



Whole Brain Intelligence (WBI) during the Time of Siam Revolution in 1688: Implications for Coaching and Succession Planning Model

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ABSTRACT

Organization development (OD) consulting, executive coaching and process facilitation engagement have increasingly adopted the concept and framework of whole brain intelligence (WBI) in the past few years. The main objective of this paper is to explore the use of WBI in a reflective analysis of a historical event on the area of coaching and succession planning development in Thailand. It is also the intent of the researcher to enter into the thought patterns of that position of authority and responsibility and identify thinking processes and practices that reflect in part and/or in totality the WBI perspective and framework. The expected end result of this reflective analysis is to draw out implications for succession leadership planning and leadership coaching.

The researcher had reviewed many documents regarding a well-known history of Thailand during King Narai of Ayutthaya Dynasty and found out some interesting characteristics of King Narai, Lord Phetracha (King Phetracha), Lord Sorasak (King Sorasak), and Lord Constantine Phaulcon. These interesting characteristics were perfectly mapped with the four brain quadrants of humans in order to help explain the processes of succession leadership planning and leadership coaching. The whole brain intelligence secret is the wholeness is greater than the sum of its parts. It doesn't matter which type of the metaphor the leaders or the successors are, but it is by far more important to learn that the leaders and successors can have the whole brain intelligence. It means that the holistic worldview in the mindset of a person is more important than his/her static comfort zone.

Keywords: whole brain intelligence (WBI)

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Introduction

Organization development (OD) consulting, executive coaching and process facilitation engagement have increasingly adopted the concept and framework of whole brain intelligence (WBI) in the past few years. At the extreme end of continuum, some scholars have argued that WBI is not valid and it is a fad. Those who have used it among others have argued that WBI is not only valid but also very practical in coaching, consulting, training, conceptualizing, strategizing, negotiating, assessing, and facilitating events and activities in many OD engagements. The main objective of this paper is to explore the use of WBI in a reflective analysis of a historical event on the area of coaching and succession planning development in Thailand. It is also the intent of the writers to enter into the thought patterns of that position of authority and responsibility and identify thinking processes and practices that reflect in part and/or in totality the WBI perspective and framework. The expected end result of this reflective analysis is to draw out implications for succession leadership planning and leadership coaching.

Historical Context

Thailand is a free nation. The meaning of its name speaks for itself. It is "land of the free." This is a very significant historical fact that Thailand is distinctively different from many of its neighbors. It has not

been under any colonizer from the West nor from the East. While revolutions have come and gone, Thailand has remained to be free with its own history of monarchy.

For Thailand, in order to better understand the reflection of WBI on a modern coaching and succession planning development, it may help to use a well-known history of Thailand during King Narai of Ayutthaya Dynasty as a metaphor. What make the revolution of 1688 in the kingdom of Siam (Thailand) very popular both for Thais and foreigners are the interesting characteristics of King Narai, Lord Phetracha (King Phetracha), Lord Sorasak (King Sorasak), and Lord Constantine Phaulcon. For many foreigners, the main reason that the revolution of Siam in 1688 is very interesting is not only the domestic politics but also the very rich history of Thai foreign relations. According to Michael Smithies (2004), during King Narai period between 1680-1688 there were many famous contacts and ambassadors exchanged between the court of King Narai and the court of King Louis XIV of France.

Most of the Ayutthaya records were destroyed in the 18th century when the invading Burmese army destroyed the capital city of Ayutthaya in 1767 and the oldest descriptions of this 1688 event in the chronicles were recorded more than a century later (Terwiel, 2005). However, contemporary accounts of foreigners, missionaries, and Louis XIV records were

well documented. Francois-Henri Turpin published in Paris the event of Siam Revolution from the reports of Christian missionaries in Siam (Turpin, 1771, 1908, 1997). Turpin's work, therefore, mentioned the period of the French attempts to conquer the trade route, to promote Christianity, and to endeavor of Constantine Phaulcon to the highest government post during the late of King Narai era.

The Revolution of Siam in 1688

According to the Archives Nationales, Paris, Col. C1 24 (ff. 130-139) and Archives of the MEP, vol. 859, p.498 et seq., translated by Michael Smithies (2004), in May 1688 the King Narai of Siam was so weak from his sickness, and was forced to keep to his bed at his palace in Lopburi. It was said that the king had placed all the governance of the kingdom in the hands of the most important mandarins named Lord Petracha, and his adopted son Lord Sorasak.

Such an unusual practice caused the rumor of the death of King Narai in the capital city Ayutthaya, and caused so much tension among the courtiers and factions. Lord Phaulcon conspired with King Narai's adopted son, Lord Mon Phi, a plot to assemble up to 14,000 men from Phitsanulok plus the help from several hundred French troops to take the full control of Siam.

According to Smithies (2004), the succession of Siam was complicated by the role of Lord Phaulcon, a Greek adventurer who

acted as minister of foreign affairs and trade, and who cultivated the French dominance in the country to support his own position. During that time, the French had stationed troops in Bangkok and Mergui, under the treaty between King Narai and King Louis XIV of France.

During this disturbance on May 15th - 20th in 1688, Lord Phetracha had Lord Mon Phi arrested together with many conspirators, in whose pocket was found a document containing the complete coup plot, signed by many supporters of Lord Phaulcon and Lord Phaulcon himself. Having no need of further proof of the conspiracy and it was no longer in the king's power to save his adopted son, Lord Petracha had Lord Mon Phi executed.

In addition, Lord Petracha had troops assembled from all provinces under the name of the king. Lord Petracha summoned, in the king's name, Lord Phaulcon and the French General M. des Fargues to come from Bangkok to Lopburi. They only obeyed when ordered to do so for the third time.

Upon the arrival Lord Phaulcon was arrested and put to death. The French general left his two sons and the Bishop of Rosalie as hostages until after the French fort was handed over to Siam. Shortly after the coup, all the 250 French troops in Bangkok, 150 French troops in Mergui, plus merchants, and missionaries were ordered to withdraw from their settlements and must abandon the kingdom.

On July 9th in 1688, Lord Petracha and Lord Sorasak seized the Ayutthaya palace and had the young prince and princess placed in sacks of scarlet velvet before being beaten to death. The King Narai was so struck by grief that he became incapable of taking action and died on July 11th in 1688.

According to Turpin (1771, 1908, 1997), the coup of 1688 was managed so quietly that there were no major changes in public affairs. The palace was the scene of some disturbance, but outside everything was very peaceful. Lord Petracha succeeded quietly to the throne and moved to stay in Ayutthaya, where he was formally proclaimed the King of Siam.

The Four Metaphors of Successor Characteristics

King Narai (the Great King of Siam during 1656-1688) was one of the great planners, a good organizer, and a controller. His metaphor was a monkey. He was well known to develop the kingdom of Siam to become a very modernized and civilized nation. He developed the second capital city of Lopburi, sent many missions and ambassadors to Europe, created successful trade

and commerce policies.

The seizure of power by Lord Phetracha and his adopted son Lord Sorasak from Lord Phaulcon and his French alliance while King Narai was dying was well supported by most Thais and Buddhist monks. Lord Phetracha became a very powerful king of Siam during 1688-1703. His metaphor was the tiger. He was a man of the actions, very practical achiever, and knew best how to use his momentum to gain support from all events and surrounding people.

Lord Phaulcon (Greek origin, 1647-1688) was the minister of foreign affairs and trade, the highest government post ever granted to any foreigners in the history of Siam and Thailand. The metaphor given to him was the bird. He was a visionary man, an explorer, and a very creative leader. To many Thais, another interesting character was Lord Sorasak (King of Siam during 1703-1708). He was very loyal to his kingdom, to King Narai and later on to King Phetracha. He had waited very long time from King Narai

to King Phetracha until his time was ripe to become one of the most famous kings of Thailand. His metaphor was the dog. He was a defender, a relationship preserver, and a people-oriented leader.

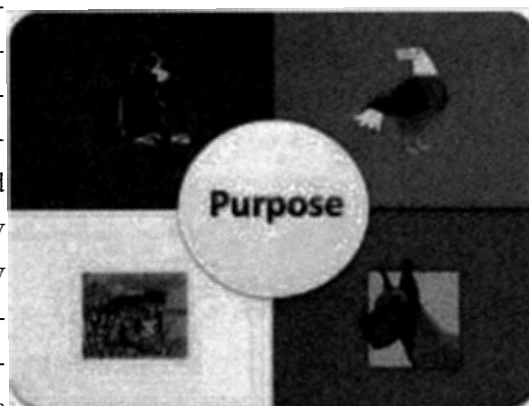


Figure 1: The Metaphor of Four Successors

As shown on Figure 1, it is very vital to assess a type of the leader and successors. Sometimes it is even better to diagnose a type of main competitor. It is quite common that the founder of an organization is a Tiger. If the Tiger is succeeded by another Tiger, it is likely that nobody is taking care of the administration, internal control and systems. Therefore, a Tiger might consider a successor that is not another Tiger, perhaps a Monkey could be a good choice. A Monkey is good at administrative work, internal/external control, plus organizing what the Tiger has conquered previously.

A Bird is needed when there is a great challenge for transformational change in a difficult time. An organization that has

reached a mature stage may require a breakthrough in order to push the company into the second life cycle. A Dog is needed especially when there is a political concern. A Dog successor focuses on human relationship and the process rather than the content and context. A Dog is often forgotten because a Dog is very loyal and patient.

The 3 Levels of Whole Brain Intelligence (WBI)

As shown on Figure 2, each metaphor can represent each of the brain quadrants according to the Whole Brain Intelligence Model (WBI). The WBI model can be explained in 3 levels as the following:

1. Aware of your own metaphor or dominant brain quadrant.

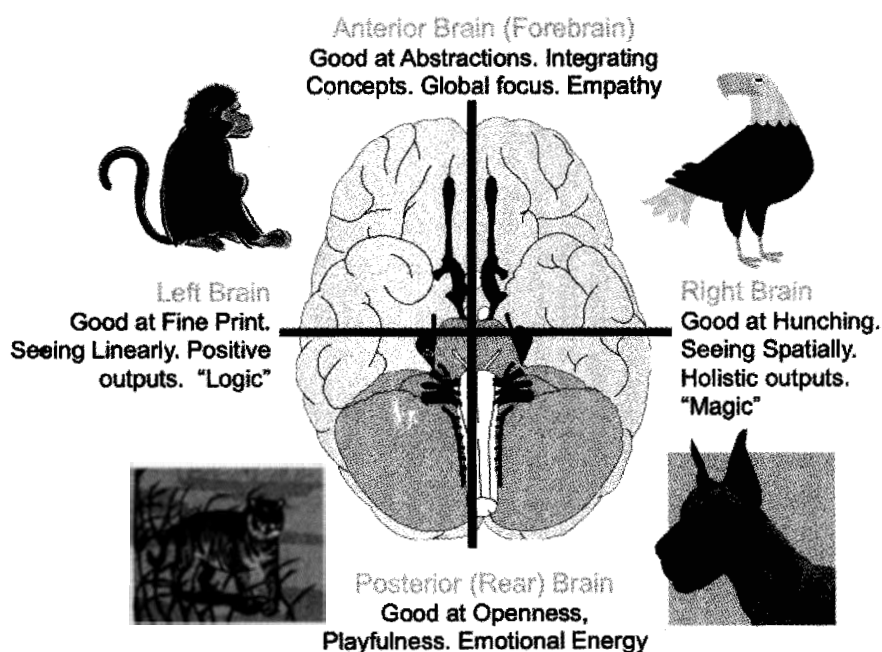


Figure 2: The Metaphors of Whole Brain Intelligence (WBI) for Coaching and Succession Planning Development modified from Lynch (2004) and Tayko, P. & Talmo, M. (2010)

2. Learn multiple lenses/mindsets inside your own metaphor or dominant brain quadrant. Going beyond your comfort zone.

3. Have the whole brain intelligence by expanding your brain connectivity or connect all metaphors together.

Conclusion

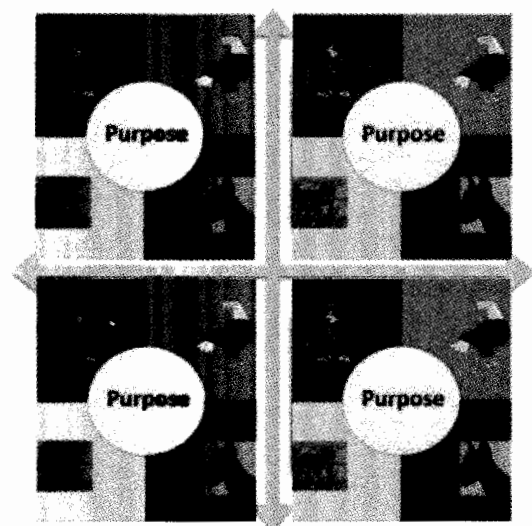


Figure 3: The Multiple Lenses of Whole Brain Intelligence (WBI) for Coaching and Succession Planning Development

The whole brain intelligence secret is the wholeness is greater than the sum of its parts (see Figure 3). It doesn't matter which type of the metaphor the leaders or the successors are, but it is by far more important to learn that the leaders and successors can have the whole brain intelligence. It means that the holistic worldview in the mindset of a person is more important than his/her static

comfort zone. In conclusion, a good coaching and succession planning development in Thailand should be based on the whole brain intelligence and all kinds of metaphor derived by the model of Siam Revolution in 1688.

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