

Abstract

This thesis is an attempt to understand violent incidents in Thai society that occurred from the Prime Minister Thaksin Shinawatra's "War on Drug Policy" which not only brought unknown death to thousands of people (who might or might not be) involved with narcotics. But also people accused in the traffics would be sentenced to death. However, most Thai people have been satisfied with the outcome of such efficient policy and ignored these deathly consequences.

The research, therefore, attempts to answer 3 questions about the incidents: How does Thai state build the process of justification of using power and violence through death penalty? How does the changing forms of death penalty; beheading, shooting, and injection, work as conditions conclusive to civilizing process in Thai society? And why does Thai society accept and support these criminals' death sentences?

This study demonstrates that in moving through capital punishment, the Thai state has been bound to change forms of death penalty. Different regimes have found new motives through which use of death sentences can be justified. However, the power to punish people to death is still contained by the Thai state. Furthermore, Thai society accepts and sustains execution of criminals, justified by cultural violence influenced by traditional thought which includes Tri-Phum-Pra-Roung (about Karma in Buddhism).