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The popular epic poem of India—The Ramayana—had been translated into many Western languages but, the versified, Thai version of this version of this story—The Ramakien—written by His Majesty King Pra Buddha Yod Fa Chulalok, Rama I, while he was making Bangkok his capital, has only been translated once into a foreign tongue and that was into German. This German version, translated by Dr. Christian Velder, was called "Der kampf der Götter und Dämonen". During Dr. Olsson's stay in Thailand, he was impressed with the variety of ways this story influences the Thai people. One may see families slowly walking through the galleries of Wat Pra Kaew on Sunday afternoon, looking at the murals depicting the story, while a parent tells the story to his children. City streets, and even personal names are drawn from the Ramakien. The title, Rama, adapted by earlier kings of the present dynasty and the royal symbol, the Garuda, likewise are taken from this story.

Faced at every turn by these reminders, Dr. Olsson naturally wished to know more of its details. As he read Dr. Velder's work he decided to translate it to English for his own amusement. The enthusiasm of his friends led to the decision to attempt publication. His purpose is to bring to others some of the pleasure he had in learning a little more about the country which has been his home for the past two years.


The call for a new developmental ideology has been made in this study by using Thailand as a case in point. The researcher points out many key reasons why non-economic factors have to go hand in hand with economic factors in modernizing the grass-root traditional society, for without it, the transformation into a modern man, family and state is notoriously difficult and painfully slow. Over-emphasis on an unbalanced nation-growth in the past, especially in the sphere of economic development, has proved to be a temporary release of life and does not assure modernity.
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