



**REPRESENTATION OF SLAVERY SYSTEM IN THAILAND SEEN IN
MARGARET LANDON'S *ANNA AND THE KING OF SIAM***

THESIS

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**ENGLISH DEPARTMENT
FACULTY OF LETTERS
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2015**



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THESIS

A thesis is presented to English Department, Faculty of Letters,
Jember University as One of the Requirement
to Obtain the Award of Sarjana Sastra Degree
in English Study

YASINTA PERMATA INTANIA PRANDANSARI

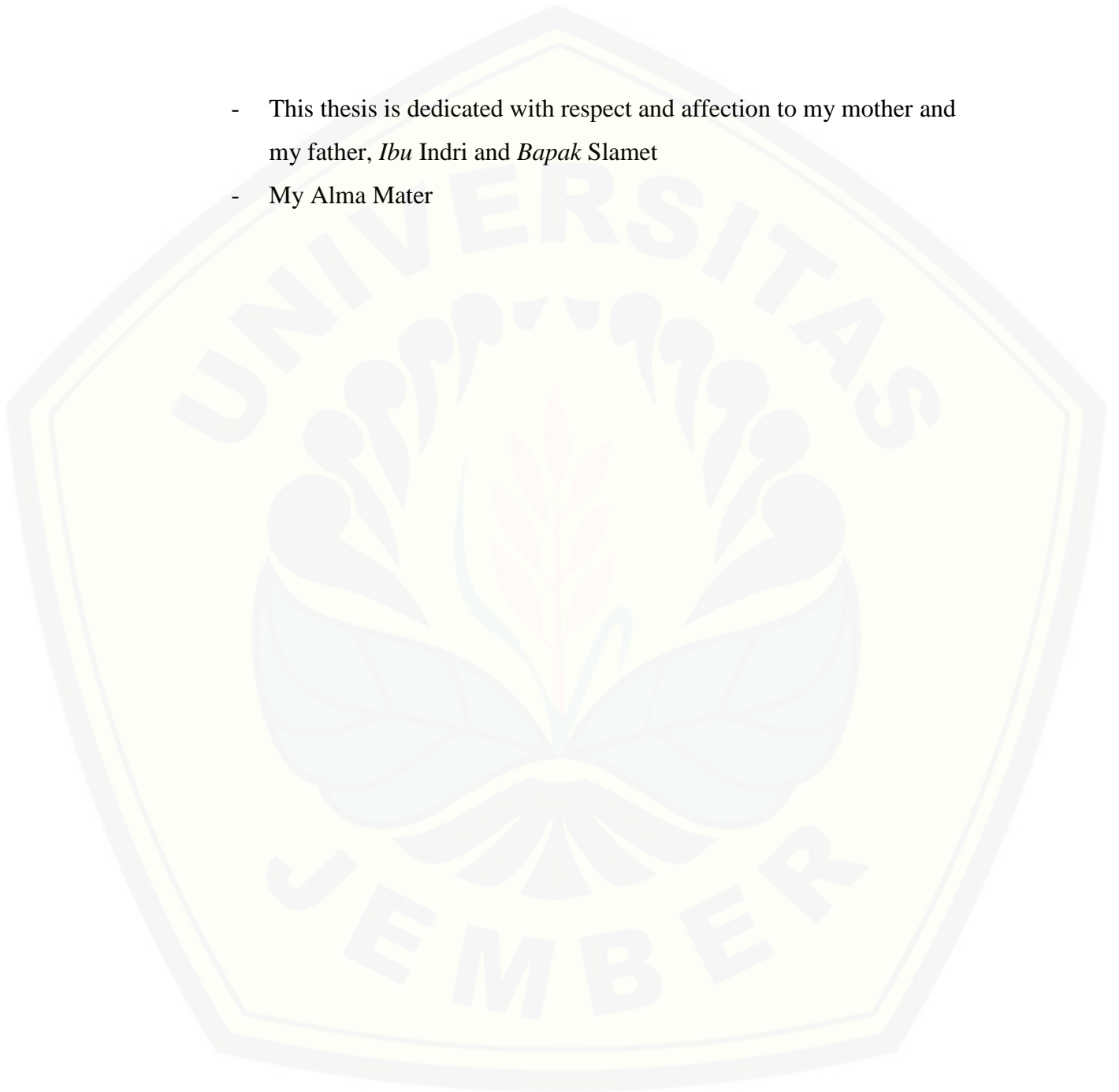
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**ENGLISH DEPARTMENT
FACULTY OF LETTERS
JEMBER UNIVERSITY**

2015

DEDICATION PAGE

- This thesis is dedicated with respect and affection to my mother and my father, *Ibu* Indri and *Bapak* Slamet
- My Alma Mater



MOTTO

Somewhere, something incredible is waiting to be known

(Carl Sagan)



DECLARATION

I hereby state that the thesis entitled “Representation of Slavery System in Thailand Seen In Margaret Landon’s *Anna and the King of Siam*” is an original piece of writing. I declare that the analysis and the research described in this thesis have never been submitted for any other degree or any publications. I certify to the best of my knowledge that all sources used and help received in the preparation of this thesis have been acknowledged.

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THESIS

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SUMMARY

Representation of Slavery System in Thailand Seen In Margaret Landon's *Anna and the King of Siam*; Yasinta Permata Intania Prandansari; 090110101084; 2015; 42 pages; English Department, Faculty of Letters, Jember University.

This thesis discusses the problem of slavery system depicted in *Anna and the King of Siam* novel written by Margaret Landon in 1943. The novel is based on the memory of Anna Leonowens when she came to Thailand in 1862, she worked as a governess to teach the royal family in Thailand. This thesis discusses two problems, they are: how is the slavery system represented in the novel and the impact of slavery system abolishment when the reign of King Chulalongkorn in 1873 portrayed in the novel. To uncover those problems, the theory of sociology of literature by Alan Swingewood is used. The sociology of literature explains that literature can be said as a mirror of society which is showing a particular situation. A novel as a major literary genre of industrial society, can be seen as a faithful attempt to re-create the social worlds of man's relation with his family, with politics, with the State, with the rules, the conflicts and tension between groups and social classes (Swingewood, 1972: 12).

The primary data is *Anna and the King of Siam*. The secondary data are taken from *Sociology of Literature* by Laurensen and Swingewood (1972), *Slavery in Nineteenth Century Siam* by R.B. Cruikshank (1975); *Sejarah Modern Awal Asia Tenggara: Sebuah Pemetaan* by Anthony Reid (2004); *Worshipping The Great Moderniser. King Chulalongkorn, Patron Saint of the Thai Middle Class* by Irene Stengs (2009); *Teori Sastra dan Penerapannya* by I Nyoman Yasa (2012) and any references. This thesis uses the qualitative method as the research method because the data that are analyzed are in the form of words and sentences.

Finally, it can be concluded from the discussion that the writer of the novel, Margaret Landon, shows that there was still slavery in Thailand when the European and American fought the slavery in 19th century. Through *Anna and the King of Siam*, the writer wants to show how a governess can make a nation free from slavery by educating the crown prince, Chulalongkorn. Landon shows in this novel how slave was treated in Thailand. She also tells us how the wealth and power can control people. It made Chulalongkorn free his state from slavery by changing goverment systems and gave proper education for his people.

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First of all, I would like to thank to Allah, praise His name, the Lord of the universe. For His help I can finish this thesis. I would also like to express my deepest gratitude to those who have given me great and helpful contributions in supporting my study: Dr. Hairus Salikin, M.Ed, the Dean of Faculty of Letters; Dra. Meilia Adiana, M.Pd and L. Dyah Purwita Wardani S W W, S.S., M.A. as my first and second advisors, thank you for all your guidances, knowledge and advices for the improvement of the thesis. Thank you so much for all lecturers of the English Department, Faculty of Letters who have given me valuable knowledge during my academic year, and also for the librarians of Faculty of Letters and the Central Library of Jember University. Thank you for all of my friends at Faculty of Letters, especially Chili, Mala, Cripit, Alfian, and Alfian, for supporting me along this moment. For my friends in Rhonera English Club, thank you very much.

I hope this thesis may have a good contribution towards the English Studies, especially those who intend to develop their knowledge on the study of literature.

Jember,

Yasinta Permata Intania Prandansari

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CHAPTER 1. INTRODUCTION

1.1 The Background of the Study

Thailand (Mueang Thai) is a country in Southeast Asia which is bordered to the east by Laos and Cambodia, to the south by Malaysia and Siam Bay, and to the west by Myanmar and Andaman Ocean. The meaning of “Thai” is “freedom” in Thai language. It is called as “the land of freedom” because Thailand is the only country in Southeast Asia which is never colonialized.

Eventhough the meaning of Thailand is the land of freedom, it does not mean that this country is free from slavery system. In fact, slavery happened in Thailand before 19th century. Below is the quotation of slavery according to *Merriam-Webster*:

“Slavery is condition in which one human being is owned by another. Slavery has existed on nearly every continent, including Asia, Europe, Africa, and the America, and throughout most of recorded history. Until European involvement in the trade, however, slavery was a private and domestic institution. Beginning in the 16th century, a more public and “racially” based type of slavery was established when Europeans began importing slaves from Africa to the New World.”

(<http://www.merriam-webster.com/dictionary/slavery>)

Anna and the King of Siam is a novel written by Margaret Dorothea Mortenson, usually called Margaret Landon, in 1944. She was born on September 7, 1903, in Somers, Wisconsin, America. In 1927, she came and lived in Siam for ten years in order to know well the Siamese people and their background. She became a teacher there. While living in Siam, she discovered the autobiographical books of Anna Leonowens, *The Romance of the Harem* and *The English Governess at The Siamese Court*. Anna was a Welsh widow, governess, teacher and secretary in the court of King Mongkut in the 1860s. She wrote *Anna and the King of Siam* novel in 1927 then finished it in 1944.

Anna was the main character in the novel. She was presented as a trail young English widow who went in the 1860s as a governess to the court of King Mongkut of Siam. She was vivid and impelling woman, with very strong ideas about freedom, democracy and the rights of individual. She taught many King's concubines and his sixty seven children that one of them was a crown prince, Chulalongkorn. She was also a secretary who helped the King in translating his foreign correspondence and took on many extracurricular duties.

She succeeded to give her idealism about freedom, democracy and the rights of the individual to the crown prince, Chulalongkorn, who would reign his father in being a King. Chulalongkorn says, "Mem cha, if I live to reign over Siam, I shall reign over a free and not an enslaved nation." (Landon, 1944: 353). He promised Anna to free the nation from slavery system if he became a King. In 1868, he became King of Siam. He abolished slavery and introduced many social and educational reformations to his Siamese people. He also abolished the old custom such as prostrated in front of the King, the application of the rights of Thai people to the land ownership. Then, in 1897, Anna met him again in London. She was satisfied to know that her work in Siam was well done.

On the other hand, Anna gave Son Klin a book entitled *Uncle Tom's Cabin*. Son Klin was a King's concubine who was kicked out from the palace. This book talked about the civil war in America (1861–1865), between north and south America. The north wanted to be free from slavery and the south wanted to keep slavery. Then, she translated it into Siamese with Anna's help and signed her name "Harriet Beecher Stowe Son Klin." Indeed, before Anna departed from Siam, Son Klin freed all her slaves in solemn and deeply touching ceremony.

The story of Anna Leonwens based on true story. The story is based on Anna's memoirs when she came in the Siamese Court to teach the royal family until she left Siam. Immediately, the novel *Anna and the King of Siam* became an outstanding best seller. But it is a true and moving story of kings, princes and concubines, of their children and slaves. As the author, Margaret Landon, says, "It is seventy-five percent fact, and twenty-five percent fiction based on fact." (Landon, 1943-1944: ix)

This research will analyze how slavery is described in the novel and how are the impacts of slavery system abolishment in Thailand described in the novel. The kinds of literary works are not only poem, prose, or drama but also novel. Novel as the major literary genre of society can be seen as a faithful attempt to re-create the social world. In the purely documentary sense, one can see the novel as dealing with much the same social, economic, and political textures as sociology.

This research uses Alan Swingewood's theory of sociology of literature to analyze it. Swingewood believes that literature is a mirror of society which is showing a particular situation. The story about slavery system is found in the novel. L'Ore is a slave who was born by slaves and will still be a slave for her lifetime because she is considered as a non redeemable slave. The female slave like L'Ore has the higher price than male slaves because she can be bought for non-labor duties, probably for prostitution.

This phenomenon attracts the deep exploring to get the real story in Thailand in that era. By observing in the real condition of this society, it is found that slavery in Thailand different from slavery in Europe. The different is slavery in Thailand based on the economic condition and slavery in Europe based on race. So, it is clear that a literary work which is written by the author of industrial society can be seen as a faithful attempt to re-create the social worlds of man's relation with his family, with politics, with the State, with the rules, the conflicts and tension between groups and social classes (1972: 12). The author will express his idea in the novel to tell the readers if there is a particular situation in a certain era.

The most popular perspective adopts the documentary aspect of literature arguing that it provides a mirror to the age (Swingewood, 1972: 13). The sociology of literature cannot be separated from man and society which is based on the literature as the object in question. Sociology as an approach to literature still considers literature and social aspects. A literary work receives the influence from society and at the same time constructs the life of society. Thus, the sociological approach considers the documentary of literature aspects which is based on the view of literature. It is a portrait of social phenomenon. By the

author, this phenomenon is re-created as a new discourse with the creative process in the form of literature.

On this view, literature is a reflection of various facts of social structure, family relationships, class conflict, and possibly divorce trends and population composition. In the novel, a writer creates the imaginative characters to reflect the social condition from which they derive.

As one of the more distinguished writers in the sociology of literature has well expressed it: 'It is the task of the sociologist of literature to relate the experience of the writer's imaginary characters and situations to the historical climate from which they derive. He has to transform the private equation of the themes and stylistic means into social equations

(Swingewood, 1972: 14)

The author is in touch with the people around when creating a literary work. Literary work itself cannot be separated from the influence of the environment. Otherwise, a literature which appears in the midst of community is the result of disclosure of the author's soul of life, events, and life experiences. It means that a literary work is produced in a certain society telling the cultures behind it.

1.2 The Problems to Discuss

In accordance with the title of this thesis, there are two questions stated:

1. How is slavery described in the novel?
2. How are the impacts of slavery system abolishment in Thailand described in the novel?

1.3 The Goals of the Study

The goal in composing this thesis is to prove that there had been a close relation between literature and social reality in Thailand represented in the novel. Slavery which exploits the human rights to get freedom, because all of human have the same position in life. This thesis is aimed to show how a literary work

describes a social life by representing slavery in the novel *Anna and the King of Siam*. And also, this research clearly explains the impacts of slavery system abolishment in Thailand. Furthermore, by finishing this research, I hope the readers can apply what they take from literary work by their positioning in the social milieu.



CHAPTER 2. LITERATURE REVIEW

This literature review is used to support the analysis of the problem and make the discussion clear. Moreover, this literature review is important in order to give clear information and description about the previous researches. I find two researches which use the same object. First, Ratna Asmarani's paper entitled *Pendekatan Feminis Dekonstruktif-Kultural terhadap Anna and the King*. Second, Anna Sriastuti's thesis: *An Analysis on Siamese Patriarchal System through the Female Character's Action and Reaction Using a Feminism Approach in Elizabeth Hand's Anna and the King*.

2.1 The Previous Research

Previous researches are used as a reference for me to write the thesis in order to avoid the similarities of the discussion. The previous researches are also needed as a reference source which helps me to determine the topic of discussion.

In writing this thesis, I have found many researches who give inspiration in my research. The first research is *Pendekatan Feminis Dekonstruktif-Kultural terhadap Anna and the King* which is written by the student of Faculty of Letters of Diponegoro University, Ratna Asmarani. The second research is *An Analysis on Siamese Patriarchal System through the Female Character's Action and Reaction Using a Feminism Approach in Elizabeth Hand's Anna and the King*, written by Anna Sriastuti.

Ratna Asmarani analyzed the existence of women rights in the literary work of women's point of view and the hidden meaning contained in the novel through deconstructive approach from a feminist perspective about two different cultures (British and Siam). It tells us that the King represents the Center (authority of Siamese man) and Anna represents periphery (the English governess at Siam). The theories of her research are taken from two main books: Christopher

Norris, Membongkar Teori Dekonstruksi Jacques Derrida and Gayatri Spivak Cakravorty (Terjemahan Inyik Ridwan Muzir. 2003.) Membaca Pemikiran Derrida: Sebuah Pengantar. While, Anna Sriastuti explains about the actions and reactions toward the gender inequalities experienced by Anna and Tuptim. Her research was conducted to describe the Siamese patriarchal system through the female character. She uses the book of Deborah L. Madsen: *Feminist Theory and Literary Practice*. The difference between the previous researchers and this research is the theory. All of those references are necessarily used to support this research especially in analyzing the research problems and using the sociology of literature theory as the main theory in this research to analyze the data taken from the novel about slavery system that happened in Thailand in certain era.

2.2 The Concept of Sociology of Literature Theory by Alan Swingewood

There are many assumptions and definitions about sociology of literature. Many writers define sociology from many perspectives. Here, sociology is related to literary works. In Theory of Literature, one of many perspectives regarding this matter is shown in De Bonald's statement that "literature is an expression of society" (1956:95). The statement concerns with the relationship between author, literary work and society or the condition which exists in certain time and also literature is a product of the author's observation of situations in society.

The object of Sociology of literature is human and society. Endaswara in his book *Metodologi Pengajaran Sastra*, said that "sociology of literature is the research focused on the problem of human, because the literature often expresses the struggle of human beings to determine its future, based on imagination, feeling, and intuition" (2003: 79).

Literature can be said as a mirror of society which shows a particular situation. A literary work can be seen as a faithful attempt to re-create the social worlds of man's relation with his family, with politics, with the State, with the rules, the conflicts and tension between groups and social classes. The writer will express his idea in the novel to tell the readers if there is a particular situation in a certain era. Grebstein said that "the literary work cannot be fully or truly

understood apart from the milieu or culture or civilization in which it was produced” (1968: 164-165). In sociology of literature, the similarity between sociology and literature are both have the same relationship between man and society in the system.

Swingewood concerns most with sociology and social change in case. His perception and thought that are reflected through his works are all based on the idea of sociology, globalization and modernization in social change intertwined one another. In Swingewood’s the sociology of literature, he states,

“Sociology is concerned also with processes whereby society changes, gradually, or cataclysmically as in revolution, from one type of society to another – from feudalism to capitalism for example – and the effects which these changes have on social structure, but of course it achieves more than this; as art, literature transcends mere description and objective scientific analysis, penetrating the surfaces of social life, showing the ways in which men and women experience society as feeling”

(1972:12)

Swingewood in the sociology of literature said that “sociology and literature have a very close relation. Sociology is essentially the scientific, objective study of man in society, the study of social institutions and of social process” (Swingewood, 1972: 11). The sociology of literature cannot be separated from man and society which is based on the literature as the object in question. Sociology as an approach to literature are still considering literature and social aspects. Literature shows a potrait of life, the most of a life itself consists of social reality.

There are three perspectives of sociology of literature. According to Swingewood, “First, the documentary aspect of literature that to see the mirror of age”. It means this perspective focuses more on the text of literature as an object by saying that literature is a reflection of era. All of the social conditions that happen in the literary work is a reflection of era. “Second, literary sociology moves away from the emphasis on the literary work itself to the production side, and especially to the social situation of the writer”. This research focuses more to

the writer as a creator of the work of literature. This perspective contrasts with the first perspective. “Third, this perspective tries to analyze how a work of literature can be accepted by a certain society and a certain historical moment” (1972: 17). It means that the production of literature and the shape of influence consumption and the contents of certain literary work can be accepted by the community related to historical events. It is arguing that a literary work as a historical reflection.

“The character’s experiences and the historical situation which is portrayed by a writer in the work of literature has correlation to sociology of literature. The function of sociology literature to translate the equations theme and personal stylistic social into specific social meaning”.

(Swingewood, 1972: 24)

It means that everything happens in a community is associated with the sociology of literature. A writer sometimes creates the characters in his novel to show that a particular situation happens in a certain era. Thus, he re-creates the situation through his characters in the novel. For this reason the sources referenced to seek the links between the problems in the literature with the problems that occur in society more easily obtained. On the other side, the issues raised in the literature are usually still relevant in people’s life. The writer also talks about the conflicts that happen to the characters in the novel. The sociological theory also has relation with the conflicts.

According to Laurensen and Swingewood (in Suwardi Endraswara) the study of sociology is more focusing to man and literature (2003: 78). As Levin’s statement (in Endaswara) “sociology of literature is not only the effect of social causes but also the cause of social effect” (2003: 79). It means that to give a way the research of sociology of literature gives the reciprocal influence between sociology and literature. From the quotations above we can conclude that sociology of literature is an approach to analyze the work of literature which considers the aspects of society to know the meaning of totality. Sociology of literature attempts to find the correlation between the writers, readers, the socio-cultural conditions, and the literatures itself.

Sociological approach to literature most focuses on the attention to the documentary aspects of literature and based on the idea that literature is a mirror of the era. The view argues that literature is a reflection from the various of the social structure of family relationship, class conflict, and so on. The function of sociology of literature is to relate the experiences of the characters and situation created by the writer with the origin of historical situation. Swingewood stated that:

The conception of mirror, then, must be treated with great care in the sociological analysis of literature. Above all else, of course, it ignores the writer himself, his awareness and intention. Great writers do not set out simply to depict the social world in largely descriptive terms; it might be suggested that the writer by definition has more critical task, of setting his characters in motion within artificially contrived situations to seek their own private 'destiny', to discover values and meaning in the social world.

(1972: 15)

It means that a particular situation in the literary work must be treated with great care because it consists the factual situation. A writer has to set the characters's motion that reflects values and meaning in the social world. Swingewood stated that:

The true meaning of great literature and the social groups involved in its production lies precisely in the quest and the struggle of both for 'authentic values', the values of genuine human community in which human needs, aspirations, and desires are mediated through social interaction.

(1972: 15-16)

From the quotation above we can conclude that the background of this approach is the fact of the existance of literary work cannot be separated from the social reality. A great literature will be created if the social groups involved in its production. A writer must be able to show the root of social living and the values in the literature.

According to Swingewood, there are two methods in the sociology of literature:

First, a sociology of literature which begins with milieu and works outwards, seeking to relate literature to purely external factors through their reflection of refraction in the text – its method is to elucidate the social correlates of literature at a certain moment in its production. Second, a literary sociology with its basis in the literary text, which relates structures to genre and society.

(1972: 78)

From the methods of research above we know that the research of sociology of literature related to external social factors that are within a particular literary work in a particular era and related to genre in society.

CHAPTER 3. RESEARCH DESIGN AND METHODOLOGY

Research design and methodology are important not only concerning about how this thesis is formulated into a good thesis, but also concerning about how the data are used properly. This chapter consists of four subchapters. The first subchapter talks about the type of the research while the second subchapter explains how the data are collected. The data processing in the third subchapter is used as the explanation about how the data are processed, while the fourth subchapter is about the data analysis.

3.1 The Type of Research

This thesis uses the qualitative method as the research method because the data that are analyzed are in the form of words and sentences. Bogdan (1975:5) states that qualitative method is a research procedure that produces descriptive data such as written words or verbal expression from the people and their behaviors that have been observed.

Therefore, the data in this research are qualitative data. The qualitative data are taken from the dialogues and other statements of the novel which have been sorted and selected in accordance with the topic of the research. In this research, the data are narrative, non numerical data. Therefore, this research uses a qualitative research to analyze the data from the novel Margaret Landon's *Anna and the King of Siam*.

3.2 The Data Collection

This research needs information from primary sources and secondary sources. Those primary and secondary sources are used to collect data and information relating to the topic discussed in this research. Each of data is collected in the form of written material and it is non-numeric datum. Thus, this is

called documentary technique. As Blaxter et al states that documentary method is a method in collecting data by using written materials as a basis for the research by reading (2006: 154). This research applies this method to collect the data. After that, those data have to be categorized, classified, verified and discussed. The data are collected from the sources in order to find the solution of each problem.

3.3 The Data Processing and The Data Analysis

This research aims to describe the representation of slavery system in Thailand based on novel *Anna and the King of Siam* by Margaret Landon. There are two steps in analyzing this research. The first step, Alan Swingewood's sociology of literature theory is used to find the slavery system in Thailand in 1862 represented in the novel. The theory is used as a framework, specifically the social phenomena and perspective, to make the general description about slavery system in Thailand in 1862. In addition, this theory is also used to support that literature stands as a mirror of age and reflects the situation of social phenomena. Thus, this step is used to answer the first question of this research. Based on the finding of the representation, the second step leads to the understanding on the impacts of slavery system abolishment in the novel. Both explanations related to slavery system in Thailand in 1862 and the impact of slavery system abolishment are juxtaposed between the condition in the novel and in reality. So that, this step is used in order to answer the second question of this research.

**CHAPTER 4. Representation of Slavery System in Thailand Seen in
Margaret Landon's *Anna and the King of Siam***

In chapter four, the collected data are analyzed by using Alan Swingewood's theory of sociology of literature which is attached in chapter 2. The data of this research are taken from *Anna and the King of Siam* by Margaret Landon. The organization of this chapter is divided into two subchapters. First, this research attempts to show the representation of slavery system in Thailand in the novel. The second subchapter discusses about the impacts of abolishment of slavery system in the novel. The perspective representation is used as the basis of the analysis is taken from Alan Swingewood.

This research aims to investigate the representation of slavery system in Thailand and the impacts of abolishment of slavery system in *Anna and the King of Siam*. The fourth aspects are juxtaposed between the real condition about slavery system in Thailand and the condition in the novel. Therefore, the following subchapters below will show the explanation of the representation.

4.1 Slavery System in Thailand in 1862

Slavery is a forced labor which involved the possession of the person as a property. History of slavery already existed before writing, and has existed in various cultures. People who were enslaved mostly from debt-bondage, punishment for a crime, the enslavement of war captive, neglected of children, and the birth of a child from the womb of a slave. In Europe as well as the United States slavery conducted by the British and Spanish began when the American continent was found.

British and Spanish enslaved Negroes of Africa and Indian people. They chased the Indian who was the origin people of America. According to Alonzo L. Hamby "British people moving to America basically wanted to leave religious

regulations, government and economic freedom that had been confined. Political reasons behind the arrival of the British people was because of the unstable life as a result of the pressure of the British government, for economic reasons was the most powerful reason for the British to go set up a colony in America as a new place” (2005: 13). The origin of Indian people who have long inhabited the America before the continent was found occupied from their land. Many of them captured and enslaved by England and Spanish. Over the time after the arrival of Europeans many traders stopped in the America. There were some cases reported in 1690 that many poor immigrants who came to the ship to get a new life in a new land. The captain of the ship got many benefits from the sale of poor immigrants services. The various methods were used to carry many passengers from the tempting of promises of kidnapping.

The immigrants employed in the shipping, produced the oak to make a hull, to fish, store ships and wooden utensils that have high the value of export. Merchants and the owner of ship knew that alcohol and slaves were a profit commodity. Alonzo L. Hamby stated that one of the trading activities of their most ambitious – even though disgusting – was a triangle trade”. The merchants bought slaves of the coast of Africa using alcohol of New England, then sold the slaves to West Indies where they could buy some molasses to take home and sold to the local alcohol makers (2005: 29).

It is showed that many of the slaves who worked in plantations with a very distressing condition must work hard every day from sunrise to sunset without salary and got harsh treatment. They have to build their own house with available materials, food, clothing, shoes, and they were not allowed to talk at work. Because of the brutality of slavery, there appeared the important figures such as Abraham Lincoln in America that sought to abolish slavery in the United States of America although ultimately led to the civil war broke out in the United States of America. The difference of slavery in Europe from Southeast Asia were the white Europeans enslaved blacks or Negro. While in Southeast Asia, especially Thailand, the nobles colonized their own nation by enslaving.

Slavery in Thailand occurred during the reign of King Mongkut of Chakry dynasty. In Thailand there were two facts about the types of slaves in the 19th century from the war captives and debt-bondage slaves. There were three functions of slaves obtained from war captives, namely: to serve the army, to increase the population of the state winner, and to provide workers for the King. King's slaves were used directly around the palace or royal residence. According to R.B. Cruikshank that prisoners of war were usually enslaved, at least for a time, and the rules of criminal law were not distinguished their status with other slaves (1975: 318).

“There were three types of slavery from debt-bondage: first, slaves were redeemed by a guarantor with a fixed price and took full responsibility if slaves escaped. The slave could be returned if the owner dissatisfied. Second, slaves called "slaves who was not redeemed". They were the slaves sold at a price higher than the price set. They were not have a guarantor; if they escaped, the owner will loss. This slaves could not buy a freedom. The third, the slave used as a guarantor of slave. For example: poor man who offered his wife as security to borrow money from the rich. The wife was not going to live with the rich but lived with her husband; the husband just paid some interests as agreed”

(R.B. Cruikshank, 1975: 318)

This led to the assumption that the lower of the human condition in the level of social improvement, the form of the government above will be free; which there was no freedom to be found. It has been said that either one-third or one-fourth of the six million people in Siam (of which about two million were Thai, c. 1854) were debt-slaves (Pallegoix: 298). There was no law to determine how many slaves one could own. It can be said that the Thai society before the reformation of Rama V, the production was mainly based on the work of the classes of commoners and slaves.

Slavery through debt-bondage was possible in three ways:

The first type is what Wales calls “redeemable slaves”, or people who had been sold for less than the fixed price and who had a guarantor who was held responsible if the slave fled. The slave could be returned if the owner dissatisfied. Second is non-redeemable slaves. These were individuals who were sold at a price higher than the fixed price. These had no guarantor; if the slave fled, the owner had to bear the loss. This type, the slave could not purchase his freedom. Third is pro forma security slaves. These were people who were advanced as security against a loan. The common example is a poor man offering his wife as security for a loan from rich man.

(Rabhibadana, 1969: 107-109)

People were bound to be presented as a wedding gift, donated to a temple, offered as bribery, was given as guarantee. If debts could not be paid, the debtor must give a slave of party lenders. In slavery law, a slave also is prohibited married to free people so the owner was expected to provide a husband or wife for them. They were expected married to a slave too. This is one reason why the slave was often considered to be more fortunate than free people who were poor (Reid, 2004: 250). Because the owners fulfill their needs, when they have children who were born of the marriage between slaves, the children belong to the owner. The duty of a slave is serving his/her owner. They had to work all kinds of tasks the same as servant did, but the slaves were not free as servants. According to Rabibhadana, the law of Thai considered a slave as both a legal subject and a legal object. As a legal subject the slave was allowed to own property, inherit property, enter into contract, and had the rights to the court of justice. As a legal object, a slave could be sold and his services leased. Thus a slave had the rights to redeem himself (1969: 105).

In Siam, if the King wanted to strengthen his power, he must strive to add as many people who directly serve him. As for the nobles try to attract people to work to them through the system of forced labor or personal slavery. Many Siamese people reported if they voluntarily sold themselves into slavery, especially when they got difficult times. The slaves were usually treated not much different from the people of lower class. They were fully controlled by the

employer. In many events slaves were beaten so cruel in the history of Siam. Controlling workers is an important key to power, wealth, and self-esteem in the high society of Siam. A nobleman has full authority to his slaves, he has the rights to give orders and give punishment when the slaves disobey him.

In Siam, the sale of slaves had to be accompanied by a contract in writing, setting forth the date of sale, the price paid, the name of the purchaser, the name of guarantor, and the name of the slave; the master had to give it up upon demand of the slave wishing to purchase his freedom (Rabibhadana, 1969: 105).

It means that if a guarantor wanted to redeem a slave there must be a written contract, the price must be paid, the name of buyer, and the name of the slave. If the slave wanted to buy his/her freedom, the owner had to give his/her freedom.

If the slave has served the employer for a long time and he/she has escaped to seek refuge elsewhere, the employer may not get it back. The rights of the owners and the limit of punishment have changed, depending on whether the slave can be redeemed or not. In any event, most observers suggest that the slaves in Siam were very well treated (R. B. Cruikshank, 1975: 320).

Many experts argue that the slaves were treated well, but others argue that the entrance to the servitude was the slave's own wish because of the economic factors. The fact that whenever they are freed, they always sell themselves again (Bowring, 1969: 193).

The role of the slaves mainly as houseworks and entertainers because their prices higher than usual. The nobility often sought the pleasure of single slave girls who lived in the palace. Many sources said that the sexual relationship between the employer and the slave girl was normal, but only applied to unmarried women. Making love with female slaves who were married is illegal in Siam (Rabibhadana, 1969: 112). Therefore, the marriage between slaves were recognized legal. If a slave married to a fellow slave, they would have children who also would serve their parents' employer.

4.2 The Impacts of Slavery System Abolishment in Thailand

Prince Chulalongkorn is the son of King Mongkut and Queen Thepsirinthara. From childhood he grew up with protocols and responsibilities of the palace. Under the command of his father, Chulalongkorn received an education from the teachers of Europe. The Prince learned a lot from his father and did not waste the time in his youth. After the death of King Mongkut in 1868, Chulalongkorn was appointed to become Rama V when he was 16 years old. Because he was too young to govern the kingdom, the government temporarily taken over by a guardian until 1873. During 5 years the prince has studied about the governance in Java and India. He realized that if the country wanted to get free, he had to try to make his country succeed like the success of the European nations. During his visit to see the super power countries, he learned about their methods and the meaning of the rule.

The young king started the journey and observed Asian and Europe countries such as Russia, Germany, Italy, Dutch, Singapore, India, Bali (presently Indonesia), and Burma. He learned about what was needed and the problems of its people. He realized that Siam kingdom needed to modernize itself to become a prosperous country as the European countries. King Chulalongkorn could see and understand the benefits of the technology in Europe, governance and the trade system that would greatly assist in the development of Siam. It was a time for Thailand to open up the trade with the West. The abolition of slavery in Thailand firstly was implemented during the reign of King Chulalongkorn (1874-1910). This gradual effort succeeded in preventing any social upheaval and political issues, and part of the modernization policies was made to the state.

King Chulalongkorn set the laws with the advice and approval of a large number of experienced supervisors and then announced a government announcement in the Thai language, known as *Ratchakitchanubeksa* or Royal Gazette. All the laws and the announcements were aimed to abolish the slavery in Thai society in the years 1874-1911. To abolish slavery was the primary responsibility which was successfully implemented by the Thai government. Writing a Royal Gazette was something that was unique for a country in Asia in

world history. At the end of the 19th century King Chulalongkorn started a modernization plan that was repairing old laws and introducing new legal principles such as the rights of individual and freedom from slavery.

According to Ingram stated that:

The actual abolition of slavery followed in the three stages: the 1874 royal decree moved to free permanently all slaves born into slavery after October 1st, 1868, and limited or eliminated further sales; in 1897, King Chulalongkorn restated that no further sales were permitted; and in 1905, he completely abolished slavery by “reasserting that no new persons could be enslaved and that debt slaves were to have 4 baht per month credited to their account until their debts were paid and they were freed”

(1971: 63).

This quotation shows that the abolition of slavery system in Thailand was executed in three ways: in 1874, the royal decree was read to free all slaves born after October 1st, 1868; in 1897, the king restated about no slaves was permitted to sale; and in 1905, the king completely abolished the slavery by reinformation that no one could be enslaved and the slaves who had a debt had to pay 4 baht every month by credit until their debt paid off and they proclaimed as a free people.

The abolition of slavery was considered as a good policy but no one should be considered with caution as how to execute properly in a social context. King Chulalongkorn, who announced this law was respected as an important figure in the history of Thailand . He abolished slavery in Thailand under the law peacefully without violence.

As most Thai slaves were debt slaves, the strategy was for the prevention of the new generation of youths to become slaves and for those that were already slaves to be encouraged to redeem themselves as the laws reduced their monetary values to make it feasible for slaves to pay their debts. The first step were taken to discourage those born in the coronation year 1868 to continue into slavery and discourage new slavery. The moves were designed to prevent social upheavals and discontent of the slave owners by letting them know the eventual outcome that they would have to accept.

(Royal Gazette, 1874).

We can infer from the statement above that most of Thai slaves were slaves who ran into debts, for the prevention of young people to be slaves, for those who became slaves, through the government the slaves could redeem themselves and reduce their debts. The first step taken by the government is reducing monetary value, to reduce new slavery and to stop those who were born in 1868 to continue into slavery. The steps were conceived to prevent social upheaval and dissatisfaction from the owners by letting them know the end result of what they had to accept.

He wanted to liberate the people from slavery. Unfortunately, many of the people born in the slavery but in his attempt to abolish slavery, he made a law in 1905 which was slowly liberated people from living services that were not paid. The abolition of slavery was one of the commendable achievements of King Chulalongkorn. According to the people of Thailand, King Chulalongkorn was the King that could be equated with Abraham Lincoln the President of the United States of America because of his efforts to free the slaves in Thailand.

“By abolishing slavery the king gave the people of Thailand actually a new life and that is the king’s most important accomplishment. That the king ever did this is the very reason I am now living in liberty. King Chulalongkorn was the first king who did not consider his own interests but instead thought of ordinary people. One can never be sure whether any king after King Chulalongkorn would have done the same thing.”

(Stengs, 2009: 46).

Many of Thai people who come from the ordinary people think that they have the job that they want because of the policies of King Chulalongkorn. They have a chance to get a proper job instead of to be a slave. They also have the opportunity to pursue as much education as possible even though they come from ordinary families. Akin stated that:

From its origins up to the early twentieth century – when the final steps in the gradual abolition of slavery were made – the Siamese social constellation should be perceived as a direct result of a very low population density, a general characteristic for mainland Southeast Asia. The main problem for all kingdoms in the area was a chronic lack of manpower. Competition for control over people was a major reason for the almost continuous

warfare. The winners had usually no interest in the conquered territories, but instead resettled the inhabitants forcibly in their own kingdom.

(1969: 15-9).

From the quotation above we can infer that at the beginning of the 20th century, when the last steps for the abolition of slavery were taken, at that time Siamese was still a few. It became the main problem to make a strong kingdom, therefore the kingdom of Siam took people from another country to be placed in its territory.

The officials of the king also sold the people who were captured in the war into slavery. The people were sold to the middle class as slave. Being the slaves of middle class also had benefits. They would not be forced to join the war. They also could inherit the property and made a contract. They were not recruited as soldiers in times of war. Furthermore, Siamese slaves (ideally) were entitled to redeem themselves, to own and inherit property, to enter a contract and having the rights to the court. The master was obliged to take good care of the slave and his family (Akin, 1969: 104-112). For the people of Thailand, King Chulalongkorn had done many things for the country and his people. That is what makes Thai people refer to King Chulalongkorn as the Great Modernizer because of his efforts to make Thailand become more modern and well known in many countries. Thai people realized that the king needed along his reign to abolish slavery and it was very difficult.

In his efforts to improve the life in Siam, King Chulalongkorn traveled in Europe, accompanied with his brother Prince Damrong. He was the first king of Siam who went abroad. King Chulalongkorn wanted to know how western life became a modern state. By visiting Europe, he wanted to develop his views on how to modernize his kingdom. After observing what happened in Europe, he returned to Siam to bring a lot of changes to the system in Thailand, especially in the economic and agricultural commodities. Many European countries were very impressed on his visit and the news spread through the newspapers in Europe.

The Dutch newspaper wrote:

The King of Siam, who honours our country with a short visit (...) – by many wrongfully considered a kind of Negro – is a highly civilised and enlightened Asian Monarch, who in development and statesmanship should be of a higher standing than the Mikado of Japan, and, like him, is determined to ensure his country the benefactions of Western civilization (...). He is fluent in English and French, and so can go everywhere without an interpreter. Furthermore he managed, wherever he came, to make himself beloved through his friendliness and courtesy.

(Stengs, 2009: 56)

This quotation means that during his visit in European countries, the appearance of the King Chulalongkorn gave the impression that the king was considered as a kind of Negro King who has a civilized and thoughtful attitude as an Asian King. He also decided to guarantee the country for not involved in the Western civilization. With a pleasant appearance, fluent English and his friendliness of his attitude shocked the Europeans. The king changed their mind which is considered that the Asian king as an uneducated person. In Thailand, on the other hand, a trip to Europe remembered and celebrated as a great event in the history of Thailand. This was known as a story that King Chulalongkorn saved Thailand from becoming a colony.

During the reign of King Chulalongkorn the Siamese forced several times to hand over the territory in France and England. In 1893, fighting on the border with France near the Mekhong River and a soldier of France was killed. In July of the same year, French sent their gunboats into the Chao Phraya River in Bangkok, hold the Grand Palace at gunpoint for days. This incident caused a crisis that led to a split between France and Siam relationship. Thongchai states that the incident is important for his argument as it has become a powerful symbol for any foreign countries which threat to Thai independence, and because in the King Chulalongkorn myth the incident is regarded as the primary impetus for the king's voyages to Europe (2000: 538). It means this event showed to foreign countries that Thailand was independent and had the relationship with Europe.

According to Thida there were three major reasons why King Chulalongkorn did the voyage to Europe; 1) to make Siam known in Europe and

to establish friendly relationships with influential European leaders of his time; 2) to acquire insights into those aspects the modernization of the administrative service, education, defence, and law; and 3) to solve the political problems between Siam and France (1997b: 94-97).

King Chulalongkorn went to Europe to establish a good relationship with the leaders of Europe and one of its aims was to resolve the problem with the France. According to Stengs the king wanted to tell France, that Siam was not only a small country in the Far East, but the country had its own ties with Europe. He also wanted to show that the king succeeded to maintain a close relationship with the one of the great rulers of Europe. This suggests how bright the king in his ability of diplomacy (2009: 62).

King Chulalongkorn was the greatest king in the history of Thailand since he was the only king who sought to transform the kingdom into a more modern system. His government was a mark of the modernization of Siam, who renewed a lot of administration and social system. In his reign there is an exhibition about life of King Chulalongkorn. It is his achievements to abolish the slavery in Thailand. In the exhibition illustrated that the king did not abolish slavery quickly, but slowly.

Between 1874 and 1905 King Chulalongkorn issued five royal edicts directed toward ending slavery. The 1874 edict prescribed that the prices for children of slaves born after October 1868 would gradually decrease. Upon reaching the age of 21 these children would be free. The final edict – a total prohibition of slavery – was issued in 1905.

(Engel, 1975: 97-98)

The quotation above explains that between 1874 and 1905 King Chulalongkorn issued five decrees to end slavery. The decree required that the price for the children of slaves born after October 1868 would be slowly lowered. When reaching the age of 21 years old children would be released. Final decree on the total ban slavery issued in 1905. With this policy, King Chulalongkorn could avoid the conflict with the nobility, which had a power that was highly dependent on the local system.

The Bangkok Post tells on the occasion of his 24th birthday in 1877, the king made a donation of one baht for every day of his life, a total amount of 8.767 baht (the story emphasises the fact that it was all his own money, no government money) to improve the well being of a number of slaves. He used part of the money to free 45 slaves.

The slaves who had been freed and given homes, household appliances so that they could live. In addition to oppose slavery of people who were forced to sell themselves and their families for gambling debts, King Chulalongkorn issued a rule to close gambling. By freeing the slaves the king has made a major change in the system of slavery in Thailand.

King Chulalongkorn succeeded in abolishing slavery peacefully without bloodshed. The king prevented bloodshed in Siam by setting a few steps that were led to the abolition of slavery. Basically the slavery of America and Siam was different, slavery in America was purely about race while slavery in Siam purely on economic issues. They could not live with their poverty and then sold themselves to a rich nobleman. When the debt could not be repaid by the borrower, the borrower would become a slave.

To improve the system of government, King Chulalongkorn introduced many new structure of government, including the health program, which began to improve the health standards as his subject. In order to improve the modern program of the kingdom of Siam, King Chulalongkorn accelerated the modern program in the sectors of government structure, economy, transportation, and defense. The King also introduced the mass media such as television, radio, and cassette tapes in the Siamese people. In Thailand, radio and television were under the control of military and the government.

Here are several ways that King Chulalongkorn does to improve the quality of the kingdom of Siam in the eyes of the outside world:

4.2.1 Education

The overview of King Chulalongkorn who successfully promoted a good impression to European when he spoke English fluently, knew much about

western, appreciated the arts and the culture of the west, and had a passion for technological change. In 1871, when he visited the British Singapore and Dutch Java, where the king used to visit many modern institutions, such as schools, post and telegraph offices, hospitals and railway stations, encouraging its intention to renew the kingdom. King believed that the ability to speak English was the key to progress. Education would be a necessary condition for the progress of Thailand.

He established a school within the Grand Palace for the sons of princes and noblemen, and appointed private English teachers for his (half)-brothers and sons

(Chula, 1960: 224).

In the 1880s he established schools for the children of the officials. In addition, many of his brothers and their children, especially the princes of top rank were sent to Europe for their education. Like his father King Mongkut IV, Chulalongkorn was aware of the importance of education. He set up an European-style school for the children of the royal family and government officials, including a school for girls.

Girl's education, mainly in the field of nursery and midwifery, started some ten years later. In 1897 Queen Saovabha opened a school for midwives.

(Smith, 1982: 60).

This was the motivation of a policy to provide education for everyone. The education policy was provided not only for the nobility, but also to all the people in Thailand. This showed that the king realized the rights of Thai society and social reality which should be part of modern life. Chulalongkorn was the first Siamese king who sent royal princes to Europe for education. Europe at the time upholding the democratic freedoms and the princes had been influenced by democratic freedoms.

Because of the king's attention in the field of education, he established Ministry of Education, many government schools opened by the Thai government. Thus, the first Compulsory Education Act was passed as early as 1921, which stated that all children from the age of seven to fourteen, regardless of gender,

were to go to school (Chan H. K, 2012: 3). With this, children aged 7 to 14 years regardless of gender were required to go to school.

After its entry into UNESCO, continuing King Chulalongkorn's legacy, Thailand's first and second National Education Development Plans from 1961 to 1971 sought to expand basic education and to provide access of basic education to all
(Thai education in brief; 2000).

From the quotation above we can conclude that after Thailand joined UNESCO to continue the legacy of King Chulalongkorn, Thailand established the National Education Development Plans for the first and the second in 1961 and 1971 in order to develop a basic education to all communities in Thailand. Wyatt stated that if the Thai did not reform and innovate, they would have little chance to maintain their independence and their identity (1969: 379). Therefore, if Thailand still wants to maintain their independence and identity, then there must be some changings in their education system. The education system in Thailand was still heavily influenced by the West because of their cooperation with the universities in America.

There were several key issues behind the improvement of education in Thailand:

1. Providing education to meet the learners' basic learning needs, upgrading their skills, and encouraging their self-development so that they may continuously improve their quality of life and livelihood.
2. Reforming the curriculum, allowing for contribution participation of stakeholders, to meet new challenges and demands of different groups of learners with an emphasis on mathematics, science, and technology in parallel with the promotion of pride in national identity and cultural heritage (Thailand' UNESCO report 2002).

With the fulfillment of education to keep the needs of the knowledge base, those issues could improve the capabilities and personal development in order to improve the quality of life and livelihood. Thailand required updating the curriculum to keep the challenges and demands of the development of national identity and cultural heritage. The fulfillment knowledge of mathematics, science,

and technology are necessary for competitiveness in economic development. Quality of life was also needed to balance education for a better future.

4.2.2 The Changing of Government System From Absolute Monarchy to Parliamentary Democracy

The structure of the Thai government has developed due to the change in the surrounding. Although the absolute monarchy maintained, which was found more than 700 years ago. Thailand has become one of the strongest democracy country of Asia in a short time. Thailand also has a control system and balance similar to Western, with the Prime Minister as the head of government (Aj Youngyut: 1).

In 1892, Thailand experienced the financial administration error and very irregular. There was no budget and no report. It was also no separation for the personal finance of the king from the state's general revenue. In the same year the financial system was repaired as a part of the government resetting started by King Chulalongkorn. A financial system with regular checks was introduced and personal expenses of the king was separated from the expenses of the state (Ingram, 1971).

In 1874, King Chulalongkorn plan to reset the council member of advisors of democracy in which he acted as a president and free to act to attend the meeting or not. The council members were free to express their opinions when they disagreed without fear of punishment.

The members would be free to disagree frankly with views of the king and need not fear any punishment for expressing their disapproval of his ideas

(Engle, 1975: 33).

After the king rebuilt the democracy in the kingdom, many of the foreign consuls, allied with different of the high-ranking nobles, proposed the division of the country into three regions that would be ruled by the king, his brother, and the former regent. The division never happened. At the beginning of the reign of King Chulalongkorn was marked by political conflict based on the disagreement on the

need for change. To avoid direct conflict, Chulalongkorn founded the Council of State and the Privy Council with advisory, investigatory, and legislative powers, in order to begin a series of reforms. These both councils helped the king to solve some important matters of state and to assist in the enactment of laws.

In the mid-1800s, the threat of imperialism became a major problem. The king knew that Siam needed political change, the spread of government. He carried out the rearrangement of the central government and the local administration, which was established by the new system. The central government was divided into several departments and local administration led by a governor who had been appointed in each region. This effort was made to update the system and strengthen the country to face the threat of colonials.

During this period the political ideas of monarchy began demanding position to disclose. Many of Western-educated princes and officials made a petition to the King to end the absolute monarchy and established a constitutional monarchy. Chai-anan stated that:

A totally new attitude toward politics in Thailand –the first time in Thai political history that the Western idea of citizenship had been proclaimed. The King took their criticism well and agreed for the need to change but expressed his doubt as to applicability of Western political models and practices since there were not enough educated men available to assume such, a broad range of executive and legislative responsibilities

(1987: 87).

The quotation above means that a new way of thinking in Thailand and for the first time the rights and obligations were based on Western thought. The King received their opinions and agreed that Thailand needed a change but the King expressed doubts because there were not enough educated men and responsible to the council.

If the introduction of Western politics was the solution what was really needed was reform from inside. Reform and modernization, but not westernization, should be brought about by education

(Watson, 1980: 92).

Political changes are necessary in Thailand. The change means changing the order of the old system and makes it more modern, not to adopt all the western traditions.

A commoner and Buddhist scholar, Tienwan stated that democratic ideas, however, were not limited to the Western-educated group but also appeared among the commoners. He criticized the government system, bureaucratic abuse of power, and corruption in a magazine called *Tulapiwak Pojanakit* published 1900-1906 . He also pointed out that instituting a parliamentary form of government would be the most effective way to promote justice and the welfare of the people

(Chai-anan, 1987: 27).

The quotation above means that democracy in the government is not limited to a group of educated people in the West but also among the commoners. Tienwan, he was a Buddhist scholar also criticized the system of government, power abuse, and corruption in the government. He also mentioned parliamentary democracy would be more effective to improve the justice and social welfare. He was caned and jailed for advocating a change to parliamentary form of government.

King Chulalongkorn was assured by political modernization and participated in the world market system. His reign saw that the production of agriculture increased, especially rice. Between 1850 and 1907, rice exports increased from about 5 percent of the total crop produced to 50 percent (Ingram, 1971: 40-42). The kingdom produced the agricultural raw materials and minerals to the world market and received goods made in the West instead. The population in the central region had improved and increased the country's wealth.

In order to support the welfare of the people, King Chulalongkorn improved the communication and transportation systems. He extended them to areas where security considerations were as important as economic and administrative attention. Standard Western medicine entirely was adopted, the hospitals and a water supply system had been built.

The King emphasized on the modernization of infrastructure such as railroad, roads, canals, telegraphic system, electric plants

(Bunnag, 1977: 56).

With emphasis on modernizing infrastructure system of government, the king intended to strengthen his country to face the demands of the outside world modernization.

4.3 Slavery System in Thailand Represented in the Novel

Slavery in *Anna and the King of Siam* can be expressed as a representation of the social conditions of Thai people. People who directly served the king needed much strength to employ because they worked directly under the King. Being a slave was preferred than suffering from famine or begging. They were orphans or the people who needed a job and food. When the king began to build power, the king required a large work force.

... that His Majesty was about to set off for Petchabury, a city three days' travel distant to the south on a river of the same name, which was a great favorite with the King. There on a low range of mountains the King had had a retreat constructed. Five hundred slaves had been working under the supervision of the Kralahome. Now the palace was ready for dedication. A prominent part of the services to be performed would be installation in a shrine of silver of bone said to be a genuine relic of the Buddha.

(Landon, 1943: 57)

The quotation above indicates that the king as the center of power must be adhered which showed the conditions of the kingdom's slaves. Most of the people of Siam who were slaves, people who came from prisoners of war, the poor and inherited from the previous owners. Turton states that the captured slaves became the property of the king, which he either kept or distributed as rewards to favored underlings (1980: 256). This shows that the slaves who served the king owned by the king and could be given to the person that he liked. Thus it became the system of slavery in Siam at that time.

The quotation below describes how the position and the treatment to the slave is obtained from the owner:

The woman was naked to the waist, and chained by one leg to a post driven into the ground, without the least shelter under the burning sky. Under her lay, a tattered fragment of matting, and

farther on were a block of wood for a pillow and several broken Chinese umbrellas.

(Landon, 1943: 149).

A slave named L'Ore got abuses, she was chained and was dried in the sun. L'Ore was punished because she tried to escape from her employer. This statement explains how the treatment toward a slave if she tries to escape from the employer. She will be punished severely because the employer as a creditor will feel lost if the slave escapes or free.

“I was seized, gagged, bound hand and foot, and brought back to this place. I was taken into the presence of my mistress, she ordered me chained to this post. Here I was chained until my time came and my child was born. A month after his birth I was chained here again, and my child was brought to me to nurse. “I could free myself from these chains if I would promise never to quit the Palace”.

(Landon, 1943: 160)

A slave L'Ore who tried to escape would get a punishment of whipped and chained. According to the law in Siam, there were rules that prevented the escaping slaves. In Siam that had a relatively strong government in the 19th century, could not prevent the slaves fled into the wilderness hinterland. If a slave in his escape had married an independent person then he/she remained a slave until he/she had children. If the children were born by those who were still slaves then their child would be the property of the owner because this child status was a slave. Siam community was linked by obligation between each other. It was reported frequently that they sold themselves or their wives and children to rich people, especially in difficult times. If the debt was not paid, the debtor had to give himself to be a servant of the creditor.

If a slave worked and received salary for his work to pay the debt, it would be referred to the interest of the loan. The work was considered as the unpaid loan. The debt was not necessarily diminished by over time and generally permanent, so the bonds of servitude passed down from parents to their children. According to Reid, the law in Siam in the 19th century maintained that the debt

was considered too large would bind people who were involved the debt became a true slave (2004: 252).

“My name, gracious lady, is L’Ore. My brother and I were born slaves. We were both so faithful that we became favorites with the Chao Chom Manda Ung. My brother was put in charge of one of her rice plantations at Ayuthia, and I was made the chief attendant of Princess Butri.”

(Landon, 1943: 150)

Based on the quotation above, a slave who was born as slave, her/his children would also become slaves for the debt of their parents and were considered unpaid. People who were bound the debt, they could give their family members as a guarantee without telling to those who would experience a total change in their life. The children of slaves would be bound for life even if their parents did not work for the employer.

“My parents were Mohammedans, slaves of the father of my mistress, Chao Chom Manda Ung. When we were very young, my brother and I were sent as slaves to her daughter, Princess Butri.”

“My parents sold themselves to my mistress’ grandfather!”

(Landon, 1943: 151)

Slaves will be passed down through the generations by generations to the employers who provide the loan. The debt-slave is a major form of bondage, so this emphasizes from physical force to financial pressure. In Siam, the bondage of loan was predominant because they would serve voluntarily and needed money. The economic condition explained the reason why this subject was forced selling themselves or their family. Freeman states “Debt-slaves have always been able to redeem themselves, though the process was made so difficult that few succeeded in doing so...” (1910: 100). The quotation explains that if a person who has a debt to the debtor, he has to pay to serve a lifetime, including the entire family. It shows that the slaves can redeem themselves but need the difficult process.

“That was their debt, which they have paid over and over again by their faithful service. You can insist that your mistress accept your purchase money.”

(Landon, 1943: 152)

It can be concluded that even though the Siamese slaves had paid their debt on serving over and over again, their debt was considered to be unpaid, thus they sold the member of the family and served for the lifetime. Their debt came from the economic problem, famine, and poverty that they had experienced for a long time. The economic condition became the reason why the people of Siam was forced selling themselves or their family into bondage. Their fear about the poverty and famine pushed this subject to debt to the rich people for accomplishing their needs. The obligation of the master to their slaves does not have land and they worked for other people's land during times of famine. Once they started a life as a slave, it was difficult to get the freedom. They would be bound on serving for lifetime because they were considered that they could not pay their loan. According to Bowie inequality in land holdings was one of the primary factors contributing to the significant degree of poverty. Lords and members of the rural elite owned much of the best land (1993: 35).

“Finally she arranged a marriage for me with Nai Thim, one of her favorite men slaves. I didn't object. I even pretended that I was happy at the prospect of being free to spend six months of every year with my husband.

“The day before I marriage I was sent to see Nai Thim's mother with a small present from my mistress.”

(Landon, 1943: 158)

In the novel the slave L'Ore was born of parents who were slaves. The law of slavery in Siam stated that slaves should be married to a fellow slave who made his bloodline into a slave's owner. In Siam, the slaves were forbidden to marry free people. Reid states that the employer was expected to provide a pair of slaves and the children will remain bound to the employer who has provided all costs, including for dowry (2004: 250).

Slavery in Thailand which is described in the novel *Anna and the King of Siam* talks about a slave named L'Ore. She was born by slaves and would still be come a slave for her lifetime although she married an independent man. A slave would have more pressure because she would feel indebted to the employer who

helped her on the issue of marriage and dowry. Because of this, sometimes an employer could demand to the slaves to serve the employer.

The children from the marriage would be claimed by the employer as a slave. L'Ore could redeem herself but her child would still be claimed by the employer because the child was born when L'Ore was a slave. The child would be free if L'Ore paid some money to the employer to redeem him.

“If any woman have children during her bondage, they shall be slaves also, and she is bound to pay for their freedom as well as for her own. The price of an infant is one tical, and for every year of his life shall be paid one tical.”

(Landon, 1943: 170)

In the novel *Anna and the King of Siam* slavery is depicted that a slave will remain slaves even though she has paid a sum of money for her freedom. L'Ore did not have the freedom to marry a free man because if she had a child, the child would be claimed by the employer as his own. If L'Ore escaped, the employer had the rights to give a punishment because she would loose if she lost her slaves. The employer felt lost if she freed L'Ore, she would not have someone served all the needs and another slave would pay for their freedom.

“And what if every slave in my service should bring me the price of her freedom?”

(Landon, 1943: 167)

The loss of the employer was when the slaves tried to pay their freedom, the employer thought no one would ever serve. If they wanted a service then they should serve themselves because there were no slave who could serve them.

A slave who was born as a slave usually came from their parents who were also slaves. That is why a fellow slave marriage was considered to be legal because they bore children who would serve the employer.

“The slave L'Ore was born in bondage. We do not choose to free it, since it has been useful to our daughter.”

(Landon, 1943: 166)

The quotation above indicates that L'Ore's employer would not release her because she was very useful for the family. In Siam, the female slaves were

considered have the higher price than male slaves because the female slaves could be bought for non-labor duties, probably for prostitution. Hence, they were considered could not buy their freedom because they had no a guarantor that could guarantee their life. They would be bound on serving for their lifetime with the contract to their employer because they could be sold and bought. A slave would have her freedom if she could pay some money to the employer and she had a guarantor to pay her freedom.

“It is the law and custom of this country that bond-servants have the rights to redeem themselves.”

(Landon, 1943: 166)

From the slatement if the employer still did not want to free the slaves, then the judge would complain to the king as the supreme authority in the system. Without a guarantor they would remain into bondage. Guarantor would give some money to the employer as the redemption for the slave who had been bought. The price of the slave’s sale was the redemption price. This novel explains if a slave wanted to buy his/her freedom the employer should grant it.

The pa-kum was timid and hesitant, so obviously afraid of the consequences to herself even of the discharge of her official duty, that Anna finally advance alone. She opened her reticule and took out forty pieces of silver money. Grudgingly the dowager gave the order that L’Ore was to be released and allowed to go.

(Landon, 1943: 168).

L’Ore was punished because she wanted to free herself from slavery. She paid some money to the employer but the employer refused to release her. The employer argued that L’Ore was more valuable than money because for the employer the services of a slave was a lifetime. A slave like L’Ore in Siam was referred to as a non-redeemable slave. The employer had to withstand the loss if she wanted to release her slave. The employers knew that they were special and the redemption was considered unusual or impossible.

“Gracious lady, be merciful to your child and hear her prayer. As the thirsty traveler beholds afar the everlasting springs of water, or as the dying man has foretaste of immortality, even so

your slave L'Ore has tasted freedom through your goodness and would more fully drink of the cup. Here is the price of my freedom, gracious lady. Be merciful! Set me free!"

"You were born my slave and I will not take your money for you. You are much more valuable to me than money."

(Landon, 1943: 157).

This quotation illustrates that the slave L'Ore wanted to redeem her freedom by paying a sum of money, but the owner did not want to give her freedom, she had to accept the punishment. For a slave like L'Ore who was considered as a non-redeemable slave, would not free even though she had paid to redeem herself. Employers would feel the loss if they freed their slaves because the price of non-redeemable slaves was higher than redeemable slaves. A slave in Siam was well-treated. The master was made responsible for the welfare of the children of his slave while the mother was on duty (Rabhibadana, 1969: 321).

"... my child was brought to me to nurse. But they are not unkind. When it is very wet the slave woman takes him to sleep under the shelter of her little shed."

(Landon, 1943: 160).

This quotation shows that the slaves in Siam was also treated well although they were punished for the mistakes they had done. If the slave had children then the employer had to take the responsibility for the welfare of the children of slaves when their mothers were on duty.

Slavery in Thailand at that time showed that an employer as the person who gave the debt, so these people had full power to control over the lives of slaves. These power came from the government. The employers who had wealth and power were usually frightened because they could do anything to get what they wanted. With the power that they had, a slave was required to obey them.

"Do you know who my mistress is? Do you know she is the Chao Chom Manda Ung? Do you realize that she is a daughter of the Minister of the North, and the most powerful man in the kingdom next to the Kralahome? I insist?" she laughed contemptuously.

"Do you know that she was a consort of King Phra Nang Klao? And that the Lord of Life himself is her son-in-law? And that the Lord of Life himself is her son-in-law? And do you know

that her daughter, Princess Butri was his favorite for a long time, and still high in his graces? Insist? I, who was born a slave!” The fire that had lighted the woman’s eyes while she talked fade away.

“No, my only change of freedom is a pardon from my mistress herself, and that she will never give me.”

(Landon, 1943: 152)

The quotation above shows that a person who lived in the elite community group always had the power. Elite society could be divided into kings, princes, and nobles. The basis of the slavery system was to control people. Controlling the labor was an important key to power, wealth, and public reputation of Siam. The king was the top of the control system. A noble or prince had the rights to rule and the rights to give physical punishment. This was a sign of high-ranks status and power, but the slaves did not have them all.

4.4 The Impacts of Abolishment of Slavery System in Thailand Represented in the Novel

In 1868 King Mongkut died, he was replaced by his son, Prince Chulalongkorn who was 15 years old at the time. Because the prince was too young to rule the kingdom, the prince was represented by his uncle, the Kralahome. The real power of him when he was 20 years old. The Prince had permitted to give amnesty to all political prisoners and to release all people to follow their religion.

Actual power was not to be his until he attained his majority five years later. Nevertheless he was permitted by the Senabody and the Regent, who was the Kralahome, to proclaim an amnesty of all political prisoners, three hundred and sixty-two of them. He began at once, quietly and with determination, to set forth his views on the future of the kingdom. His second proclamation established religious liberty.

(Landon, 1943: 366)

After the coronation of King Chulalongkorn for the second time in 1873, Siam experienced periods of change in the reign of King Chulalongkorn. The King abolished slavery system slowly and organized a better system of

government. King Chulalongkorn stated that Siam should be free from slavery. The young King Chulalongkorn governed wisely. He saw that the Siamese would not have a future if they were still not free from slavery. Slowly, the young king fixed the government system of Siam.

“I see no hope for our country until it is freed from the dark blot of slavey”.

(Landon, 1943: 366)

Many people doubted that the Siamese would be free from slavery bondage because it was impossible to do without fixing the initial system that had already existed. The King remained the decision that it would be known by the name of Siam to be an independent country, free from slavery. Slave would be never again labelled as the slave of the employer.

“Let it be so for the time being then. But my slaves, my soldiers, and my debtors are my own, and I will free them at least, whatever my ministers may see fit to do. For my part, no human being shall ever again be branded in my name and with my mark”

(Landon, 1943: 367)

After the discussions with the council of ministers (Senabody) and his uncle, the young King finally decided that Siam would be free from slavery. Every slave consisted of children, women, and men would be released. Taxes would be used to pay the rulers that lost their slaves. Because of this declaration, slavery system in Siam was abolished. In the end, the King still kept his promise that he would liberate his country from slavery.

Let this our royal message to our people be proclaimed, and not as if we were doing a great and lordly thing, but our simple duty to our fellowmen and subjects, that from the first day of January, 1872, slavery shall cease to be an institution in our country, and every man, woman, and child hold themselves free-born citizens; and further let it be made known, that a tax, according to circumstances of each and every man, shall be levied on the nation to remunerate the slaveholders for the loss of their slaves.

(Landon, 1943: 367)

In 1873, when the king was crowned back he stated that the rule of prostration and crawl on the ground when faced with a king or nobleman would

be abolished and replaced with a graceful bow of the head. It was a decree to abolish the prostration:

....The custom of prostration and human worship in Siam, is manifestly an oppressive exaction which an inferior must perform to a superior, causing him embarrassing fatigue.... This custom His Majesty perceives is a primary cause of many existing oppressive exactions, therefore, this ancient national custom, which made prostration the prescribed method of demonstrating respect in Siam, must be abolished; His Majesty proposes to substitute in the place of crouching and crawling, standing and walking; and instead of prostration on all-fours and bowing with palm-joined hands to the ground, a graceful bow of the head....

(Landon, 1943: 368-369).

This quotation shows after the decree was read, many of the princes, the nobles, and the ministers saluted the King with a graceful bow of the head for the first time. In the reign of King Chulalongkorn, Siam reached the height of glory. Although it was difficult to fix the social and governmental system, slowly but surely Siam grew to be a more modern country. The King also built schools throughout the kingdom. Everyone was entitled to a decent education with no exception for servants and the nobles. The missionaries also supported the building of hospitals and schools. Transportation facilities also increased. All government systems were reorganized. The military force was also modernized. Young princes sent to abroad to study and invited teachers from Europe and America. For this reason, the residents regard King Chulalongkorn as the Great Modernizer.

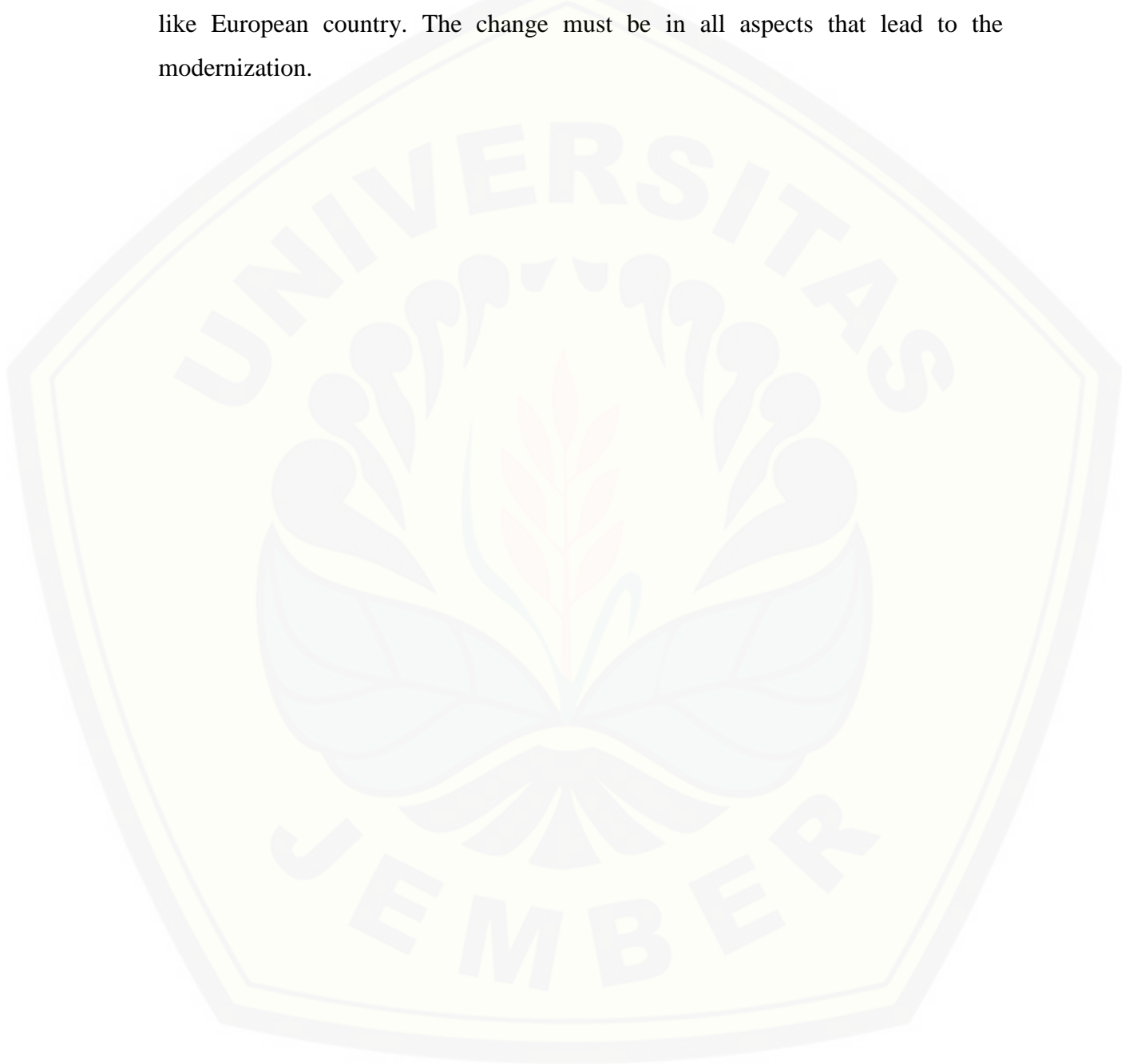
CHAPTER 5. CONCLUSION

Based on the discussion, a conclusion can be taken. Slavery in Thailand is a reflection of a social condition that exists in a particular society and a particular era. Slavery in Thailand that occurred in the 19th century, shows how the influence of society in Siam. The actors of slavery and the slave themselves actually need each other. The highest levels of Thai society is the king who has the highest authority and has a full control over his slaves. People voluntarily sell themselves to become a slave caused by the problem of the economic sector. In other word, slavery in Siam is a part of the social system, which participated fully in two ways: to control the people with wealth and power, also the need to have a high level of protection of the group.

A slave is a major commodity for an employer that can be traded and exploited because they are from low caste. The slaves also add the prestige and power of the nobles and the merchants when dealing with the palace. A slave sometimes gets abused from the employers. To abolish slavery is needed a renewal system that can guarantee the life of the surrounding community. The main contribution is a view of social and political structures that potentially filled with the change.

Through the novel *Anna and the King of Siam*, Margaret Landon wanted to show that there is a slavery in a country that is considered to have never been colonized by colonizer. Slavery could be abolished by the reformation system. Through this novel, Anna who is an English teacher brings an idealism about freedom, democracy, and the rights of the individual. With this idea she influences many of the nobles, including the crown prince to free their slaves. She teaches about freedom, democracy, and the rights of the individual. This is the trigger for King Chulalongkorn to abolish the slavery system in Thailand.

To modernize his country, the king abolished slavery and introduced many social and educational system. Everyone has the rights to get education and proper work in order to get a better future. King Chulalongkorn, who is referred to the Great Modernizer manages to change the state of Siam becomes a modern state like European country. The change must be in all aspects that lead to the modernization.



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APPENDIXES A: BIOGRAPHY OF MARGARET LANDON

Margaret Landon was born Margaret Dorothea Mortenson in Somers, Wisconsin, on September 7, 1903. She was one of three daughters of A.D. and Adelle Mortenson, devout Methodists who soon moved to Evanston, Illinois. She graduated from Evanston Township High School in 1921 and from Wheaton College in Wheaton, Illinois in 1925. After a year of teaching, she married Kenneth Landon, who she had met at Wheaton. In 1927 the young couple set out for service as Presbyterian missionaries in Siam, now Thailand. In her ten years there, Mrs. Landon gave birth to three children, all in Bangkok. She served as principal of a mission school in Trang, reading widely about the country and its history.

While living in Siam, Mrs. Landon discovered the autobiographical books by Anna Leonowens, a Welsh widow who was a governess, teacher and secretary in the court of King Mongkut in the 1860's. There, Mrs. Landon discovered the books "The English Governess at the Siamese Court" and "The Romance of the Harem," and the letters of Mrs. Leonowens. In 1937 she returned to America with her family and soon began writing, first articles, then a book about Leonowens. In 1942 she moved to Washington, D.C., where her husband had joined the government as an expert on Southeast Asia.

Anna And The King of Siam was published in 1944 and soon became a best seller. It eventually sold over a million copies and subsequently was published in more than twenty languages around the world. In 1950 Mrs. Landon sold the musical play rights to Richard Rodgers and Oscar Hammerstein II, who created the musical THE KING AND I from her book. The author died in Alexandria, Virginia, December 4, 1993, and is buried in Wheaton Cemetery in Illinois.

APPENDIXES B: SUMMARY OF ANNA AND THE KING OF SIAM

The novel has thirty-four chapters. The first section has six chapters. Chapter one to chapter six focused on the arrival of Anna Leonowens and her son, Louis, to Bangkok at 1862. Her mission is to meet the King Mongkut, because he asks Anna Leonowens to teach English language, science, and literature to the royal family. After her arrival in Bangkok, Anna cannot see the king because there are two important ceremonies. The tonsure on his oldest daughter and raising his oldest son, Prince Chulalongkorn, to official rank. If Anna wants to meet the king, she has to wait several days or several weeks.

The second section has six chapters. In chapter seven to chapter twelve focused on the education of the royal family. Her duties are: she will teach the royal family and help the king with his foreign correspondence. In Siam, Anna lives in the king's harem. She feels that if lives in the king's harem does not have the privacy. She must live to the outside of palace. She finds a new house near the palace. After she received the instruction from the king, classes began immediately in the temple. Among her pupils none attracts Anna so much as Prince Chulalongkorn. He is exceptionally attractive, has a warm heart, each new idea is an inspiring discovery to him of his actual poverty of knowledge. In the afternoon, she teaches the concubines. She has a favorite student, Lady Son Klin.

Chapter thirteen to chapter nineteen talks about Anna's duty as a king's secretary. She helps the king in translating his correspondence with his English and French letters. Ever since the French tried to gain control of Siam in the seventeenth century. The king also begins the correspondence with the Queen Victoria. It is clearly calculated to further friendly relations between Siam and England. In chapter sixteen, when Anna wants to attend the Festival of the Birth, Enlightenment, and Death of Buddha she finds the brass door. Half affraid she is

entering the garden near a small pond of water. A woman is sitting on the ground. She is nursing a naked child about four years old. She is laying on the tattered fragment of matting, and several broken Chinese umbrellas. She is L'Ore. A slave of Chao Chom Manda Ung. Her crime is wanted to be free from slavery. She escaped from her master because the master want not set her free. She was chained and was dried under the sun. She is a slave who was born from slavery.

Anna sends the petition to the king and His Majesty grants it. Because of the law of Siam states if a bond-servant who is not pleased to abide with his master and who has secured the price of his redemption is hereby empowered to offer such redemption money to his master with a view to redeeming himself thereby. Any refusal on the part of the master to accept the redemption money and thus free the bond-servant is contrary to law, and punishable by fine. So, finally L'Ore is freed but her child is still bondage. Anna has to pay sum of money to redeem L'Ore's child. And they are freed.

Chapter twenty to thirty-three talks about the life of Anna in Siam. She has to confront His Majesty because she tried to help a woman in the king's harem. Her name is Tuptim. Tuptim does not want to be a concubine because she falls in love with someone else. Tuptim does not have a power to reject the king and she decides to escape from the palace. The king declares that Tuptim is guilty, so His Majesty give her a punishment. Tuptim and her lover are condemned to death by fire at the king's command. Anna feels so angry and so unforgiving. She asks about the rights of women when they decided to live in the king's harem. They have no any privacy and cannot decide something because they are affraid to the king. Anna sees some terrible things about the life of the women in the king's harem and how the master treat their slaves. She gives learning about freedom, democracy, and the rights of the individual to her pupils, they are Lady Son Klin and the crown prince.

The final act, she leaves Siam and come back to England. Anna never returns to Siam. Before Anna departs from Siam, Lady Son Klin frees all her slaves in solemn and deeply touching ceremony. After the years she left Bangkok, Prince Chulalongkorn is elected to succeed his father. He declares to abolish

slavery in Siam system. The young king also declares to end prostration before the nobles and instead give a graceful bow of the head. He also introduces many social and educational system to the Siamese people. After thirty years she left Siam, Anna Leonowens meets her pupil again. She has an interview with the king. It is another memorable day in her life.

