THE SOCIAL CONTRACT IN THE REIGN OF KING BHUMIBOL ADULYADEJ, RAMA IX

WALLOP PIRIYAWATTHANA

College of Innovation and Management, SuanSunandha Rajabhat University, Bangkok, Thailand
E-mail: Wallop.pi@ssru.ac.th

Abstract - His Majesty King Bhumibol Adulyadej, Rama IX, ascended the throne on 9 June 1946, and subsequently underwent coronation on 5 May 1950. The philosophy of his reign was, "to rule the land according to the dharma, for the benefit and happiness of the people of Siam." With this, His Majesty upheld royal initiatives in several areas. He established numerous projects which created prototypes for governance and allowed people to put these into practice in a manner suitable for local social environments and cultures. This happened across more than 4,350 regional projects, and earned him a reputation as "the king of developers." In order to enhance the quality of life of the people, he proposed a philosophy of total self-sufficiency, built on a foundation of human dignity. Therefore, in the elements of the reign of King Rama IX, we can see a social contract, consisting of a form of civic kingship, harmoniously linking the king with his subject population.

Keywords - King Rama IX, Thailand, social contract

I. INTRODUCTION

In 1932, Thailand became a constitutional country for the first time. The first article of Thailand's constitution stated that the primary authority in the Kingdom of Thailand was the civilians, and that while the king remained the head of state, he would be required to follow the provisions of civilian law. The second regulation said that the government of Thailand would have a legislative assembly headed over by the Prime Minister, a Senate, and independent courts. On 9 June 1946, King Rama VIII met an unfortunate demise, and the throne passed to his younger brother, King Bhumipol Adulyadej. King Bhumipol's reign saw great administrative change, constitutional change, and the formation of a unique form of civic kingship that rewrote the social contract of the Kingdom of Thailand.

II. LITERATURE REVIEW

Under the political environment of the new regime, Thailand's political situation has fallen into a period of conflict among the people, with each division being divided. On November 7, 1947, a military coup was led by Lieutenant General Phin Chunhawan, a retired military officer. After this coup, the plotters established a new constitution with the basis of the Thai state being "the democratic form of government with the King as head of state." Since then, this has been the official name for the Thai regime. It includes the democratic model of a parliamentary system. As a constitutional monarchy, the parliament controls the government, while the monarch oversees the ritual of state. This was further enshrined in the constitution of 1949, section 2, which declared that "Thailand is a democracy, with the king as Head of State. The king is the commander of the Thai army and the supreme commander of all soldiers. "On May 5, 1950, His Majesty King Bhumibol Adulyadej was reestablished in the reign of King Rama IX. In this ceremony, he had a prince who gave royal gifts to the Thai people and declared that "we will reign over the land, for the benefit of the Siamese people. "

III. METHODOLOGY

This research the will usequantitative research, including the study of important official documents from the reign of King Rama IX, as well as interviews with those who worked for the government and the monarchy during the reign.

IV. FINDINGS / RESULTS

His Majesty King Bhumibol Adulyadej, Rama IX, ascended the throne on 9 June 1946, and subsequently underwent coronation on 5 May 1950. The philosophy of his reign was expressed in a pledge to "rule the land according to the dharma, for the benefit and happiness of the people of Siam." The constitution of 1974 secured the notion that while Thailand had the administrative form of a democracy, the king would always remain the Head of State.

To accomplish this, His Majesty, throughout his entire reign, established numerous royal projects. These projects numbered over 4,350, and involved regional governments and populations, putting them into practice in a manner that was appropriate to the social environment and regional culture. This earned him a reputation as"the king of developers." In order to enhance the quality of life of the people, he proposed a philosophy of total self-sufficiency, built on a foundation of human dignity. When a district was close to destruction from problems of bad government and corruption in various political organizations, and was on the verge of a state of lawlessness, the king would help prevent its collapse and slow the crisis.
Projects developed as a result of the king's initiative included the King Ananda Mahidol Foundation, the

Royal Project Foundation, and the Chaipatana Foundation.

The major findings are:

1. The King of Thailand continues to play a central role in the Thai constitution.
2. The King of Thailand participates in the social contract along with the government and the general population.

ACKNOWLEDGMENTS

The author would like to thank the Research and Development Institute, College of Innovation and Management, SuanSunandha Rajabhat University, Bangkok, Thailand for financial support.

REFERENCES

[1] ChaiyanChaiyaporn. (20160). The first constitutional monarchy. http://www.bangkokbiz news.com/blog/detail/639295.
[2] ChanidaChitbubdit. (2011). Royal Project :prerogative leads in His Majesty the King Rama IX. Bangkok: textbook social science project and science human.Press.
[3] Chaipattana Foundation.http://www.chaipat.or.th/index.php
[4] NoranitiSethabooth. (2008). Thai politics master plan. Bangkok: King VII. Institution. Press.
[5] Bagehot, Walter (1872). The English Constitution (New (2nd) ed.). London: H. S. King**.**Vernon Bogdanor .(1996) "The Monarchy and the Constitution" .Oxford University Press.
[6] SuluckSriwaruk. (2007). almost democracy Thai century. Bangkok: Suksasit. Press.
[7] SumethTuntivechakul. (2009). His Majesty the King and human development. Bangkok: Sky book.Prees.
[8] SupakInthong. (2005). sufficient economy. community South education. Press.
[9] SirinyaSiriyanan. (2017). Ethnic Minorities in Special Economic Zone: Karean on Thia-BurmesseBorder, Bangkok : Sunsunandra U. Press.
[10] Thongchai Vanichakul. (2016).The king nationalist face. Nonthaburi: Phadiawgun. Press.

★★★