

Abstract

In the reign of King RAMA V, the Siamese king confronted political pressures from both inside country and outside country, a western power. He had to reinforce the reformation concept, started probably in his father's reign King Rama IV. His aim is to "civilized" Thailand or to bring us to intense dialogue with "Modernity". During the late fifth reign in year 2440 – 2450, the civilizing process was brought into all over cultural spaces that forcing many of physical changes of the city.

A study of Cultural Modernity focused the practices on three principle spaces : Dusit Palace, Wat Benchama bophit and Ratcha Damnoen Avenue. were created by characterizing the modern space to indicate the use of instrumental reason in a modern paradigm minimizing the idea of Brahmanic cosmology which was influenced on Siamese Kingship in the past. The instrumental reason generated not only a new diagram for space utilization under the concept of functional utility, but also generated a new sense of practice, the practice of modernity,

A vision of modernity for King Rama V is the change of conceptual modernity represented through civilization or "chareon". Furthermore, it leads to a structural differentiation between private and public, novelty and tradition.