with a small number of relatives; (6) those who are more able to rely on their relatives at a high level tend to migrate than those who are less able to rely on their relatives; (7) those who are more able to rely on their friends tend to migrate more than those who are less able to rely on their friends; (8) whether the relationship with relatives are strong or not does not relate to migration whatsoever; (9) those who face many natural disasters tend to migrate more than those who face natural disasters once in while; (10) marital status does not relate to migration; (11) those who have experience in migrating tend to migrate than those who have no such experience; (12) all independent variables used by the researcher are able to explain 36% of the variation of migration while powerful variables most able to explain the migration phenomenon are "income" and migrating experience (the beta values being .453 and .248 respectively).

Research Title: Prostitutes: Community and Prostitution in Thailand
Researchers: Yos Santasombat

                      Faculty of Sociology and Anthropology, Thammasat University

Year: 1991

ABSTRACT

This research attempts to study and understand a phenomenon of prostitution by girls migrating south from rural northern Thailand within social, cultural, economic and political context of the rural "community".   The researcher contends that prostitution is a phenomenon that cannot be explained away by poverty alone. In essence, prostitution is just one of myriad problems facing Thai rural community, all of which are "products" of the attempts to develop under-developed parts of Thailand.

Attempts to promote industrial growth in the urban areas while leaving the agricultural sector in the rural area unattended gradually led to bankruptcy, rural unemployment, cheap labor, unfair income distribution, centralized education and cultural control, growth of entertainment business and prostitution in major towns and places of tourism, as well as spread of consumerism and modernism. The lack of balance between needs for consumption factors and the ability to satisfy those needs, as well as an enforced sense of having to depend on external factors, has put a stop to the ability of the rural community to develop itself. The power to seek alternatives for self-improvement is weakened. The community spirit is in decline due to economic pressure and aggressive market mechanisms. In addition, the change of social conditions for production in the rural community has led to a change in the grouping and formation of social organizations. The role and status of women are lowered. Women are squeezed out of the production process in the agricultural sector and become quality but cheap commodity ready to be fed to the prostitution market that is expanding and urgently needs new "goods". All these considerations are important conditions leading to the phenomenon in which prostitution in rural community and Thai society is duplicated, expands and grows at a rapid pace.

This research consists of 5 chapters. Chapters 1-3 present issues and problems about concepts of women, discrepancy and sexual exploitation in various dimensions, especially forced prostitution and transformation of women into commodity. Chapter 4 presents a framework of

prostitution approaches in a macro level, while Chapter 5 provides information and analysis of the phenomenon of prostitution by girls migrating south from rural northern Thailand based on a field research in a village of the province of Phayao.

Research Title: Development of Studies on Older Persons in Thailand
Researchers: Sumalaya Thomas

                            Thai Khadi Research Institute, Thammasat University

Year: 1991

ABSTRACT

This research studies and analyzes academic contents on older persons in Thailand in 272 documents published during 1950-1989. The objectives are to study the development of knowledge and methods of representing older persons in Thailand and to study the intention and other aspects of the communicators and intellectual, social and cultural interests and values of the producers of such documents as can be gleaned from the texts under study.

The methodology involves the analysis of 272 sample documents categorized into 5 issues: types of documents, types of publishers, occupations of writers, year of publication, and nature of contents. The contents are divided into 4 categories: social environment of older persons, economic aspects of older persons, their health, and others on older persons, as well as presentation in the form of percentage and graphs.

The findings are summarized as follows:

1. On the development of knowledge on older persons in Thailand, it is found that there had been studies on older persons from 1950 to 1989 on a regular basis and that the number of such documents was on the increase during 1981-1983. Prior to 1967 no study on the economics of older persons was found. It is found that during 1967-1989 the studies on older persons cover every dimension under study.

2. On the methodology of contents presentation on older persons in Thailand, it is found that articles are the most common form of presentation, as medical research works tend to be presented in the form of articles. The most common contents found in the articles are concerned with the health of older persons and are written by health professionals.

3. On the intention and other aspects of the communicators, it is found that the numbers of documents produced by public and private agencies are more or less the same. The documents produced are concerned most with the health of older persons. With regard to the occupations of the writers it is found that compared to other professions, they are physicians in the most part. The contents written are most concerned with the health of older persons.

4. On intellectual, social and cultural interests and values of the producers as reflected in the documents under study it is found that regarding the studies on older persons in Thailand health is the most common issue, followed by social environment, while assistance to older persons received the least interest.

Research Title: Duty of Buddhist Monks as Prescribed by Buddhist

Disciplinary Rules: Concept and Role of Phra Khamkhian Suwanno in Community Development

Researchers: Pataraporn Sirikarnchana

Faculty of Liberal Arts, Thammasat University

Year: 1992

ABSTRACT

According to Buddhist disciplinary rules monks are duty bound to practice and disseminate dharma, as well as helping lay people to get rid of suffering as much as they can. Today's society has become more complex, and people experience more problems. Thus, monks play a greater role in helping society than even before. They try to solve almost every kind of problem faced by the people, e.g. family problems and poverty, so much so that sometimes they are criticized as having conducts unbecoming of monks. Monks that play a role in helping and developing society are called development monks. Khamkhian Suwanno is one of the development monks who extensively help develop the community, while strictly following Buddhist disciplinary rules and consistently acting in line with the government policy. Although his development activities are very beneficial to the community of Phukhong, Chaiyaphum province, he did not receive so much cooperation from the villagers, the State, and the Sangkha as he should, simply because the villagers still do not understand the concept of self-reliance and are not enthusiastic about it, while the State and the Sangkha see that the monk's main duties are to practice dharma, to be free from suffering and to preach Buddhist tenets to the people. There are many development monks in Thailand, and their acts do not necessarily go against the Buddhist disciplinary rules. If the State and the Sangkha truly understand the role of development monks and their importance, the latter will receive more support and can play a greater role in helping society more extensively.

Research Title: Power, Personality and Thai Political Leaders

Researchers: Yos Santasombat

Faculty of Sociology & Anthropology, Thammasat University

Year: 1989

ABSTRACT

This research is an anthropological study that attempts to apply the historical approach to the study of Thai political leaders. "Political leaders" in this study means persons with high political posts during 1957-1982, who have decision-making power or exert influence on the decision making that leads to economic, social and political changes. This research is not a historical work. The objective is to understand the life of political leaders. Its findings present the life history of Thai political leaders, their attributes and ways to climb to the leader position, as well as conditions that lead to success or failure in their political career.

This report consists of 7 chapters. Chapters 1-5 present the life histories of five political leaders. Chapter 6 considers the concept of power and socio-political change based on selected cases, and Chapter 7 analyzes leadership of a group of political leaders and the structural change of power relationship in the Thai society.