

Thailand's State Administration Paradigms

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ABSTRACT

The present study was conducted with three objectives: 1) To studied research on Social Science Paradigms; 2) To studied State Administration Paradigms in Thailand; 3) To recommend policy for Thailand's current State Administration Paradigms. The findings of this study presented Thailand State administration paradigm, which does not appear to presented by any scholar. It is divided into 5 paradigms: Ancient Suvannabhumi Paradigms; Siam Kingdom Paradigms; Reform to Modern European Style Paradigms; Constitutional Monarchy Paradigms; and Thailand New Reform Paradigms.

At present, Thailand's New Reform Paradigms face numerous pressing issues that require immediate action for achieving success. This operation significant for Thailand and should be regarded as the first priority.

Keywords: *Thailand; State Administration Paradigms*

INTRODUCTION

Whether paradigms are important to the social sciences, especially public or state administration, is a question worth answering.

According to Kuhn (1970), the paradigm has two main meanings: Firstly, knowledge framework or Cognitive framework is a guideline for solving problems. that people in the same industry still hold together; Secondly, beliefs, values, methods, or attitudes towards something which people in the same industry believe or hold together similar to the word worldview. No paradigm is better than any other, paradigms are just different. In the search for a paradigm in the social sciences, history shows that the road to a solid consensus is extremely difficult. As for the question of whether social sciences have a paradigm or not. It's still an open-ended question. If social science is a mature field, it means that social scientists also have a way of looking at the worldview because they are in the same paradigm as the work of science. A revolution or a change in various science subjects, is a starting point for change in the paradigm. This will lead to changing questions in research, changing the information that needs to be studied, changing educational tools, and changing the method of analyzing information to find answers to changes in the process an important aspect of social science.

I consider that social sciences paradigms, particularly the paradigms of state administration, are highly valuable and should be studied. Therefore, they should be compiled and presented as an article in this issue. The study is based upon the following objectives: 1) To study research on Social Science Paradigms; 2) To study State Administration Paradigms in Thailand; and 3) To recommend policy for Thailand's current State Administration Paradigms.

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RESEARCH SCOPE AND METHODOLOGY

This study aims to investigate a comprehensive understanding of Thailand's administrative background, specifically, it focuses on State Administration Paradigms in Thailand. The study used historical and legal document research by using primary data such as Thailand's constitution, acts, and other laws and regulations that the Office of Prime Minister had promulgated in the government gazette. Including, used secondary data such as books, research papers, government and administrative reports, magazines, newspapers, documentaries, online publications, etc.

Social Science Paradigms

According to Mukonza (2014), the five paradigms put forward by Nicholas Henry in 1975 provide a sound base on the evolutionary discussion of the emergence of Public Administration since Woodrow Wilson's seminal article 'The Study of Administration' in 1887. After that, the scholars later studied further. In conclusion, Public Administration currently has 7 paradigms as follows: The Politics or Administration Dichotomy (1900-1926); The Principles of Public Administration (1927-1937); Public Administration as Political Science (1950-1970); Public Administration as Administration Science (1956- 1970); Public Administration as Public Administration (1970-?); Public Administration as New Public Management (1991-?); and Public Administration as Governance (1995-?). This research paper presents the eighth Paradigm: Public Administration as e-governance. The introduction of Information Communication and Technologies (ICTs) influences both of structure and function of government.

Bowonwattana (1981) defined that most Thai scholars adhered to the two paradigms, which are the Principles of Administration paradigm and the Bureaucratic development paradigm. The principles of Administration paradigm occurred around 1954, it takes into account the application of classical principles and management techniques to improve bureaucratic efficiency. The bureaucratic development paradigm began around 1966 which happened because of the support from the Thai government and the need to develop the country in terms of bureaucracy, politics, economy, and society.

Taweessit (2006) defined that turning to understand and study the story of women under a new method of science. This makes it necessary to go the extra mile to challenge or let go of the traditional way of thinking in science that is dominated by the positivist paradigm.

Siphokhangkun (2012) said that in Thailand, there is a group of social sciences academics writing a book entitled *Imagination to the Year 2000: Paradigm Innovative in Thai Studies* (1996) to analyze the social science education in the next century in Thai society and how it should be including criticizing the knowledge paradigm in political science after World War II onwards, that adopted scientific methodology of education until it became a tragedy and uselessness.

Palakawong na Ayutaya (2013) wrote that now rapidly expanding quantitatively and becoming more diversified, caused a change in the paradigm of higher education and the management style of higher education institutions from the former that higher education programs focused on the transfer of high-level academic knowledge to produce high-level academics and professionals to change to more practical knowledge.

Jatuporn (2014) mentioned that Curriculum theory and curriculum development can be classified into three paradigms: Technical-scientific, Practical, and Emancipatory paradigms.

According to Chaisuparakul (2015), social science research from the end of World War II to the present uses the positivism paradigm as the main paradigm, and using quantitative research in particular surveys is the main method. Later, a group of social scientists came up with an anti-positivism paradigm and used the qualitative study method as the main method. The research paradigm in social sciences consists of three different paradigms which are positivism, interpretivism, and critical theory.

Chantaranamchoo (2016) defined that development education has been divided into three paradigms as follows: From the end of World War two onwards until the decade 1977, the science of education for human development

led to the development of the country; From 1977 to the 1987, the Science of Learning Development; and from 1987 to the present, the science of creating new knowledge.

Saratana (2016) said that from an agricultural society in the 18th century to an industrial society in the 19th and 20th centuries, a transitioned into a 21st-century knowledge society with the dynamics of digital technology.

Kijkuakul (2018) mentioned that conducting educational research has two groups of research paradigms, namely: the positivism paradigm; and the post-positivism paradigm.

According to Narintarangkul na Ayutaya (2018), Continuous teacher development has been an essential and strong connection to student achievement. Teacher development through a paradigm, spatial network model, and mechanism are new issues for Thailand. However, it is beneficial to educational institutions and teacher-producing institutions which at present is unclear in terms of policy regulations and support from the government.

Rach-asa (2019) defined that Thailand is still in the process of transition like many other paradigms that have not yet crystallized, are still unclear. All citizens feel hardships and conflicts, and how to manage conflicts in processes that use alternative dispute resolution processes or mediation is both new science and art that society still does not understand.

Phutrakhul (2020) said that there can be summarized the public administration and public sector management paradigm as follows: 1) Traditional Public Administration (TPA), since the birth of public administration in the United States in 1887; 2) New Public Administration (NPA), which since the late 1960s; 3) New Public Management (NPM), which was influenced by the success of the private business sector and make Public Administration change; (4) New Public Service (NPS), fundamentals of theories based on citizens in a democratic system, community and civic society, humanist organizations and modern public administration, and postmodern public administration; and 5) New Public Governance (NPG), fundamentals of theories based on organizational sociology, network theory, institutional theory.

From a review of the literature on social science paradigms, it was found that there is a lack of studies addressing State Administration Paradigms in Thailand.

RESULTS AND DISCUSSION ON STATE ADMINISTRATION PARADIGMS IN THAILAND

1. Before Kingdom

The Kingdom of Thailand was changed from the Kingdom of Siam on June 24, 1939.¹⁶ Siam was the name of the land and the people who have lived in this region since ancient times. Thai language is the national and official language in Siam or Thailand. The Thai language was a Tai language family which was a subgroup of Kra-Dai or Tai-Kadai Languages, a language family of tonal Languages found in mainland Southeast Asia, southern China, and northeastern India. Research on the Origin of Thai people by Foreign and Thai scholars about Thai people originated, although still different approaches or theories. But it can be concluded that in the area of present Thailand, there are traces of people living from the Old Stone Age, which is between 500,000 and 10,000 years ago, until the Stone Age. Middle New Stone, Metal Age, and enter the historical era.

There used to be called **Suvarnabhumi** and had many ancient City States and Kingdom, both large and small such as Funan, Phan-phan, Jen la, Tamphron link, Langkasuka, Sriwichai, Dvaravati, Khotboon, Lavo, Hariphunchai, Lanna Kingdom. People living in the area had many races and languages, such as Thai, Lao, Mon, Khmer, Burmese, Yuan, Malay, Sakai, etc., mixed with foreigners who came in to trade such as Java, Yuan, India, Lanka, China, Japan, etc.

From the inscriptions of Thailand neighboring countries had traces of Thai people at least since the 12th Buddhist century. Besides that, various local legends and chronicles talked about many Thai city-states that were located before the Sukhothai Kingdom, dating back to about 600 B.E. (57). Because it was an agricultural society and the population was not much, the form of state administration was not very complicated. There was a leader who could

be a woman or a man depending on the suitability of the situation. However, there was a system that scholars call "Mata-Tripathi" (Matriarchy). It was a society in which females had leading roles in ceremonies, had absolute rights and power in the family, and inherited the clan from their mother. The concept of the leader was based on Animism, which was divided into Phi Din (earth deity or angels and fairies) and Phi Fa (sky deity or supreme deity), which influence people, families and cities.

So, it may be called the name of this paradigm is "Ancient Suvarnabhumi Paradigms".

2. Siam Kingdom

Ancient Sukhothai city state had the leader was Thai namely Pho Khun Srinaowamthom. After being occupied by the Khmer Empire. Later, Thai leaders namely Pho Khun Sri Inthathit seized the city and returned to establish the Sukhothai Kingdom and the Phra Ruang dynasty in 1219. There are nine monarchs in this dynasty. The most famous king was Pho Khun Ramkhamhaeng Maharaj (The Great). The idea of kingship is based on Hinduism and Theravada Buddhist beliefs. The Hinduism concept is based on the Vedic-Hindu. "Kashatriya" (King or warrior-ruler) derives his powers from gods. The Theravada Buddhist concept is "Dhammaraja" (kingship under Dharma). The king should rule his people under Dharma and the teachings of the Buddha. Buddhism having been introduced to Ancient Suvarnabhumi around the 6th Buddhist century. After Hinduism and Theravada Buddhism entered Suvarnabhumi, Social leaders changed from females to males. It is a system that scholars call "Pita-Thipatai" (Patriarchy). Which is a social system in which males dominate the role of political, and moral authority, social privilege, and property control and inherit the clan from the father. However, the belief in the Animism did not disappear. But there was a revision of the concept with Phi Din becoming an advocate of Buddhism and Phi Fa being Brahma according to Hinduism. Buddhist rituals in Siam were full of superstitions in addition to the true teachings of the Buddha. Subsequently, Sukhothai became part of the new Siam Kingdom namely Ayutthaya Kingdom.

Ayutthaya was a very prosperous kingdom in terms of politics, economy, and society. It had 33 monarchs who ruled the kingdom successively 5 dynasties, a long time of four hundred and seventeen years from 1893 B.E. (1350) until the kingdom of Burma seized and burned the capital on April 7, 2310 B.E. (1767). After only seven months, in December 1767, Phraya Tak successfully gathered forces to drive and destroy the Burmese troops left to guard the interests in Siam. He established the Thonburi Kingdom and reigned as the King. Taksin the Great was the king for fifteen years, there was a rebellion. Chao Phraya Maha Kasat Suek was crowned King Rama First of the Rattanakosin Kingdom on April 6, 1782, and moved the capital from Thonburi to Bangkok on the other side of the Chao Phraya River. After winning the Burmese–Siamese War (1785–1786) or the Nine Armies' Wars, the Rattanakosin Kingdom during the reign of King Rama I to III was strong. There is prosperity both in politics economy and society.

State administration of the Sukhothai Kingdom, although the monarch has and exercises the highest power. But in the performance of duties and administration, the monarch cannot act on his own in full respects. He must organize the administration of the kingdom into hierarchies of different types of cities, namely the Rajathanee city or capital city, the Inner city or Luk Luang city (a frontier city surrounding the capital), the Outer districts, and Tributary states. During the Ayutthaya Kingdom period, there was an improvement in the administrative organization of the capital. It is a mixture of the administration derived from Sukhothai and Khmer, namely the "Chatusadom" (Four Pillars) form. The King assigns duties and responsibilities to four Senabodi (Ministers), the Wiang (administration of the Capital area and maintaining order), the Wang (administration in the royal court), and the Klang (tax collection and maintain the royal property). The Na (Maintain King's field and provide food for the Capital).

King Borommatrailokanat renovated the Chatusadom system by setting up two new units and having the Senabodi (Minister) responsible. The Military side, Samuhakalahom was responsible and the Civilian side, Samuhanayok was responsible. As for the Chatusadom, duties and responsibilities remained the same. But its status has changed to the Department. In addition, he canceled the Original inner cities (on all four sides of the capital) and the Outer cities were divided into first-class, second-class, and third-class cities. Within a city, the local government is organized into Muang (province), khwang (district), Tambon (sub-district, consisting of many villages. Sub-district rulers are called Kamnan).

Thonburi Kingdom period and Rattanakosin (Rama I to IV), most of the administration forms were the same as in the Ayutthaya period, but some civil servant positions. There were many laws for state administration, which derived a prototype from Indian scriptures namely "Phra Thammasat". It has been used since the Ayutthaya Kingdom and continued until the Thonburi and Rattanakosin kingdoms. Later, King Rama I had to recheck, copy into the Thai notebook, and seal the three enacted until it was called the Three enacted law used until the reign of King Rama V, therefore, there was a new law reform. The court system under the Three enacted laws that used to be operated during the Ayutthaya Kingdom until the reign of King Rama IV of the Rattanakosin Kingdom was divided into 14 courts and depended on several the Divisions.

So, it may be called the name of this paradigm is "Siam Kingdom Paradigms"

3. Reform to Modern European Style

3.1 The Need for Siam to Adopt Legal from Europe

Since the reign of King Rama III, countries from the European continent have spread the influence of colonization in Asia. The British occupied India, Burma, Borneo, Sumatra, and Malay, while the French occupied Vietnam, Laos, Cambodia, and parts of southern China. Siam was aware of the dangers. During the reign of King Rama IV, there began to be problems in the use of judicial law in Siam courts at that time according to the traditional method and the Three Seals Law statute. The British and other Europeans were dissatisfied, rejecting the use of Siam law and the Siam courts. By claiming that there was still a state of backwardness, and barbarism, not developed. Therefore, the Treaty of Friendship and Commerce between the British Empire and the Kingdom of Siam, which is commonly referred to as the Bowring Treaty, took place on April 18, 1855. The important issues were opening Free Trade with foreign countries in Siam, establishing a British Consulate in Bangkok, guaranteeing extraterritorial rights, and allowing British citizens to own land in the Kingdom of Siam. Extraterritorial right is a legal privileges. which the British Empire was able to enforce the laws of its own country on persons in Siam's territory. If a British subject committed a crime in Siam, they would go to a British court instead.

3.2 The Amendment of the Law in the Reign of King Rama IV

In the reign of King Rama IV, the law was amended to be in line with the era. There were announcements of royal commands on laws, traditions, culture, and language from 1851 to 1868, totaling seventeen years, about four hundred issues.

3.3 King Rama V Reform the Siam Legal System.

During the reign of King Rama V, the Siam Legal System was reformed as follows: 1) State Administration System Reform, in 1892 abolished the Chatusadom (Four Pillars). Then set up a department to administration instead, including twelve departments, namely the Department of the Interior, Defense, Water, Palace, City, Rice, Treasury, Justice, War operations, Dharma, Public Works, and Muratathikarn. Later they upgraded to Ministries. The provincial administration has adopted the form of Monthon Thesaphiban and united various Tributary states into one kingdom. In 1915, the Siam Kingdom had nineteen Monthon (Counties) covering seventy-two cities (changed to provinces during the reign of King Rama VI). Due to the economic depression, many countries were dissolved in 1925. After that, there were only fifteen months as follows: Bangkok; Chanthaburi; Nakhonchaisri; Nakhon Sawan; Nakhon Si Thammarat; Nakhon Ratchasima; Prachinburi; Pattani; Payap; Phitsanulok; Phuket; Ratchaburi; Ayutthaya and Udon Thani. In the year 1897, the Royal Decree of R.E. 116 established Bangkok sanitation. Raise the status of Tha Chalom Subdistrict, Samut Sakhon Province as sanitation. In addition, in 1873 the fiscal system and the tax system were reformed by organizing the tax system in a single agency, namely the Ratsadakorn Pipat Hall; 2) Legal System Reform continued improvement into modern European style. The status of a person is free, it has more liberties than the original law and guarantee of ownership of a person's property. Abolishing the use of the Three enacted laws, changed the use of the penal code. As for the civil and commercial laws that do not exist under Siam law, they used English or French law; 3) Court System Reform, was by establishing the Ministry of Justice and consolidating all the courts established under the Departments and Ministries into the Ministry of Justice, Separating judicial powers from executive powers, established the Department of Public Prosecutions and Law

Drafting were in the Ministry of Justice, and established the first law school; 4) Code of Law Style European Created, were by promulgated the Criminal Code R.E. 127 (1908, which was the first law code in Siam), begun drafting Civil and Commercial Code (promulgated during the reign of King Rama VI and VII), and promulgated Criminal Procedure Code and Civil Procedure Code.

So, it may be called the name of this paradigm is **“Reform to Modern European Style Paradigms”**

4. Constitutional Monarchy

4.1 First Constitution and Prime Minister

The Siamese Revolution on June 24, 1932, by the corps of officers and civilians called itself "the People's Party" was an important turning point in Siam or Thai history which resulted in the Kingdom of Siam transforming the country from an absolute monarchy to a monarchy under constitution or Constitutional monarchy and change the form of government to a parliamentary democracy. Causing Siam to have the first constitution. The Temporary Charter for the Administration of Siam Act B.E. 2475 (1932), established the position of the chairman of the cabinet and acted as the head of government of Siam, called "Chairman of the People's Committee". But when the Constitution of the Kingdom of Siam B.E. 2475 (December 10, 1932) was promulgated, it renamed to "Prime Minister". In 1943 the government announced change of names of countries from Siam to Thailand and to use of people or nationalities as Thai.

4.2 Three Parts State Administration

In 1933, the fourteen counties were all abolished by the Government when it enacted the State Administrative Regulations Act of the Siam Kingdom, B.E. 2476 (1933). This Act organized the State administration into three parts as follows: (1) Central administration, divided into Ministries and Sub-ministries (Minister was responsible). By organizing the internal public office as the Office of the Secretary to the Minister (Head of the Office was responsible), Office of the Permanent Secretary (Permanent Secretary was responsible), and Department (Director General was responsible); (2) Provincial administration, divided into Province (Province governor was responsible) and District (District chief officer was responsible); (3) Local administration, divided into Sub-district municipalities, Municipalities, and Metropolis (Mayor was responsible). There was also a combination of Municipalities for some missions.

4.3 Change of the Constitution

The Kingdom of Siam or Thailand has promulgated the constitution in the following order: (1) Temporary Charter for the Administration of Siam Act B.E. 2475 (1932); (2) Constitution of the Kingdom of Siam B.E. 2475 (1932); (3) Constitution of the Kingdom of Thailand B.E. 2489 (1946); (4) Constitution of the Kingdom of Thailand (Interim) B.E.2490 (1947); (5) Constitution of the Kingdom of Thailand B.E. 2492 (1949); (6) Constitution of the Kingdom of Thailand B.E. 2475 (1932) Revised B.E. 2495 (1952); (7) Charter for the Administration of the Kingdom B.E. 2502 (1959); (8) Constitution of the Kingdom of Thailand B.E. 2511 (1968); (9) Interim Charter for Administration of the Kingdom B.E.2515 (1972); (10) Constitution for the Administration of the Kingdom B.E. 2517 (1974); (11) Constitution for Administration of the Kingdom B.E. 2519 (1976); (12) Charter for Administration of the Kingdom B.E. 2520 (1977); (13) Constitution of the Kingdom of Thailand B.E. 2521 (1978); (14) Charter for Administration of the Kingdom B.E. 2534 (1991); (15) Constitution of the Kingdom of Thailand B.E. 2534 (1991); (16) Constitution of the Kingdom of Thailand B.E. 2540 (1997); (17) Constitution of the Kingdom of Thailand (Interim) B.E. 2540 (2006); (18) Constitution of the Kingdom of Thailand B.E. 2550 (2007); (19) Constitution of the Kingdom of Thailand (Interim) B.E. 2557 (2014); (20) Constitution of the Kingdom of Thailand B.E. 2560 (2017). Since 1932 to 2017, Thailand had one revolution, twelve coups, and several rebellions. In the coup had overthrew the constitution eight times and promulgation of the former constitution twice. The constitution that was recently repealed by Head of The National Council for Peace and Order (NCPO) on May 22, 2014 was the 2007 Constitution, which was the eighteenth edition of Thailand.

So, it may be called the name of this paradigm is **“Constitutional Monarchy Paradigms”**

5. New Reform

Since 1991, Thailand has many important State Administration laws reform as follows:

5.1 State Administration Act Reform

The State Administration Act B.E. 2534 (1991) has repealed the old Announcement of the Revolutionary Council and the old Acts about state administration total of nine issuances. They were revised by collecting and compiling the State administration in three parts Central, Provincial, and Local. Including content about performing official duties instead, acting instead, and state administration in foreign countries, to be clearer and more systematic. It can be said that they were reformed. It was the first State Administration Act to establish a Public Sector Development Committee (PSDC) which is chaired by the Prime Minister or deputy prime minister. The PSDC has several important responsibilities is advising the Cabinet on the development of the bureaucratic system and other public sector jobs, including the bureaucratic structure, budget system, personnel system, moral and ethical standards, compensation, and other civil service practices.³³ In 2002, two important laws were enacted: The Administrative Re-organization Act; and the Renovation of Ministry, Ta-buang, Department Act.

5.2 Constitution Essence Reform

Constitution of the Kingdom of Thailand B.E. 2540 (1997) was considered to be Thailand's only constitution initiated by a government elected by the people. The intent of the 1997 Constitution is political reform with three goals as follows: Expanding the rights, liberties and participation of citizens in politics; Increase the scrutiny of the use of state power by the people to achieve honesty and transparency in the political regime; and make the political system stable and efficient. The content of this constitution that has not been seen before in the previous 15 constitutions was that there were eight independent organizations established as follows: Election Commission; Parliamentary Ombudsman; National Human Rights Commission; Constitutional Court; Supreme Court's Criminal Division for Persons Holding Political Positions; Administrative Court; Anti-Corruption Commission; and State Audit Committee. This constitution ended in a coup on September 19, 2006, by the Democratic Reform Council with the King as Head of State.

There were two Kingdom of Thailand constitutions which before its promulgation require a referendum as follows: 1) Constitution of the Kingdom of Thailand B.E. 2550 (2007), was the 18th, Kingdom of Thailand Constitution, which was drafted by the Constituent Assembly during 2006-2007 after the coup by the Democratic Reform Council with the King as Head of State on September 19, 2006. This Constitution stipulates four courts, namely the Constitutional Court, the Court of Justice, the Administrative Court, and the Military Court. It stipulates four independent organization, namely the Election Commission, the Ombudsman, the National Anti-Corruption Commission, and the State Audit Commission. It stipulates three other organizations, namely the Public Prosecutor's Office, the National Human Rights Commission, and the National Economic and Social Advisory Council. The constitution was amended twice in March 2011. The revised issue was the electoral system and rules for making a treaty. On May 22, 2014, the National Council for Peace and Order ended this constitution;³⁶ 2) Constitution of the Kingdom of Thailand B.E. 2560 (2017), was the twentieth edition, of the current Kingdom of Thailand Constitution. There was a referendum approved in August 2016. According to this Constitution, there are important organizations as follows: Four courts namely the Court of Justice, the Administrative Court, the Military Court, and the Constitutional Court; Five Independent organizations, namely the Election Commission, the Ombudsman, the National Anti-Corruption Commission, the State Audit Commission, National Human Rights Commission, and Public Prosecutor's Office. The content of this Constitution contains two important reforms which were different from other constitutions as follows: Firstly, Government Policy states that the National Strategy is a goal for sustainable national development in accordance with good governance principles to serve as a framework for creating consistent and integrated plans in various areas. In addition, it had set guidelines for the state to enact laws and formulate policies in the State administration various fields, especially international relations, religion, justice, research and development of arts and sciences, ethnicity, human security, natural resources, Agriculture, work, economy, government services, legislative and democratic promotion; Secondly, National Reform had set the goals of national reform, legislative planning and procedures for national reform, reforms in various fields, namely politics, public administration, law, judicial process. economic studies and others.

5.3 Nationality Law Reform

Thailand began to have a law establishing Thai nationality in 1911 (B.E. 2454). Before that, Thai nationality was in accordance with customary law. It was later canceled by the Nationality Act, B.E. 2495 (1952), which was later amended by three more. Later, it was repealed to improve the set of laws by the Nationality Act, B.E. 2508 (1965). Subsequently amended four times especially in the last 3 time, including Nationality Act (No. 2), (No 3.) B.E. 2535 (1992) and (No. 4) B.E. 2551 (2008) were reform of the nationality law of Thailand. Which they have been used continuously until the present. According to Government Gazette (1965), announcement **entitled** “the Nationality Act, B.E.2508 (1965)” and amendment No. 2 B.E. 2535 (1992), No. 3 B.E. 2535 (1992), No. 4 B.E. 2551 (2008), the essence was obtaining Thai nationality in various cases and revocation.

5.4 Local Administration Act Reform

The position of village headman and headman who is the head of the people, acting as an assistant to the sheriffs in the sub-districts and villages. which is a position that has existed since the administration of the country since the Kingdom of Siam continuation until the present which is not specifically mentioned in the Constitution of the Kingdom of Siam. But there was a specific law. Local Administration Act B.E. 2457 (1914), was the main law governing the state administration within the district. This law had been amended 11 additional as follows: This law had been amended 11 additional as follows: (No 2) B.E. 2486 (1943); (No 2) B.E. 2486 (1943); (No 3) B.E. 2489 (1946); (No 4) B.E. 2510 (1967); (No 5) B.E. 2516 (1973); (No 6) B.E. 2525 (1982); (No 7) B.E. 2527 (1984); (No 8) B.E. 2532 (1989); (No 9) B.E. 2535 (1993); (No 10) B.E. 2542 (1999); (No 11) B.E. 2551 (2008); and (No 12) B.E. 2552 (2009).³⁹ They used until now.

5.5 Southern Border Provinces Administrative Reform

The State Administration Act used in the Southern Border Provinces was not different from another parts of Thailand. But it has one special act used to increase administration for solve problem, namely “Southern Border Provinces Administration Act B.E.2553 (2010)”. In addition to solving problems and developing the three southern border provinces, namely Pattani, Yala, Narathiwat, which have had specific problems since in the past. Songkhla and Satun, which be adjacent areas, have also been added. This was an important state administration reform in the southern border provinces, by establishing the Southern Border Provinces Development Strategy Committee (SBPDSC), the Southern Border Provinces Administrative Center (SBPAC), and the Advisory Council on Administration and Development of the Southern Border Provinces.

So, it may be called the name of this paradigm is “**Thailand New Reform Paradigms**”

CONCLUSION

Based on the previous results and discussion, it can be concluded that Thailand's state administration has five paradigms as follows: Ancient Suvarnabhumi Paradigms; Siam Kingdom Paradigms; Reform to Modern European Style Paradigms; Constitutional Monarchy Paradigms; and Thailand New Reform Paradigms.

SUGGESTIONS

1. At present, the Thailand New Reform Paradigms face numerous pressing issues that require immediate action for achieving success. This operation significant for Thailand and should be regarded as the priority. However, some politicians propose reforms that claimed cater to the people's needs. These proposals mainly serve the interests of specific groups and leading to changes in the nation's main institutions. Implementing such is ill-proposals as it may foster division among the population.

2. For future Research, understanding the details of each of the past paradigms and the success of the reform implementation according to the guidelines of the current Paradigm should be studied. Which it may lead to the analysis of the state administration paradigm in the future.

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