

# Thai Peasant Social Structure

Jack M. Potter



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## **Thai Peasant Social Structure:**

Thai Peasant Social Structure Jack M. Potter, 1976 Monograph on rural area social structure at village level in Northern Thailand based on a field study carried out in 1971-1972 examines geographical aspects the rural community social stratification administrative aspects land ownership landlessness irrigation marriage and family life etc and discusses cooperative group work intergroup relations social conflict and rural area public administration Bibliography pp 231 to 244 diagrams maps and photographs

**Thailand's Political Peasants** Andrew Walker, 2012-08-06 When a populist movement elected Thaksin Shinawatra as prime minister of Thailand in 2001 many of the country's urban elite dismissed the outcome as just another symptom of rural corruption a traditional patronage system dominated by local strongmen pressuring their neighbors through political bullying and vote buying In Thailand's Political Peasants however Andrew Walker argues that the emergence of an entirely new socioeconomic dynamic has dramatically changed the relations of Thai peasants with the state making them a political force to be reckoned with Whereas their ancestors focused on subsistence this generation of middle income peasants seeks productive relationships with sources of state power produces cash crops and derives additional income through non agricultural work In the increasingly decentralized disaggregated country rural villagers and farmers have themselves become entrepreneurs and agents of the state at the local level while the state has changed from an extractor of taxes to a supplier of subsidies and a patron of development projects Thailand's Political Peasants provides an original provocative analysis that encourages an ethnographic rethinking of rural politics in rapidly developing countries Drawing on six years of fieldwork in Ban Tiam a rural village in northern Thailand Walker shows how analyses of peasant politics that focus primarily on rebellion resistance and evasion are becoming less useful for understanding emergent forms of political society

*Northern Thai Peasant Society* Andrew Turton, 1981

**Strategies and Structures in Thai Society** Han ten Brummelhuis, Jeremy Kemp, 1984

**The Golden Peninsula** Charles F. Keyes, 1994-12-01 The Golden Peninsula Culture and Adaptation in Mainland Southeast Asia has long been recognized as the best all around introduction to the diverse cultural traditions found in Burma Thailand Laos Cambodia and Vietnam First published in 1977 it continues to offer useful insights to students and travelers to the region In five well defined and succinct chapters Professor Keyes a leading specialist in the field offers a jargon free copiously annotated synthesis of knowledge about the cultural history of tribal Theravada Buddhist and Vietnamese societies He combines analysis of traditional cultural practices with examination of cultural conflict in the colonial and post colonial periods The book remains unique in providing a detailed examination of urban life as well as of life in rural communities

**Loosely Structured Social Systems** John Fee Embree, Association for Asian Studies, 1969

**Thailand** Alexandra R. Kapur-Fic, 1998 The Book Develops Two Major Themes The First Theme Attempts To Understand The Sources Of Value Orientation Of The Thai People And Their Individual And Group Behaviour To This End The Study Examines Three Major Value Systems And Their Institutions As Well As Their Mutual Relationship And

Interaction As The First Value System The Study Examines The Theravada Buddhism As Founded By The Buddha Then Focuses On Its Application In Thailand On Buddhist Ethics And Morality On The Conflicts Between Some Aspects Of Buddhism And The Rapidly Changing Society And Finally On Various Movements Attempting To Reform Buddhism In That Country As The Second Major Value System The Study Examines The Role Which Animism And The Spirit Worship Play In The Daily Life Of The Thai People Their Symbolism And Their Fusion With Buddhism And Its Values And Institutions At The Grassroot Level Of The Society As The Third Value System The Study Discusses Various Theories Which Attempt To Explain The Psycho Cultural Values And Attitudes Of The Thai People How These Interact With Buddhism And Animism And How They Add Another Dimension To The Already Complex Pattern Of Social Behaviour These Three Value Systems Interact And Define The Parameters Within Which All Aspects Of The National Life Political Cultural Economic And Others Are Actualized The Second Major Theme Of The Book Concentrates On The Position Of Women In Thailand It Begins With The Explanation Of The Attitudes Which The Buddha Himself Held Towards The Women Examines The Status Of Women In Early Buddhist Societies And Of Those Women Who Chose To Renounce The World And Join The Buddhist Order To Seek Personal Salvation As Well As The Role Of The Lay Women In A Buddhist Society At That Time The Book Then Focuses On The Position Of Women In The Thai Society Through Various Stages Of Its History And Culminates In The Discussion Of The Legal Position Of Women Today And The Attempts To Improve Their Status However In Treating The Latter Subject The Study Is Descriptive Rather Than Prescriptive Leaving It To The Thai Women Themselves To Decide Which Remedies To Pursue To Improve Their Position

*Thailand* Charles F Keyes, 2019-07-09 Thailand is exceptional among modern states in Asia in that it has built and retained a national culture around a traditional monarchical institution Moreover this culture has also been based on a dominant religious tradition that of Theravada Buddhism The process of creating the modern nation state of Thailand out of the traditional Buddhist kingdom of Siam began in the nineteenth century when the rulers of Siam confronted with increasing pressure from the colonial powers of Britain and France were able to preserve their country's independence by instituting revolutionary changes that established the authority of a centralized bureaucracy throughout the country The new state asserted its authority not only over Siamese who lived in the core area of the old kingdom but also over large numbers of Lao Yuan or Northern Thai Khmer Malays tribal peoples and other groups all of which had previously enjoyed relative autonomy and over the sizable immigrant Chinese population which was assuming an increasingly significant role in the economy Because the rulers of the Siamese state strove to incorporate these diverse peoples into a Thai national community how this community should be defined and what type of state structure should be linked with it have been dominant questions in modern Thai history Significant tensions have arisen from the efforts by members of the Thai elite to make the monarchical traditions of the Bangkok dynasty Buddhism and the central Thai language basic to Thai national culture Other tensions have arisen as monarchy military bureaucracy the Buddhist sangha business interests and elected

political representatives assert or maintain an authoritative position in the state structure This book examines these tensions with reference to the major changes that have taken place in Thai society economy polity and culture in the twentieth century especially since World War II

**Democracy, Development and Decentralization in Provincial Thailand** Daniel Arghiros, 2016-05-06 This definitive study of electoral politics and democratic decentralization in provincial Thailand investigates how democracy is unfolding in the context of emergent capitalism exploring the relationships between the politics of the locality the province and the nation from 1950

*A Guide to Research Materials on Thailand and Laos* Asia Library Services, 1977

Structures and Strategies Leela Dube, Rajni Palriwala, 1990-01-31 The third volume in the series *Women and the Household in Asia* this unique book explores the interlinkages between two themes central to the analysis of gender family structure and intra household relations and work and production The rich ethnographic studies from Bangladesh Iran India Indonesia Pakistan South Korea and Thailand challenge the erroneous conception of an isolated individual household and of a common undifferentiated Asian model of the position of women and gender relations The contributors discuss women s work and autonomy in relation to the management and control of female sexuality the changing character to the division of labour and redefinition of work in the context of wider economic processes the changing context of the centrality of women in the kinship system in relation to the production system differing connotations of household headship migration and gender women s entitlements and rights to resources and exploitative mechanisms at the national and international levels

**Ideology and Ideological Practices of the Thai Peasantry** Nalinee Tantuvanit, 1994

**Thai Culture, Values, and Religion** Philip J. Hughes, 1982

**Parapolitical Behavior of Northern Thai Villagers** Chartchai Na Chiangmai, 1983

Asian Thought & Society , 1977

Rural Sociology , 1977 Includes sections Current bulletins and Book reviews

Thailand, a Country Study Barbara Leitch LePoer, 1989

**Journal of Thai-Tai Studies** , 2005

*The Thai Rural Community Reconsidered* Atsushi Kitahara, 1996

**Markets of Desire: Imagining AIDS Therapeutics in Northern Thailand** Margery Gail Lazarus, 2002

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