

Abstract

The thesis "*Social and Political Thought of Seksan Prasertkul*" has two principal objectives, as follows; 1) to study the biography of Seksan Prasertkul through his written papers in order to analyze his thoughts towards life, society, and politics. 2) to study the evolution of his thoughts related to his own life and social context. This study employs documentary research mainly focused on textual analysis through Seksan's published work.

This study finds that the social and political thought of Seksan Prasertkul which appeared in his work can be classified to 3 features;

1. Explaining existing political society or studies of it. Critique of current issues such as globalization, sovereignty of Thai state and so on. His works indicated that globalization has affected Thai state's power by creating political consensus depreciating national discourse and sovereignty as well as human culture and ethics.

2. Recalling values that Thai political society has and used to have; i.e. morality, kindness, community, culture, and natural resources having been wasted because of consumerism and development without concern for public interest.

3. Aspiration or expectation in Thai political society such as the political idea that human capacity development should be aimed towards self-reliance within context of deteriorated state sovereignty. In spiritual aspect, it needs balance between human and environment, other humans, and one's own mind so as to lessen conflicts among these. Furthermore, morality and ethics should be recognized by both rulers and subjects in political society since they are essential for co-existence.

It can be said that the social and political thought of Seksan Prasertkul originated from his experience of struggle for political change as well as reading and studying in university. It has embedded various theories and philosophies including Buddhism, morals and ethics, liberal democracy, humanism etc. His thought has been continuously evolved within 3 periods which are; early life, which focused on radical changing of political society; middle life, which aimed to explain the importance of

morals and ethics in political society, criticize effects of globalization, and recognize importance of civil society; and finally late life, which concentrated on religious philosophy and political society.