

ギアツの『ヌガラ』がさまざまな意味で話題を呼んだように、王権と政治の問題はひきつづきインドネシアにとって負荷の高いテーマである。人類学の観点からすると、オセアニア、マダガスカルなどオーストロネシア語族圏内の隣接地域について王権研究が新たに発展していることが注目される。インドネシア・マレー世界に共通のストックとして飛び交うさまざまな意匠や観念の交信装置であり、そこから伝統をたえず構造化していく制御装置として王権を見るならば、議論はいかにも王国らしい王国にとどまらず広く拡大する。従来明確な基準を欠いたまま王権としては扱われてこなかった小社会の持続的中心職位や対抗的中心（例えばウラマ）なども議論の対象となり、さらにそうした中心の職位をもたぬ社会との政治体系の比較が問題となる。ここにもインドネシア・マレー世界を全体として見る議論の可能性がある。

A SUMMARY OF A REPORT ON THAI STUDIES

Chatthip Nartsupha

The report is consisted of three parts; 1) the nature of Thai studies before the political change of 1973, 2) the changes in Thai studies since 1973, and 3) some important schools of Thai studies at present.

The nature of Thai studies before the political change of 1973:
Thai studies began in the period of the absolute monarchy in the middle of the nineteenth century. The studies were restricted among the circle of the royalty and the aristocrats. The study of Thai society was the study of the royal chronicles, court politics in the past, glorification of court culture, and the state version of Buddhism. Thai studies were then the study of the state and state culture. And the state meant the royalty and the aristocrats not the ordinary people. The centralization of the Thai state and the emphasis on unity as represented by the monarchy explained the purposefully negligence of the study of provincial localities and the peasantry. The study of the state, the royal family and aristocrats were claimed as being the Thai studies. After the Second World War the structural-functional approach was introduced additionally to Thai studies by the modern sociologists, anthropologists, and developmental economists or state planners who wanted to "modernize" the country. But this structural-functional and its derived developmental approach had a limited objective, that was to plan for modernization, rural development, and security in a very short time span according to an already prescribed and uniformed model. The objective was not to understand the long term economic and cultural change of a society. Before 1973, therefore, there were two types of Thai studies: 1) Thai studies of the Sakdina (or the aristocrats) type and 2) Thai studies of the structural-functional and developmental type. Both were Thai studies from above and did not reflect the experiences and the stand point

of the majority of the people. In addition, through these two approaches the country had been idealized, and consequently Thailand became an ahistorical society.

The changes in Thai studies since 1973:

The students' democratic uprising of October 1973 changed this picture. Politically it allowed a study of various theories of society and critical inquiry into Thai history. But most important impact was in the cultural field. The 1973 uprising made the people conscious on their active role in the Thai society and started to find out the nature of the society, the positions and relationship of the various classes within it. In essence two new elements have been added to Thai studies since 1973: 1) a study of the socio-economic history of the country and 2) a study of the various localities, provincial communities and villages, especially from their independent viewpoints. In the study of the socio-economic history, the question of the nature of the Thai Sakdina (or pre-capitalists) system and its exploitative character became a central issue. Also of much interest was the question why the Thai Sakdina system was not able to evolve into an industrialized capitalist system. Pioneering works of Jit Phoumisak (1930-1966), the most distinguished Thai Marxist scholar were republished many times and widely read. A number of other scholarly works on these and other related topics followed, such as research works of Professor Chai-anan Samudvanija, Professor Chontira Satyawattana, Professor Nidhi Aeurivongse and many young scholars who wrote their M.A. theses in history, politics, and economics. In the study of the provincial communities and villages, the issue was the particular character of each locality, its tributary relationship with the state and capitalism, and the degree of which it did retain its autonomy both in the economic and the cultural spheres. Professor Srisakra Vallibhotama, Professor Dhida Sanaya, NGO workers, and many local scholars and intellectuals have been the leaders in this field of local history and culture. Socio-economic history and local studies directly challenged the Sakdina Thai studies and Thai studies of structural-functional type. The new Thai studies with its historical approach and the view from below reflected better the concrete nature of Thai system and its tradition. It challenges the traditional, authoritarian state and provides justification for the democratizing and decentralizing process which is going on at the moment in the country.

Some important schools of Thai studies at present:

Among the new type of Thai studies there are three major schools of thought, the Asiatic mode of production school, the dependency school, and Nidhi school. The Asiatic mode school emphasizes the traditional character of the Thai Sakdina state and the reproductive ability of the Thai village communities. Both

factors have made the Thai system comparatively stable and unchallenged through time. The dependency school emphasizes the penetrating power of capitalism. Some industries such as chemicals, oil-refining, and car-assembling were controlled by the multi-national firms. Class differentiation has already appeared inside the villages, many of which grow only cash crops for exports. Thailand has become an integral part of the capitalist world system. The Nidhi school has been proposed by Professor Nidhi Aeurivongse of Chiangmai University. The essence of this school is that the Thai Sakdina state has great adaptability. It has continuously incorporated the bourgeois culture into it at a great extent. Thus the Thai system has been continuously changing, although little by little. It was changing towards capitalism even before the opening of the country to free trade in 1855.

地区研究例会

- 〔関東例会〕 会場：上智大学
- 昭和61年10月25日 「19世紀末におけるジャワ人のイスラム教育とプサントレン」
小林寧子
- 11月29日 「雲南傜族の宗教構造 仏教と土着信仰」 加治明
- 昭和62年3月28日 「1930年代ベトナムにおける反儒教主義と欧化主義 『自力文団』
を通して」 今井昭夫
- 4月25日 「室利仏誓国に関する漢文史料の解釈」 生田滋
- 〔中部例会〕 会場：南山大学
- 昭和61年5月 「多民族国家における民族のアイデンティティと求心と分裂
—マレーシア系インド人をモデルにして」 重松信司
- 7月 「スリランカにおける教育の現状と課題」 上田はる
- 「華人民衆教団盆行事—バンコックの調査より」 吉原和男
- 9月 「東南アジアと日本の教科書のアジア観」 槻木瑞生
- 「日本の対マレーシア経済、技術援助の考察」 明石陽至
- 11月 「タイにおける流通革命」 中川多喜雄
- 「インドネシアにおける独立後の経済政策—1950年代を中心として」
内藤能房
- 「太平洋アジアにおける安全保障—五つの視点から考える」
八木沢三夫
- 昭和62年1月 「アジア交易ネットワークとヨーロッパ勢力—試論」 井東猛
- 「雲南タイ族の権力の一考察」 馬場雄司
- 3月 「東南アジア民族の心の構造の特徴」 日比野省三
- 「シンガポールの経済について」 李金発