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Pridi Banomyong, the leader of the civilian wing of the People's Party who played an important role in the Revolution of 24 June 1932, was a political leader whose image has been constructed in ways different from other leaders in Thai society and politics. From the time that Pridi began to play a part in politics in 1932 till after his departure from the political state in 1947, his image has been constructed in two different ways, namely positively and negatively. Both these images have subsequently been used as political symbols.

The image-building process in Pridi Banomyong's case has assumed a symbolic significance in Thai society and politics, in the portrayal and playing-out of the struggle between the military dictatorship, the conservatives and royalists, and the liberals and socialists. Those who supported the military dictatorship constructed a negative image of Pridi in order to build up political security for themselves, while the conservatives and royalists played a part in constructing a negative image of Pridi with the aim of maintaining the monarchy's significance in a democratic system. This negative image was very prevalent in Thai society for a long time, but it changed when liberal and socialist groups managed temporarily to rescue Thailand from dictatorship. Liberals and socialists refused to accept the negative image of Pridi Banomyong, as a symbolic defiance of military dictatorship.

After Pridi Banomyong's death the struggle of liberal and socialist forces in Thai politics and society did not manage to achieve lasting success. The military and the conservatives continued to dominate Thai politics. Liberal forces have therefore endeavoured to create a positive image of Pridi Banomyong to use as a symbol in their political struggle.