CREMATION VOLUMES AND THE CHANGES IN THE THAI SOUTHERNERS’ EMOTIONS AND DREAMS OF HOPE, 1910S - 2010S

Pornchai Nakseethong

Asst. Prof., Faculty of Humanities and Social Sciences, Thaksin University Songkhla Campus. And currently studying in the Ph.D. (History), Faculty of Humanities, Chiang Mai University

Email address: 1011nakorn@gmail.com

ABSTRACT

The objectives of this research were to study and analyse the cremation volumes of the Southern region, in a decade of 1910s – 2010s, with an emphasis on understanding the variations in emotions, feelings and dreams of hope of southern people that occurred and persisted in each era using a study based on the historical approach.

The results showed that the cremation volumes of the southern local societies in a decade of 1910s-2010s, were neither about presenting biographical information of the deceased nor providing historical evidence. But it was important in terms of the area of thinking, emotions, feelings and dreams of hope which was related to the social, economic, political and cultural context. Therefore, the cremation volumes of the southern local societies revealed the variation of emotions and dreams of the people in the south, which can be divided into 4 phases. That was to say, During the first period from 1917 to early 1947, the cremation volumes in southern societies reveal economic, social, and political changes connected directly with the modern state. The southerners importantly adapted to be knowledgeable and skillful in becoming “mechanisms of modern bureaucracy.” This adaptation penetrated deeply into the value system and the meaning of life for local people, linking their identity to the modern Thai state. The second period from the mid-1947 to 1967 was an era of making a “pattern” of pride in personal success and economic status. It represented the position of a progressive and successful life as a model for the next generation to follow. The aspiration to create a “southern life” demonstrates a homogeneous relationship between the southern locality and Thainess. The third period from 1977 to 1987 presents the life-path highlighting the background of “country folk – rural people” but ones who could serve under the crown or attend to the modern production system. The successful life of local people built a sense of pride in “southerness” and the “bucolic rural South” which evolved into a collective sense of pride, affection, and connection to local societies. This is in line with the formation of academic knowledge of local scholars in the South that reinforced a specific characteristic of southerners and the rural South. The last period started in 1997 and continues to the present. Here the cremation volumes are not only a meaningful space of the deceased, but they also become a space for the expression of honor, dignity and positioning of those yet “living.” This space reveals a new set of emotions and feelings emerging amidst economic changes that provide pathways for success in life, and greater complexity of relations. The expression of this new set of emotions has its ultimate goal in valuing relations to royal power and the royal insignia bestowed from the King.

Index Terms— Cremation Volumes, Emotional history, Local history

I. BACKGROUND AND SIGNIFICANCE

The “Cremation Volumes” is highly valuable literature for studying emotions and ambitions. Because it has recorded what has been “crystallized” of the path of a person's life one that is closely related to the changing conditions of society. Therefore, the “Cremation Volumes” is important in many aspects especially as a historical evidence that scholars bring information to study in various dimensions. As the opinion of Ichii Yoneo, a Japanese scholar who is interested in using this type of document as a historical document “Full of information of immense value”. [1] It is importance in this respect is confirmed by the information contained in Anthropological resources: A Guide to archival library, and museum collections [2] and the results of studies by Japanese scholars using information in autobiographical and journal sections from the funeral handout as the information for academic presentations. [3]
On the other hand, the funeral handout is even more valuable if people read through the “meanings” of social relationships, the “dreams” of the people in different eras, and read through the “emotional system” of people in society along the way. Because funeral handouts represent class identity, reflecting values, values, worldviews, and systems of social relations of people in each era [3]

And more importantly, the funeral handouts are books that are printed under the condition of custom and commitment to commemorate the person and thus are of sentimental value. As a result, funeral handouts have become a space of thought. Areas of crystallization of emotions, feelings and ambitions, stories, narratives, experiences, memories and content thus express one's self, role model, success, pride and a feeling of admiration. The emotional expressions and criteria that should be felt through funeral handouts are thus expressed on different levels from the individual, family, local level, as well as the expressions and criteria that should be felt towards the Thai nation and Buddhism. Such expressions are related to the economic, social and political contexts of each era and they are often directed or interfered with the cultural system of that society.

Even the funeral handouts had such value and importance, but if considering from the academic circle of the humanities and social sciences, they found that groups interested in studying funeral handouts in the early days concentrated in the field of library science education. The groups who were only interested in funeral handout were as a resource or information for specific studies only. Until 2007, Thai society paid attention and importance to funeral handouts both in terms of value and worth until being recognized by the social circle, leading to education, collecting, accepting donations, including becoming the main policy of relevant agencies in the public sector, private sector, temples and local organizations as it could be seen in the form of academic seminars, collected and stored books distributed into categories and or set up a room for a specific funeral distribution. This phenomenon was considered an important "turning point" in the study of funeral handouts. Because in addition to the spiritual value and "things" used as part of funeral traditions or only important as a source of information/imagination. But funeral handouts become the “text” for understanding and explaining social change especially with understanding the dynamics of people's emotions, feelings and dreams of hope in society.

The consideration of issues “emotions”, today turn to the consideration that feelings are not just a matter of natural emotion or reaction and it is not a universal human characteristic. Rather, feelings and expressions in which emotion are governed by the economic context, society, culture and politics in each era or in other words, the feelings and expressions of emotion have a social dimension, a time dimension and a historical dimension. Therefore, trying to understand the emotions and ambitions crystallized through funeral handouts is not just for understanding the past but can be used to explain and understand the current social phenomenon more clearly such as the same of choosing studies for "The funeral handout of the local society in the south" too.

For this reason, the Southern funeral handout took place in the same time as it happened in Bangkok and this operation continues to this day. Therefore, the study and analysis of the funeral handouts distributed in the southern region of the decade of 1910s – 2010s to understand the variations in emotions, feelings and dreams of hope of the people in the south that occurred and persisted in each era. It will help to understand the daily operations of the southern society in each era. And it will help to explain the possibility and be able to understand the phenomena that occur in the present southern society more clearly.

II. RESEARCH OBJECTIVES

To study and analyze the funeral handouts in the south of the decade of 1910s – 2010s with an emphasis on understanding the variations of emotions, feelings and dream of hope
III. RESEARCH METHODOLOGY, SCOPE AND ASSUMPTION

This study used a historical approach with an aim to analyze the funeral handouts of the southern region in the decade of 1910s-2010s as a space of thought and emotionally crystallized areas and dreams of hope along with considering the economic, social and political contexts of local society in the south based on two main groups of evidence:

1. The text and preliminary data that were the main analytical unit such the Southern funeral handouts from the decade of 1910s – 2010s.

2. The secondary documents related to the social, economic, political and historical development contexts in the south in the form of academic papers, research, thesis, books and articles.

Scope: In this study, the researcher used the funeral handouts of the southern region during the decade of 1910s – 2010s and emphasized the importance of the funeral handouts that appeared in the provinces of Nakhon Si Thammarat, Phatthalung and Songkhla. Because those areas were related to the historical, economic, social, and cultural characters and were the interesting areas shown the interaction of power and bureaucracy. And more importantly, it can be said that this area was a subject to the regime of emotions and emotional standards. (Emotionology) and was an area that was more popular for funeral handouts than other areas of the south. The scope of mentioned area meant "southern society".

The preliminary assumption: The study focused on the use of documents with different names for different times and occasions, such as memorials book for cremation, deceased book, funeral giveaway book, funeral memorials book, funeral handout, so for the same of understanding, we used the definition of the word “A funeral handout” in the sense that refers to the aforementioned types of books. In this regard, the word “NANGSU CHAEK / Cremation Volume” was the name that Professor Ichii Yoneo used to call the book published to give away to those who attended funerals because it was born from the first book published at the royal cremation ceremony for the public benefit by distributing books to those attending the cremation. [4]
funeral handouts, interests and use of funeral booklets by academic groups of various fields including the study of characteristics, forms, development, and element composition of funeral handouts; including the resume, mourning words, book cover, content type, size, illustrations, written works in a storage style, the information collection for the funeral handout those are available in important research sources such as the work of Supat Songsaengchan entitled “A study of the types of memorial books in the funeral that were copied from the manuscripts of the National Library and from other sources between the year of 1958-1967” [5], Arun Suphattrakul's work titled “A study of types of funeral memorial books copied from the National Library's manuscripts and other sources between 1968-1972” [6] and Sunee Darasilp’s work titled “The classification of works from biographies that appeared in the memorial book during the years 1973 - 1977” [7], Nuanwan Phaisarnsilp’s work titled “An analysis of the funeral memorial book published in the years 1978 – 1987” [8]. The work of Thanyalak Chaithiang titled “An analysis of the funeral memorial book published in the years 1988 – 2008” [9] and the work of Anutep Norboonyong titled “A study of the funeral memorial book trade movement”. [10] etc. The awareness and focus of the funeral handout that emerged in the early 2007 have resulted in funeral handout being mentioned and appearing in the form of "columns" or "documentary articles" in the public media such as the daily newspapers or magazines such as “The funeral handout: A forgotten history”, “From the crematorium to the panel…The journey of ‘Funeral books’” “Valuable memorials: funeral books” “Derived from funeral books historical archives outside the eyes”, “death, meaning, identity: funeral books", "funeral literature columns", etc., in which such works point out the history, importance, values, worth, as well as various perspectives of society that appears through the funeral handouts. And this is the most important writing serves as an invitation to raise awareness and focus on the funeral handouts as seen in the long article of Atchak Satyanurak [3] titled “The meaning of identity: Development of handouts given at funerals” by Attajak Satyanurak has analysed the change in the meaning of life as a result of socio-economic changes by relying on education through the development of funeral handouts by pointing out that “The meaning of life” that people recognized or accepted. It has a profound effect on social behavior because of the meaning of life combines ideals, ways of thinking, worldviews, and goals of life that one will choose to use. Because a person, whether he has an individualistic conscience or not to be influenced by the society and culture in which they live (collective memory). In this article, Attajak Satyanurak reflected on the change in meaning of life and social relations according to the development of funeral handouts into 3 eras; the handouts in the decade of 1910s through the early 1940s, the second period from the creation of the handout stereotype in the decade of 1940s through the 1970s, and the third period, the era of diversity of funeral handouts in the decade of 1970s – to the present (2013).

Meanwhile, Pattraporn Stapirom’s work [11] titled “A study of the ‘identities’ of Thai-Chinese businessmen appearing in funeral books from the decade of 1900s to 1990s”, she had picked up a booklet. The corpses of Thai-Chinese businessmen were used to explain the creation and implementation of the identity of Thai-Chinese businessmen during the 1900s-1990s. The identity shown in the funeral handouts pointed out some distinctive features of Thai businessmen of Chinese descent, for example, who were loyal to the King more Thai than Chinese. Thai-Chinese businessmen are very generous, diligent, and persevering. They are people who do good deeds until they are accepted and received royal decorations. This identity is consistent with the political social and economic context in each decade period of 1900s to 1990s.

It should be noted that besides the aforementioned writings, there are no written works that use funeral handouts to describe social dynamics in this way, and significantly studies of the dynamics of social sentiments and aspirations will not be sufficiently powerful in social understanding if not shifting education to other regional areas especially the area and people in the south (local societies), where funeral arrangements took place around the same time as central and the popularity of publishing books for funerals continued to the present day.

Likewise, none of the papers and research papers related to the study of local social history in the south present a study or understood the variations in the moods and aspirations of local societies in the south especially through education through the funeral handouts of the local society itself.

The interests of those people in funeral handouts were only for references and or resources than funeral handouts as spaces of thought and spaces of emotional expression, so there was a reason why there was no argument about the value and importance of funeral handouts in the south. The value and importance of southern funeral handouts have not been controversial, nor do they appear to have been used to explain or understand everyday phenomena and changes occurring in the southern region, local society. Therefore, academics are only interested in "data" rather than as a space of thought, emotions and ambitions in order to explain and understand local social phenomena, it is
a methodological gap in the study of funeral handouts in the southern society and it is an important reason for the emergence of this research paper.

V. RESEARCH RESULTS

The data from a study of local funeral handouts in the south pointed out that under the conditions of the system of relations between the central state and the local society of the south since the decade of 1890s that carried out through the centralization of the powers of the modern bureaucracy modern education and socio-economic changes show that the custom of publishing books for funeral occasions, which is traditionally practiced among elites in Phra Nakhon (Bangkok) area, it has expanded into a network of “...a noble class...” [12] In the southern local society at the latest in the decade of 1910s and it appeared before the printing business in the southern region which occurred in Songkhla around B.E. 1926 [13] reflected the social ties between the local people and the central that arose during that time.

The characteristics of funeral handouts in southern societies from the decade of 1910s to the early decade of 1940s showed that the funeral handouts in Southern societies that were published by those involved and or had connections in Bangkok (Bangkok), there was no story about the deceased appeared. The content that had been published focus on stories, practices, dhamma principles, teachings and manuals in Buddhism such as the Cognitive Semantics, Translated Praying, , Brahmapo O Dharma (Holy abiding) lectures, Chaturaraksa Preaching, Dhamma Sermon, Sanghipariyaya, Argariyavinaya, whereas funeral books those were social stories or local developments take the content or tried to link the story to explain the relationship of the south with the nation-state or local stories in the south as part of the nation state, such as the story "The Legend of Phra That Mueang Nakhon Si Thammarat, composed as a prayer poem", the story "History of Phra Rattanathachatuman, Wat Tha Pho", the story of title "Memorabilia of Nakhon Si Thammarat Province", the story of title "The Report on Education and Religion Management and Poetry of Chao Khun Phra Rattanathachatuman", titled "History and Dhamma Practices of Phraya Sophon Phatthalung", "Chronicle of Songkhla City", etc., which contained content in this mentioned manner, as a part, it had contributed to the concept or covered the clarification of the idea of life as a result of the Thai nation state and Buddhism to the local society in the south. Later, when the printing business that originated in the southern region since the early decade of 1920s, it played an important role in the
The funeral handouts of local southern societies in the mid-decade of 1990s – 1960s were thus a space for public

The attractiveness and character of funeral handouts in the southern local society as they entered the decade of

The data from the funeral handouts in Southern local societies operated and published by local printing houses began to emerge briefly on the deceased's history, national origin, and family members. As an example in the history of Phrakhru Hemchetiyanurak, who said, “...Previously used name, Rong Kim, nicknamed Wutthingkaro, is the third child of Mr. Yokchin and Mrs. Kua Watthan, who had brothers and sisters of the same mother 4 people, namely Mr. Hud, Mrs. Neo, Phra Kru Hemchetiyanurak, Mrs. Jiu, the former residence of Tha Wang...” [16]

The history and life paths of the deceased through the funeral handouts in the decade of 1910s to early 1940s showed that they were born and raised through life spans from the 1837, which were subject to under the old traditions and traditions of education. And more importantly, this group of people had become a “state mechanisms” (bureaucracy) that contributed to the localization of the state (modern nation) while creating a new emotion among these groups. That was the emotion that they had the ability and potential to participate in the creating of the state and being part of the Thai nation-state. Therefore, it was responsible for "...to help each other to help the nation, religion, monarch..." [17]. For this reason, although the main content was the doctrine, moral and ethical principles, but at the same time, these materials are taught within context and in accordance with the times as saying “...Buddhism is taught from the legal cases up to the moral cases respectively...” [18] along with emphasizing the role, the story of the way of life of the local people who are part of the Thai state.

The data from the funeral handouts in Southern local societies since the mid decades of 1940s-1960s showed that changes in the system of central and local relations were made through the system, bureaucracy, regulations and thoughts, feelings of "Thai nationalism" and "Thainess" to create patriotism sacrifice for the nation and acting for the nation contributing to the local mood. The content to be published thus appears the story. But at the same time, there were also a number of funeral handouts with local stories or brought a poem or a local literature/accent/local language that used to be popular including the introduction of fiction/opus written/authorized by local people or brought the poems written by the deceased to be published for funeral distribution, such as "History of Mahavajiravudh School at Wat Matchimawat", "Respect and Humility of the Southern People", "Khemkanusorn", " Collective Proverbs". “Treasures of good people in poetry” “Book of gratitude and poetry” “Nareelak and correspondence of interactive poems” “Suthikarma Jataka” “Su-ngai Padi poems and poems of Nakhon Si Thammarat people” “My story” “Wiwittawan Malai” "Wan Angkan Story", "Anagatang Poems", etc.

The data from the funeral handouts of southern societies in the midst of the decade of 1940s-1960s showed that the deceased during this period were born, then grew up and lived since the decade of 1860s, therefore, the worldview of people under the modern education system began to expand since the early decade of 1890s and more increased, when a local school was established by inviting monks to establish a Thai school in the temple. [19]. In this reason, people entered into the new education system have emerged as "occupation of civil servants" and when most of the civil servants were people in the southern region, the changes in life thus became "a model" and showed "success" or "looks" that the family and local society were "proud of" and were considered worthy of "commendation" both as an individual ( deceased) and family or may be called "lessons of life" of society at that time.

The funeral handouts of local southern societies in the mid-decade of 1990s – 1960s were thus a space for public expressions of honor or identity and most importantly, it showed the emergence of a new class and the change of mood, feelings and aspirations in a new way in southern society, while creating a "southern life" that was connected to the nation and Thainess.

The attractiveness and character of funeral handouts in the southern local society as they entered the decade of 1970s-1980s that was regarded as “the era of diversity of funeral handouts”, as was the case with the distributed funeral handouts in the center. The point and importance of presenting the lives of the deceased in these two decades of southern funeral handouts suggested that this group thrived under the capitalist economic and social structure, therefore, the distinction was to present such as "models", "success", the pace of "Pride" of life that had continued since the decade of 1960s and the creation of memories of the deceased included showed the relationship in a new way of fostering that based on economic benefits rather than the traditional patronage system.
that prevailed in southern local societies in the form of funeral handouts that appeared in the mid-decade of 1940s – 1960s.

Most importantly, the distinguishing feature of the funeral handouts of the decade of 1970s-1980s was the death history, although they were considered elites who had a relationship with urban society, but the presentation of the history emphasized the background of "country side-rural people" (be successful one) with a picture of the emotional bonds in the family. The kinship and relationship related to the temples and religions and created the pride in “southern identity” driven more prominently than the previous period.

The funeral handouts in southern local societies in the decade of 1970s-1980s indicated that half of the deceased had been involved in the publishing of funeral handouts or were involved in the preparation of important occasions. Thus, the expression of the emotions and criteria that should be felt embedded in the funeral handouts in the decade of 1970s-1980s emphasized the success, the pride and the lessons of life as “southernism”, establishing knowledge of local history and the presentation of a social ideology of southern local society based on the weaving of foundation “This southern countryside is beautiful” along with creating a new sense of locality.

The funeral handouts in southern local societies in the decade of 1990s, it had been shown that in addition to talking about the story of the deceased as a common feature of funeral handouts, whatever emerged during this decade was the diversity of people and the transition from “dead” to “living” areas, and under the changes of socio-economic in the last two decades. The funeral handouts illustrated the emotions and ambitions associated with the ideology of the era during which the deceased/publisher lived along with the incorporating social ideals into everyday practice such as “No Drinking, Smoking”, “Living in a Life of Self-Sufficiency”, “Self-Sacrificing and Volunteer Spirit”, “Nature-Loving, Care for the Environment”, “A Sense of Patriotism”, “Care for Local Wisdom” and ideology that emphasized the virtues according to the obligations and responsibility and the most importance was in these two decades as an expression of the honor and placement of the social place of “the living” inserted in the definition of “the dead”.

It also could be said that the funeral handouts of local communities in southern of Thailand in the decade of 1910s – 2010s were not only historical evidence that provided information about the life history and experiences of the deceased, details of daily life, social behavior of the deceased or bound relationship when the deceased was still alive. But also it showed that as a space of thought and a crystallized space of emotions and aspirations in relation to the social, economic, political and cultural context. The funeral handouts of southern society revealed the variations of emotions and aspirations of southern people at various levels. From individuals, families, local communities, nations and religions, which showed the variation of moods and aspirations of local society in the south, it could be divided into four stages, namely:

**Phase 1st : The first period from 1917 to early 1947**, the context changes of economic, society and politics that resulted from the restructuring of the modern bureaucratic state and its association with the new bureaucratic state as the “mechanism” of the modern bureaucratic state had deeply penetrated into the system of values and meanings of people's lives in the local society to be under the same emotion or it was a period of synchronization and association of national-state emotions and aspirations with local consciousness.
Ever since, there was an attempt to establish an absolute monarchy over the southern provinces and when it was successful since the decade of 1890s, it caused economic changes and power relations under the bureaucratic system and contributed to the adaptation of local society to be in line with the restructuring of modern bureaucracy and was the reason why a group of people born and raised under the traditional framework to turn into such structure until finally becoming an important "mechanism" of modern government. But the important conditions of modern bureaucracy was to prioritize individuals who had the knowledge and abilities according to the guidelines of modern education established by the modern state. This relationship with the modern state was the most important channel, an opportunity for advancement in a new and unique way of life. The “window of opportunity” was given to those who sought knowledge until they were competent in the new system and able to succeed in a new way of life in the modern state.

A group of people who entered to become “bureaucratic mechanism”, there were 3 groups consisting of the upper class and the local governor, group of monks and new elite civil servants and wealthy groups had shown that they had lived a meaningful new lives and the awareness of the path of lives from the beginning until the end of life. So it was important, because the living in a new way, various dimensions which were considered a breakthrough that should be an example for the general public. This group of people had shown their own lives through funeral handouts according to the example of the central elite. Because it was considered an important identity that connected and contributed to the progress of the nation with the central state. This was coupled with the expansion of publishing capitalism that had made it more convenient to distribute handouts widely. As a result, the publishing of funeral handouts in southern localities had increased.

The living of one's life was an example or role model for people in general as illustrated in funeral handouts thus provided an example with a sense of the significance of a new lifestyle that was divided into two levels: self-identification as a citizen and social connection.

The expression was an example as citizens of the state, these people must have a duty to act in accordance with the role of each individual, both at the individual and family level, it meant giving love, take care of family members, this was a new dimension of family relationships that emphasized feelings within family relationships.

An exemplary expression that connected society together. It emphasized on harmonizing life (local) with the state. At the same time, they conducted themselves under the same set of social rules as the central state, it was so important such an adherence to the same new set of principles of Dhamma in Buddhism and to recognize and create a common sense of history.

The funeral handouts in the early phrase showed that the awareness of participating in the modern state was so embedded in emotions that they chose to show in the final moments of the people. The transition from state to modern state was not merely a physical or economic transformation. But it had a profound effect on the value system and the meaning of having/living.

The second period from the mid-1947 to 1967. The continuation of this same set of emotions created a proud “pattern” for a person's success in creating a model economic position and job that the next generation should follow for progress and success in life including the emotion of creating "the Southern Life" that connected the homogeneity of southern locality with Thainess.

The expansion of central government power was continued in the southern areas of Thailand along with economic changes that linked the southern region more to the central economy, had begun to be "embedded" in the consciousness of more people in the southern society. This could be clearly seen from the writing of these feelings in the funeral handouts, who had expressed a desire for his life, a person although was being a “local” or “poor person”, he was able to travel through the window of opportunity until success, he was perceived/absorbed that one life will get an experience through what pride has been accomplished in life especially the effort and “...life of a fighter…” [20]

The creation of such a “pattern” took place under changing economic conditions and increasing state growth especially the development of the transportation system that connected the city and the community and to support the driving of economic development. The educational structure emerged with the emergence of higher education institutions in the southern region in the early decade of 1950s. This gave more people in the area with higher education and opportunities for stability and success in life a lot. As a result, the past lives have been emphasized
that the success of the deceased's life was tied / linked to the honor system established by the Thai state and the economic success was centralized Thai economic system.

The giving individuals the opportunity to make a difference for themselves and was able to move up the economic status until it could be accepted by people in society. This led to new perceptions and emotions. In particular, a sense of value for competence, which played an important role in the ambition of progress and success in life. The expressions and criteria that should be felt for the perseverance towards life's chances of progress and success.

The pride for the success of a person in establishment of economic status and job which was a model that the next generation should take "Molds make a mold" as some said.

...has enough status to be counted as not losing to his friends in the south, children and grandchildren who are later will be enough to maintain the family as they should.

Do not worry because the mold has already made a good example.

The truth is that a person born in any family is not important, the important thing is depend on individual one. Therefore, if anyone would exemplify that I am the sergeant's son or someone will be humiliated, saying that I was born the son of a woodcutter. The two of them were rather half-crazed because who will be the offspring, it does not matter how high or low it is, it's more important than itself...... to get through the waves with perseverance but alone from a young age until the end of life ... if compared with a gamecock can say that “good” because of the legs... [21]

The recorded stories in this manner were to serve as a social role model and life lesson for others in the local society to see the awareness and built a determination to follow his path.

The emphasizing on “the success, the pride in the past life” of the deceased either in the part that the deceased wrote himself or the latter made it. It clearly showed the stronger connection of local life to the central state as part of the advancement of the state/nation.

The pattern of expression of empathy appeared in several dimensions: the first dimension, the empathy in personal life, which had to fight, struggle, dream through many obstacles whether it was being orphaned, poverty or difficult to find a way of life. But with the determination to achieve success in the way that the state had refined; the second dimension; the sense of family life which was a success that was not just a simple family life. But it was a great pride in the lives of parents who have sent their children/grandchildren to study until graduation and family life would focus on love, caring for one another, which was the dimension of "love" that the state had emphasized through education and media expanding more. The third dimension, the feeling of being connected/joined to the homogeneity of southern locality and Thainess. Being part of the "Thai nation" has become the standard of feelings that the deceased shared in funeral handouts along with expressing a feeling of locality in the south connected to the central Thai state which was clearly expressed in choosing to print literature or stories in Thai with a local southern accent which showed the blending of locality under the central standard Thai that paid an important role in giving space to content that emphasized the status as “local region” and “southern people”, which is the starting point for the formation and becoming a local identity in the next decade and the fourth dimension, as the sense of unity was common emotions and criteria that should be felt towards the nation and religion which was a combination of various dimensions, whether it was a personal life dimension, family life and the feeling of being connected or connected with the homogeneity of southern locality and Thainess. All dimensions were harmonized under the emotion of loyalty to the nation and demonstrated the criteria that ordinary people should felt about the nation and the national religion.

These four dimensions of emotion were evident and became the basis of continuity and the changes that would take place over time.

The third period from 1977 to 1987: The presentation of the life path which emphasized the background of "countryside people - rural people", but it was able to enter the government system and the modern production system until successful in life as “Being a southerner” led to pride in “southernness” and “This southern countryside is beautiful" feeling of pride. The feeling of love and connection with the local society in the south appeared until the end of his life.
Under the conditions of state growth in many areas such an infrastructure, which resulted in increased economic growth resulting in many new groups of people and each group has passed the life during this transition, there were different emotional regimes.

Although there were many different people's life paths but there was a common sense that was a broad framework that encompassed diversity. The key was a sense of "southern locality". In other words, a sense of the relationship between life's journey to the end and the changes and opportunities that arose up local, it evoked a sense of appreciation for success in life that came from the countryside and poverty, or “a well-behaved country boy,” with the effort and power of local cultural values that support it.

In the midst of this change was the emergence and creation of the unique “Southern locality”, which had become an important pride and a subject to be honored as a role model in funeral handouts for people during this period and had resulted in to the establishment of a new feeling of the southern locality in the national history with a long history. The creating pride was in being a southerner / southern identity pride in playing folk art, language, knowledge of folk wisdom.

The common sense of “Being a southerner” has become more apparent than in the past. Because in addition to the continuation of the feeling of connection / homogeneous connection of southern locality and Thaiiness that occurred in the past. The common sense of “Being a southerner” has been weighted or guaranteed for accuracy from an academic validity that has established the southern stereotypes by the southern scholars [22].

The funeral handouts during this period expressed the emotional bounding and creating a new feeling of the locality that pinned the deceased as a social role model and a lesson of life for the people in the local society. Because no matter how successful they were, they still felt loved and connected with the local society until the day they died that would be passed on to the deceased in the funeral handouts in later.

Phase 4: the last period started in 1997 and continues to the present, the funeral handouts were not only the area of the deceased, but also they had become a space for the expression of honor, dignity, and placement of “the living”, it meant a new set of emotions which was the ultimate goal of life such giving the appreciate success and the association with royal power and system of insignia that the King has bestowed.

Although the funeral handouts during this period were diversity in terms of both the person and the content that appeared in the handout and in addition, it was to being a story about "dead people", but an interesting and significant common feature of this period was the placement of "living people", who were their descendants, became an important part of the funeral handouts and they were the positions, where the proud achievements of “the living” were displayed as the sons of many or the kin of “the dead”, the life and path of the deceased was noticeably reduced. It could be said that the large number of funeral handouts during this period proclaimed the importance of “living people” in society, rather than giving the dead as an example for people.

The expression of dignity and position of the “living people” in the area of “the dead” was a new set of emotions arising under the conditions of economic change after the year of 1997 “Tom Yum Kung Crisis” with the inflation of the service sector, industrial inflation, agricultural production where the price of produce was very high at certain times. This economic transformation had become an increasingly broad and diverse avenue of pursuit of
success in people's lives. This made the leading people in the southern region more diverse. It was not confined to a group that was not as extensive as before and had a more multi-sourced economic base. As a result, the society of the people in the local society was more related in the manner of urban society. The same familiarity began to decline. Simultaneously, people in society began to create a meaning of life that affirmed their potential to build and network more socially than anything else.

Although there was a tendency for funeral handouts to lose their important meaning because of the creation of expressions in which the dignity and place of the “living” in the “dead” area appeared more and more. But the creation of meaning to the lives of the deceased was still not lost because of the expression of honor, dignity and social position of local societies in the funeral handouts of southern local societies, the importance of valuing the bureaucratic achievements of the deceased only differed from the past, in this time focused on personal success.

The presentation need of the deceased life was an example to society still exists, but the people in the southern region had developed in the past, the relationship of the people in the south was more harmonious with the state. The change in the deceased's life-model was to value the success of owning/living a personal life with appropriate state-required behaviors, such as no smoking, not drinking, health care, etc., including, and most importantly, which had been seriously emphasized in funeral handouts since the decade of 1970, was the high value of being associated with the royal powers of His Majesty King Rama IX through system of insignia and through the honor system bestowed by the monarchy, such as the funeral service to government officials giving people the opportunity to admire His Majesty's prestige. As a result, it showed that in the distribution of funeral handout that emphasized one of the deceased’s lifetimes. Having the opportunity to meet or attend to receive an award/honor plaque from His Majesty the King or the royal family was the greatest honor in one's life and family. This also included a funeral handout of a deceased monk that emphasized the honor of receiving a cremation.

VI. CONCLUSION

It is important and necessary to understand the dynamics of emotions, feelings and aspirations of people in society of each era. The various eruptions today are due to variations in moods and different aspirations. Therefore, in the midst of the changes that occur in the local society in the south. This research article titled “Cremation Volumes and the Changes in the Thai Southerners’ Emotions and Dreams of Hope, 1910s - 2010s. This research article titled “Cremation Volumes and the Changes in the Thai Southerners' Emotions and Dreams of Hope, 1910s - 2010s. It is hoped that this new knowledge in the study of emotional history will help explain the possibilities and understand the phenomena that occurred in the present southern society more clearly.

Meanwhile, the hope that follows from this research article is that it needs to open up the debate about "Southern people" to be more extensive to create understanding “Southerness”, that is not a stereotype and wants to discuss and enhance knowledge within the framework of emotional history. Because the study of "emotions, feelings and touches" in the social sciences, humanities in Thai society is still in the early stages. Studying through the use of local funeral handouts is one way of opening up a space for studying emotional history and as a guideline for further study of other types of documents.

REFERENCES


