

Trump II (ภาค 2) และบริบทการค้าโลก

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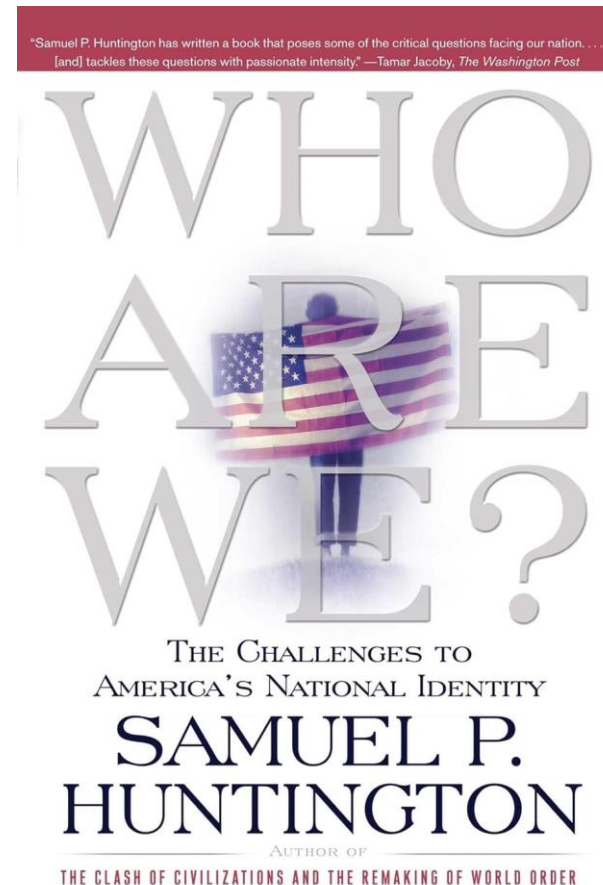
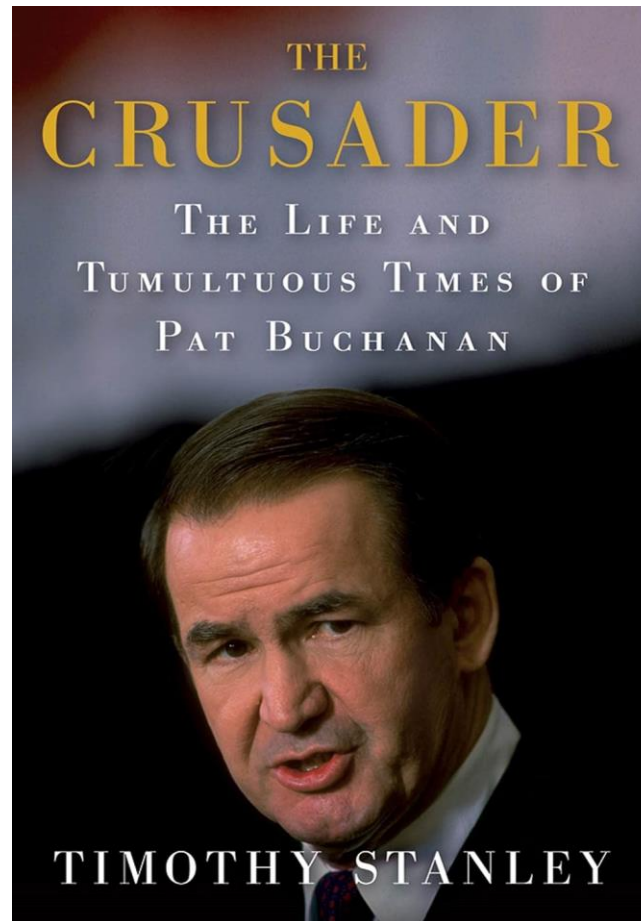
จุฬาลงกรณ์มหาวิทยาลัย

For ITD

29 เมษายน 2568

- ความแตกต่างระหว่าง Trump และขบวนการการเมืองที่อยู่ข้างหลัง Trump
- Trump ภาค 1 และ ภาค 2 ต่างกันอย่างไร (ไม่เชิง 1.0/2.0)
- ทำไมการเมืองภายในสหรัฐอเมริกา เป็นวิกฤตเศรษฐกิจการเมืองโลก
- ต้องย้อนกลับไปดูการเมืองโลกและการเมืองในสหรัฐฯ ช่วงสิ้นสุดสงครามเย็น (2531-35)
- ขบวนการการเมืองที่อยู่ข้างหลังทรัมป์ ตอนนั้นเป็นแค่เสียงส่วนน้อยในพรรค Republican อยู่ชายขอบเป็นกบฏ (insurgency)
- เกือบ 40 ปีผ่านไป พวกนี้ได้ ยึด พรรค Republican มาเป็นเสียงส่วนใหญ่ และได้ชัยชนะเข้าสู่ทำเนียบขาวด้วย “...I announced that I was going to be doing exactly what we’re talking about today. Great consistency, actually, because I’ve been talking about it for forty years...” (2 เมษายน 2568)
- ผลกระทบต่อ ประเทศไทย ในจังหวะที่การเมืองภายในลุ่มๆ ดอนๆ เศรษฐกิจชะลอตัวและอืดตัว ไถ่ลง global value chains (เรื่อง Uyghurs, Min Aung Hlaing, Paul Chambers) ไทยควรไปต่ออย่างไรดี

Earlier incarnations of America First and MAGA: nativism (settler WASP America) and economic nationalism (protectionism/mercantilism)



By Patrick Buchanan
(1990), “America First —
and Second, and Third,”
The National Interest (a
quarterly journal)

Prophecy and prescience of movement behind President Donald J. Trump's second term

“... years after the Marshall Plan, it is time Europe conscripted the soldiers for its own defense.”

“But America can only lead the world into the twenty-first century if she is not saddled down by all the baggage piled up in the twentieth.”

“For ... years, the United States has been drained of wealth and power by wars, cold and hot. Much of that expenditure of blood and treasure was a necessary investment. Much was not.”

“We cannot forever defend wealthy nations that refuse to defend themselves... Americans are the most generous people in history. But our altruism has been exploited by the guilt-and-pity crowd. At home, a monstrous welfare state of tens of thousands of drones and millions of dependents consumes huge slices of the national income. Abroad, regiments of global bureaucrats siphon off billions for themselves, their institutions, their client regimes.”

“How other people rule themselves is their own business. To call it a vital interest of the United States is to contradict history and common sense. And for the Republic to seek to dictate ... what kind of regime each should have is a formula for interminable meddling and endless conflict.”

Quoting Walter Lippmann who wrote in 1943, “...if we construct our foreign policy on some kind of abstract theory of rights and duties, we shall build castles in the air. We shall formulate policies which in fact the nation will not support with its blood, its sweat, and its tears.”

“‘Enlightened nationalism’ was Mr. Lippmann’s idea of a foreign policy to protect America’s true national interest. What we need is a new nationalism, a new patriotism, a new foreign policy that puts America first, and, not only first, but second and third as well.”

“... in its origins America was not a nation of immigrants, it was a society, or societies, of settlers who came to the New World in the seventeenth and eighteenth centuries. Its origins as an Anglo-Protestant settler society have, more than anything else, profoundly and lastingly shaped American culture, institutions, historical development, and identity.”

“Settlers and immigrants differ fundamentally. [Settlers] are imbued with a sense of collective purpose ... they subscribe to a compact or charter that defines the basis of the community they create and their collective relation to their mother country. Immigrants, in contrast, do not create a new society. They move from one society to a different society. Migration is usually a personal process involving individuals and families, who individually define their relation to their old and new countries.”

By Samuel P. Huntington (2004), [Who Are We? The Challenges to America's National Identity](#)

**Huntington was better known for (1996) [The Clash of Civilizations and the Remaking of World Order](#), which began in 1993 as “Clash of Civilizations?” in [Foreign Affairs](#), a then-quarterly journal.

**See summary in “The Intellectual Framework Behind Trump’s Ascent” in [Global Asia](#) (December 2024).