

อย่างไรก็ตาม ภายหลังจากที่สถาบันสูงสุดของประเทศได้เข้ามามีบทบาทโดยตรงในการพัฒนาคุณภาพชีวิตของชาวไทยมุสลิมในจังหวัดชายแดนภาคใต้ (โดยเฉพาะตั้งแต่ พ.ศ. 2502 เป็นต้นมา) เหตุผลของรัฐที่ว่าด้วย "นิติการพัฒน" และ "นิติการมีส่วนร่วม" มีความชอบธรรมและเป็นที่ยอมรับของประชากรในพื้นที่มากขึ้น โดยเฉพาะอย่างยิ่งพระราชกฤษฎีกาขององค์พระมหากษัตริย์ ได้มีส่วนทำให้เหตุผลของรัฐทั้งสามมิติเกาะเกี่ยวกันเข้าเป็น "ไตรลักษณ์รัฐ" อย่างกลมกลืนและเด่นชัดยิ่งขึ้น

มหาวิทยาลัยเชียงใหม่
Chiang Mai University

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Author Mr.Sompong Panklao

M.Ed. Educational Administration

Examining Committee

 Assoc. Prof. Dr. Annop Pongwat Chairman

 Assoc.Prof. Somchot Ongsakul Member

 Lect. Paiboon U-panno Member

Abstract

This thesis was intended to critically examine the Thai governments' educational policy developments as they unfolded in Thai Muslim communities of southern border provinces during 1932-1992. At the same time, it examined the impact upon members of those communities brought about following the implementation of established policies. Primarily, the thesis was of documentary research nature employing the concept of "Three-Dimensional Aspects of the State" advanced by Chai-Anan Samudavanija in his studies of the developments of the Thai state as a major analytical framework. And findings of this study were presented in an analytical description form.

The study found that Thai Muslim communities in the southern border provinces possessed and exhibited a unique identity, be they race, religion, language and culture. Particularly, they were noted for their strong and cohesive culture, a product of age-old history.

This uniqueness afforded them extraordinary politically bargaining powers against the central Thai state. Therefore, the educational policy implementation of the central governments throughout the three periods under investigation (1932-1959, 1959-1973 and 1973-1992), although essentially driven by "security dimension" as the main reason of state, had to concede that other dimensions of state reasons, i.e., "development" and "participation," had to play a partnership role (during the 1932-1959 period) and a leading role (during the 1959-1992 period) in the formulation and implementation of educational policies affecting those communities.

However, following the active and direct participation in programs and efforts directed at the improvement of life quality of Thai Muslims in the outhern border provinces of the highest and most revered institution of the country (especially since 1959) "development dimension" and "participation dimension" of state reasons became more and more legitimate and acceptable to the population in this part of the country. Particularly, the various royal functions of the present monarch have clearly played the key role in integrating the three dimensions of state reasons into the more obvious and tightly knitted "Three-Dimensional Aspects of the State".