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As a student at the University of Chicago, I was impressed with the lectures of William Lloyd Warner based on his studies in a New England industrial community. But, it requires a great deal of experience in other societies to view what is commonplace and "natural" in one's own culture as problematic. Sol Tax, another of my professors at the University of Chicago, put this in reverse perspective when he urged students to take very careful notes, particularly in the early days of field work when commonplace behaviors still strike one as peculiar. The shock of experiencing different ways of thinking and behaving wears off as one becomes accustomed to them. I followed this dictum in my work with the Maya of Guatemala, the Chiapas and the tin miners of Boliva. By the time I was ready to do work in my own culture, I felt that I had achieved the distance that enabled me to see rituals in daily routines and cultural patterns in pragmatic solutions. This study would focus on the impact of Pittsfield's industrial changes on the community and on families.

My fieldwork began formally in 1982 when I received grants from the National Science Foundation and the National Endowment for the Humanities. I had already met some of the women and men who organized the labor movement at meetings of the retirees club, and I had done preliminary interviews with people on the development committees, in women's organizations and in the peace movement. I also interviewed spokespersons for General Electric, along with owners and managers of smaller corporations and companies. Interviews focusing on the work histories of 100 workers on the International Union of Electrical Workers (IUE) active and laid-off lists broadened our network of participants. May Kirsch assisted me in these and some of the other interviews in 1982.

The focus of this book is on the workers in these industrial organizations and it looks at how the culture that they construct and reproduce in their daily lives is adapted to, and in turn affects, the operation of the global corporation in their community. The trade unions that for a brief period in the thirties presented an alternative pattern for structuring industrial relations reached an accommodation in the post-World War II period that gave the corporations the initiative

to organize production. Today's visionaries of a new pattern are not yet recognized in leadership roles either in the corporation or in unions. Outside the institutionalized spaces in which corporate hegemony



Author Discusses Research with Visitor in Front of Mural Painted in the 1970's Recession on North Street.

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Colonel Orlando Piedra congratulating Sal Vizzini on a seizure in Cuba in 1957. (Vizzini Family Collection)



William B. Davis. (Davis Family Collection)

Left to right: William A. Carroza, John Rippa, James S. Bailey, Robert Manning (Kneeling), Francis E. Waters, and Benjamin Fitzgerald, celebrating the 1962 French Connection case. (Waters Family Collection)





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Merchant Mariner's identification card used by Anthony Pohl while operating under-cover in France, circa 1961. (Pohl Family Collection)



Left to right, bottom row: George J. Ward, Daniel D. Moynihan, Angelo Zurlo, James P. Murray, and John M. Dolce; left to right, top row: Lee Bennett, Gabriel Dukas, Edward T. Coyne, Arthur J. Fluhr, Benjamin Fitzgerald, Leonard S. Schrier, and Charles G. Ward, circa 1959. (Benjamin Family Collection)

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Left to right: James Attie, Joseph Gabrys, Martin F. Pera, George M. Belk, Anthony Mangiaracina, Walter S. Fialkewicz, and Louis V. Diveglio, circa 1963. (Mangiaracina Family Collection)



Left to right: Irvin C. Swank, John G. Evans, and Allan R. Pringle, displaying a seizure of drugs, guns and money. (Evans Family Collection) Note: This photograph was taken by M. Leon Lopez and appeared on the front page of the 24 February 1971 *Chicago Daily News*; though the picture was taken after the FBN had been abolished, Swank, Evans and Pringle were veterans of the FBN.



Victor G. Maria. (Maria Family Collection)



Left to right: Michael G. Picini, Captain Wahib Abdul Samad, Henry L. Giordano, and Dennis Dayle in Lebanon. (Dayle Family Collection)

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George H. White (left, wearing beret) after his illness, Albert Habib beside him, and two unidentified individuals, circa 1964. (*Habib Family Collection*)



Left to right: French narcotic detectives Claude Chaminadas and Andre Andrieux and FBI Agent Robert DeFauw in Marseilles, May 1966, celebrating the seizure of 196 kilograms of morphine base found aboard the SS Karadeniz. (*DeFauw Family Collection*)



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to Alice,  
with love

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# Chaiyo!

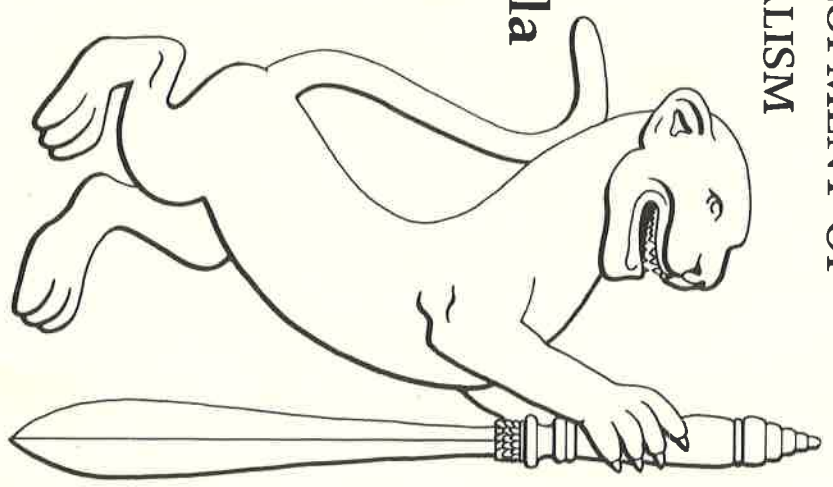
KING VAJIRAVUDH AND  
THE DEVELOPMENT OF  
THAI NATIONALISM

Francis  
**Walter F. Vella**

ASSISTED BY

**Dorothy B. Vella**

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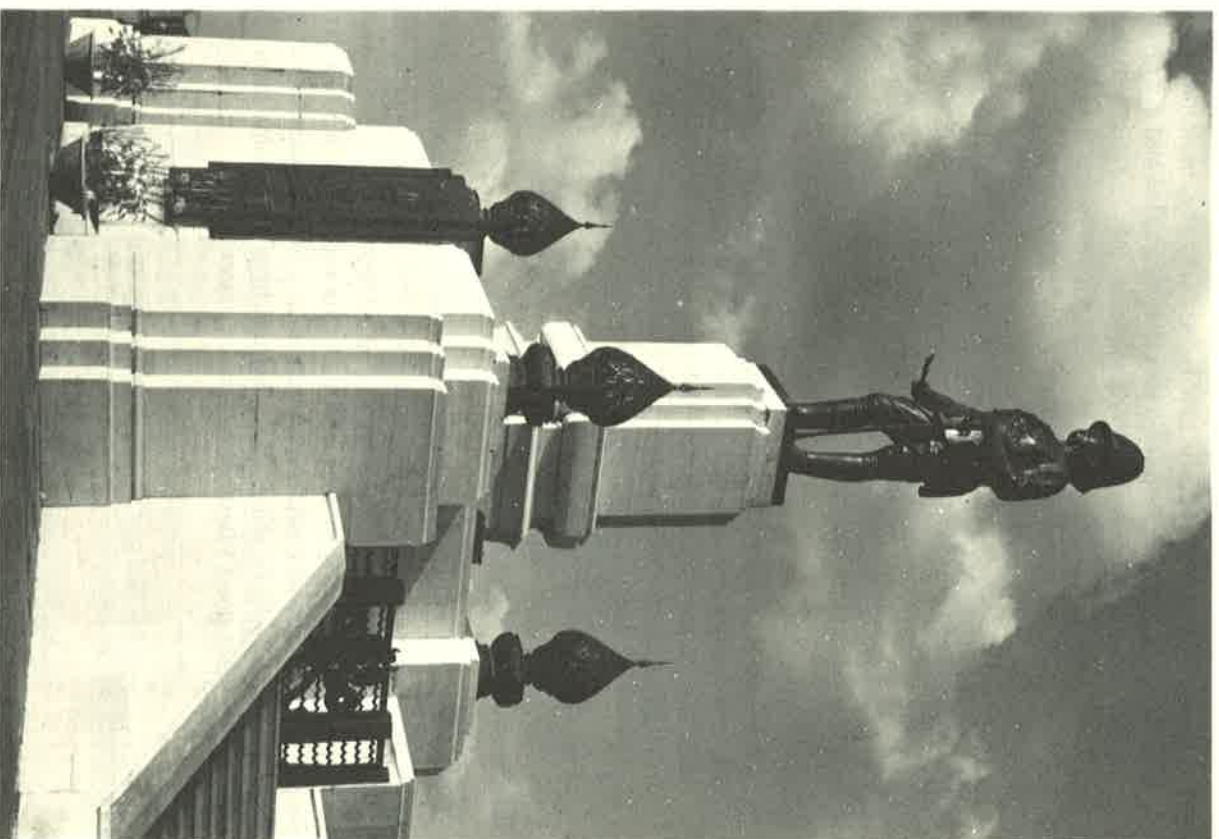


King Vajiravudh in Ceremonial Dress for the Declaration of War (Statue at Vajiravudh College).

of World War II years could and did draw heavily on other sources, particularly the ultranationalism of the rising dictatorial regimes in Italy, Germany, and Japan. But some of Pibulsonggram's notions seem clearly to go back to Vajiravudh.

The main elements of Pibulsonggram's nationalist program were militarism, economic nationalism, chauvinism (particularly directed against the Chinese minority in Siam), and cultural nationalism. The militarism of the regime undoubtedly derived in part from the military background of the premier himself. It seems also to have borrowed heavily from Japanese warrior codes. But some of the phraseology—"The Thai love nation above life"; the Thai are "eminent warriors"<sup>23</sup>—is strongly reminiscent of Vajiravudh's. The economic nationalism of the Pibulsonggram years also seems to harken back to the exhortations of the Sixth Reign to the Thai people to work hard, to buy Thai products, to take increased interest in occupations in industry and trade. In the expressions of anti-Chinese sentiments, parallels are again easily noted, even to the point that a close associate of Pibulsonggram in a public lecture compared the Chinese in Siam to the Jews in Germany. The cultural nationalism of the Pibulsonggram regime seems in many ways but an extension of the cultural nationalism of the Sixth Reign, with heavy attention paid to language purity, historical glory, and Buddhist piety. And, in addition to this emphasis on traditional Thai values, Pibulsonggram, like Vajiravudh before him, felt the need to modernize the culture, obviate possible outside criticism, by introducing Westernizing reforms such as Western dress and Western social manners. Some cultural reforms in both regimes defy the East-West label: Vajiravudh's new system of writing that found precedent in Siam's past as well as in Western styles is akin in this regard to Pibulsonggram's promotion of social dancing through the medium of an old Thai peasant dance, the *ramwong*. There are aspects of Pibulsonggram's nationalistic program that could have been inspired by either Vajiravudh or the fascist states. The militaristic youth movement, the *yuwachon*, that Pibulsonggram created in 1935, for example, certainly partook of the flavor of the Italian *balilla* and the German *Hitlerjugend*; it undoubtedly owed something as well to Vajiravudh's Boy Scout movement.

But although there are similarities in their methods and motives, Pibulsonggram far outstripped Vajiravudh in the intensity of his program. Vajiravudh by and large relied on voluntarism, exhortation, and propaganda; Pibulsonggram frequently resorted to force, underlining his convictions by fines, threats, and, on occasion, assassinations. Vajiravudh made some anti-Chinese remarks; Pibulsonggram enacted



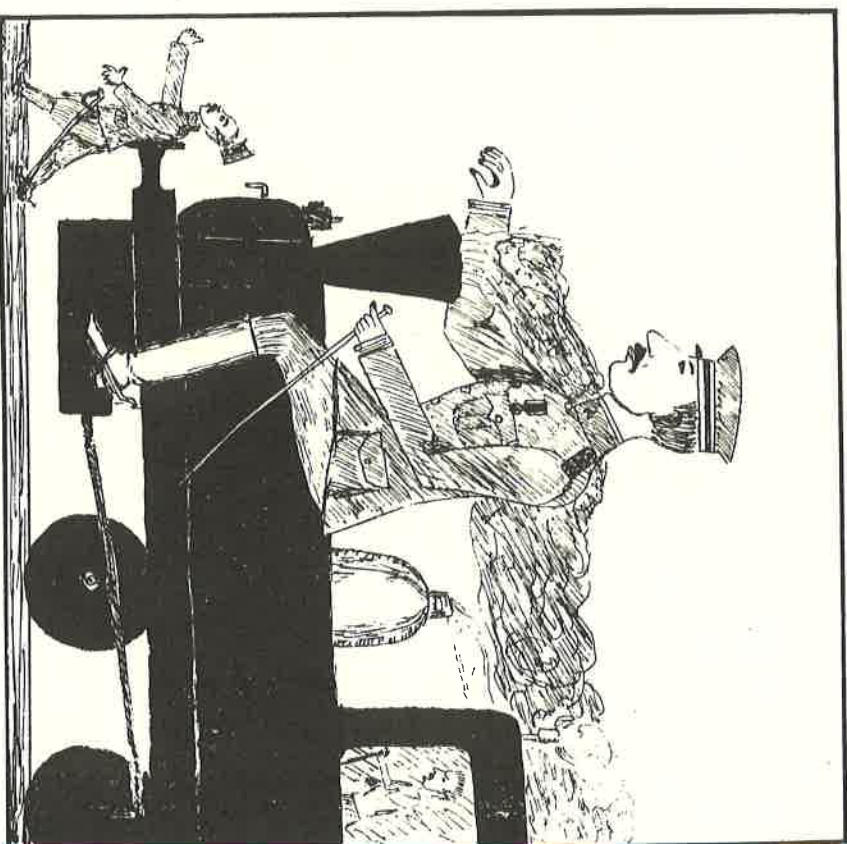
King Vajiravudh Memorial (Statue at entrance to Lumpini Park).



sidered media. The legislative acts that provided for the formation of the Wild Tiger Corps and the Boy Scouts, the adoption of surnames, the change in flag design, the inauguration of special medals, the entrance into World War I, the institution of compulsory education, the attempt to develop a Thai merchant marine, can all be seen as instrumentalities that in whole or part were meant to make the Thai people strong, united, and proud. These acts were designed to produce habits that would eventually affect attitudes.

In the stricter meaning of the word, however, the media Vajiravudh used to make direct emotional appeals included speeches, plays, essays, letters to the press, poems, songs, films, pageants, fetes and fairs, various celebrations, fund-raising campaigns, and royal appearances and visits. Usually, each of the nationalistic messages the King attempted to convey to his people was conveyed by a variety of media. And each medium was used for a variety of messages. The message that Siam was a nation of warriors, for example, was brought home by all the media mentioned—from speeches to royal appearances. And fund-raising campaigns were used to elicit interest in and support for the Wild Tigers, the Siamese Expeditionary Force, the Navy League, the Siamese air units, and the Red Cross.

A mere list of the media gives but scant clue to the diversity of uses to which each medium was put. The fund-raising technique alone involved such means as showing films; staging plays, shows, and pageants; sponsoring sports events; holding auctions and lotteries; issuing special postage stamps; putting on art shows and fairs; staging air displays and military tournaments; organizing motor races; and making out-and-out appeals for contributions. The conclusion of one newspaper writer that "the frequent appeals to help patriotic movements by gifts is surely a distinctive feature of today" is abundantly borne out.<sup>1</sup> Much ingenuity went into the planning of such events. In July 1920, for example, there was at Bang Pa-in a special art exhibition of amateur drawings by the King and various government officials. The drawings went on sale—the King's satirical cartoons of some of his officials drew the largest bids—and the proceeds were used to purchase rifles for the Ayuthaya contingent of Wild Tigers.<sup>2</sup> In January 1924, another Tiger benefit fund was aided by the extraordinary fund-raising method of having His Majesty man the photographic booth at the annual Winter Fair. As might be expected, this method was a great success, with long lines of people waiting each evening "for the attention of the Photographer Royal."<sup>3</sup> Fund-raising as a means of promoting nationalism, however, was put to its most telling use during the reign in the sustained campaign to



Cartoon of Prince Purachatra by King Vajiravudh. Prince Purachatra, running the Siamese Railway Department, bumps former German aides off the line. One of a series of cartoons by the King published in *Dusit samit*. Originals were sold in various fund-raising drives.





35. King Rama VI  
in T'ai royal costume

36. As an Honorary  
General in the British  
Army



Bangkok regiments every afternoon. In the palace he formed his young royal pages—boys of noble birth who were his playmates—into a tiny regiment of 24 boy-soldiers, affectionately known as the “two-dozen” regiment. The number soon increased, and as the boys grew up with the King they were employed as his closest bodyguard. On ceremonial occasions they marched in single file on either side of the King—a privilege enjoyed to this day only by their successors. In 1870 their number rose to be 72. By 1873 the King and most of them had reached the age of 20, and serious recruiting began for young men outside the palace, but only men of good birth and education were admitted. Other officers, besides the King, were appointed, and ranks were for some time designated in English, the King being Colonel. Two companies were formed which soon increased to six, and a lieutenant-colonel was appointed to be in real command who was sometimes, but not always, a prince. The King took the closest interest and visited the regiment in his spare time, but this became more rare after the end of the Regency and the King became his own Prime Minister. Eventually this special regiment was integrated with the Regular Army as the 1st Infantry Regiment of Guards, and was and continues to be the only regiment to wear scarlet for full-dress. When King Chulalongkorn died in 1910, his son and successor added to the name, “King Chulalongkorn’s Own Bodyguard”. The regiment wear that great King’s cypher in his perpetual memory.

After his visits to Malaya and Java King Chulalongkorn told the Regent that, having seen European colonies, he would now like to tour Europe itself. The Regent felt that Europe was still too far at that early part of the reign and India was agreed upon as a compromise. The King left by ship on December 18th, 1871, and he was away for four months when no ladies accompanied him. He was well received by the British Viceroy at Calcutta and thoroughly enjoyed his stay in the sub-continent, which included a visit to Buddha Gaya and other places of interest in the Buddhist Holy Land close to Benares, being the first, and so far the only, King of Siam to have done so.

In 1873 he was 20, considered to have reached his majority, and was given a full coronation ceremony. After he had placed the crown on his own head he proclaimed that from then on





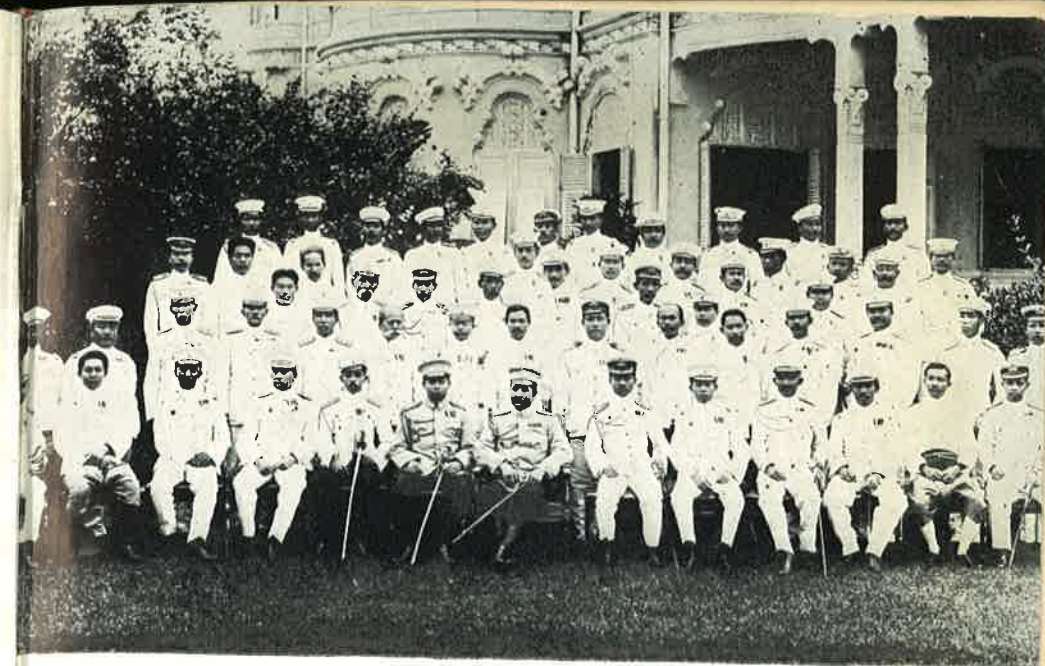
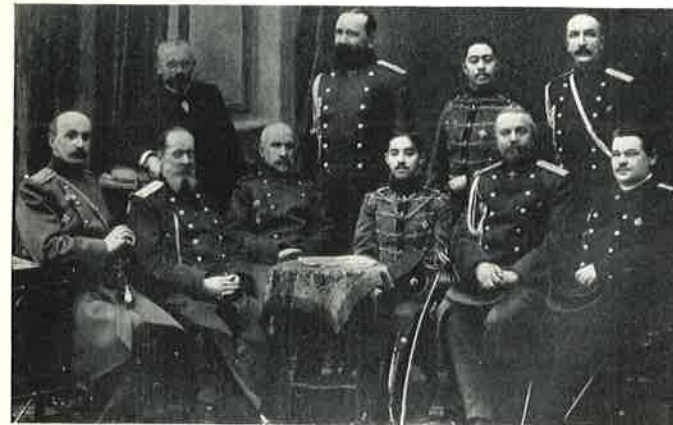
30. In the *Corps des Pages*



31. In the Russian Hussars

Prince Chakrabongse

32. With Poup and their teachers in the Academy of the General Staff



33. King Chulalongkorn with his helpers near the close of his reign

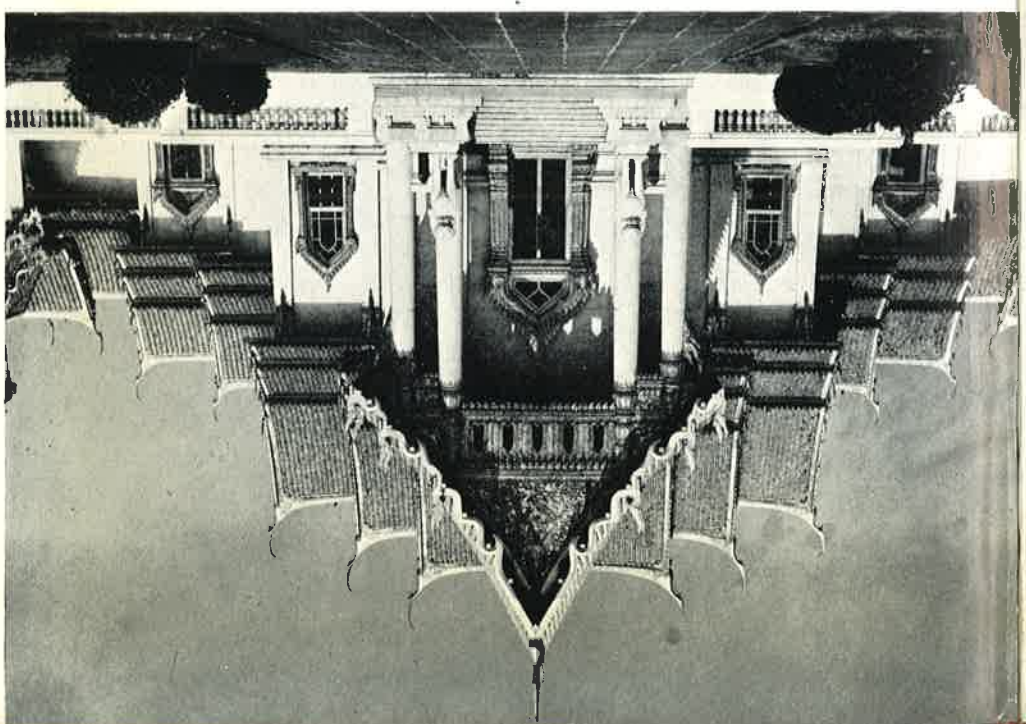
34. Queen Saowabha with her sons and grandson shortly after the death of King Chulalongkorn



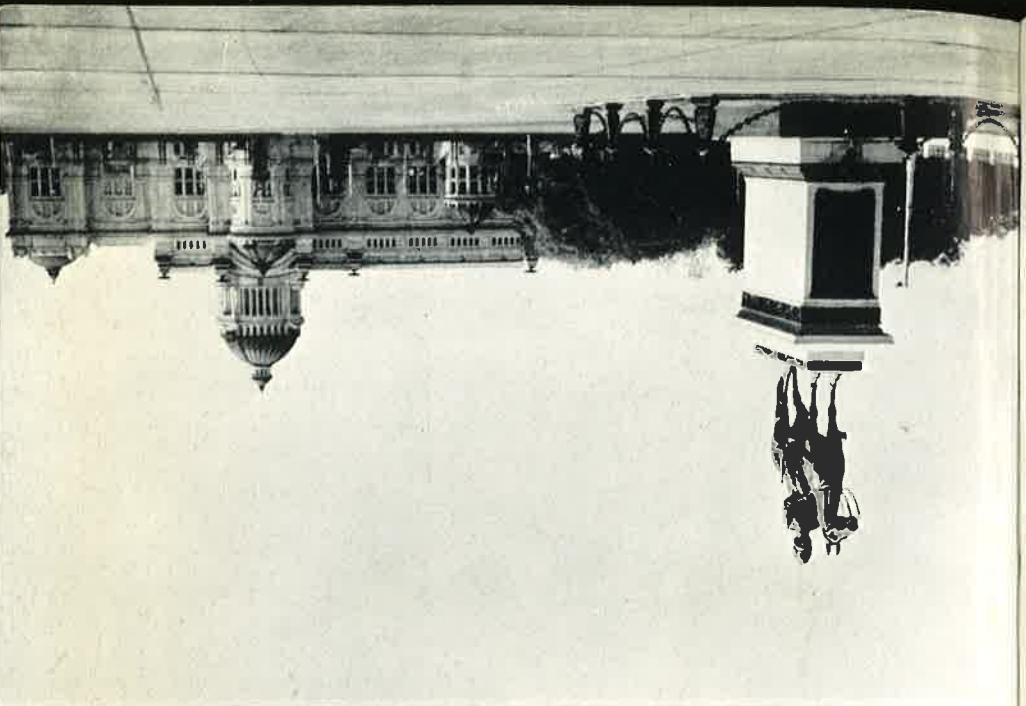




15. King Chulalongkorn and Queen Saowabha with their five sons. A painting in the Chakri Building



16. The Marble Temple



17. The Equestrian Statue with the Marble Throne Hall