SUFFICIENCY DEMOCRACY: ESTABLISHING A SUSTAINABLE DEMOCRATIC SOCIETY IN THAILAND

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Abstract - For over 86 years in Thai democracy, there have been 20 constitution declarations. However, holding the constitution as a precursor to creating democracy is a random risk, because some constitutions that have been recognized as having a very high democracy, but can be used for a short period of time. Furthermore, there are some mechanisms that are "disguised" or incompatible with the basic political, economic, social and cultural conditions of Thailand. The author therefore proposed a way to find the balance of importing various Western principles, and sustaining the Thai democratic society in a sustainable manner called Sufficiency Democracy. This is to apply the sufficiency economy philosophy of His Majesty King Bhumibol Adulyadej to integrate with the concept, theories and principles of democracy, including 1) Moderate democracy, it is equally suitable for the situation. 2) Meritocracy, it is a democracy that holds a principle or reason of accuracy as great. 3) Democracy with immunity, it is democracy with negligent. It concerns with two conditions, including knowledge and morality by using in two sectors, firstly rules and instructions (Hardware) and another one is political culture (Software).

Index Terms - Constitution, Democracy, Sufficiency Democracy, Sufficiency Economy.

I. INTRODUCTION

Regarding to this article, the author intends to implement the sufficiency economy philosophy, which His Majesty King Bhumibol Adulyadej Borommanart Bophit, graciously bestowed upon Thai people for the well-being of all Thai citizens to be a guideline for democratic development. The author would like to commemorate the grace of His Majesty the Late King Bhumibol Adulyadej. What benefits if it is arisen from this article? I would like to give a royal charity to His Majesty the Late King Bhumibol existing in the eternal heart of Thai people.

II. STATEMENT OF THE PROBLEMS

Political science scholars have analyzed the problems of Thailand's democracy that caused by the fact that people still do not really understand democracy. Lacking of political culture to facilitates democracy development. Including the fact that most people cannot access to resources, thus resulting in a gap of economic status. When there is disparity, it is the channel of the influence of politicians to the people, by creating a political stronghold or popular vote through various types of help, which is the source of buy votes and other political problems. As such, political and social reforms must therefore build the civil society. That is a society in which people have a civilized political culture or civilian political culture. The state must design the constitution in part of a strong political mechanism but can be examined. The state must provide opportunities for people to access resources, including political economy and society. Furthermore, the state also has a mechanism to manage the opening of such areas within the legal framework. Over the past 86 years, since the transition from absolute monarchy to the regime (that is understood as) democracy. It was found that the development of Thai democracy was slow and stuck in a whirlpool that some scholars called "Vicious circle" as follows. Elected government ⇒ Corruption problem ⇒ Coup d'Etat ⇒ Government from the coup ⇒ Interim Constitution ⇒ Permanent Constitution ⇒ Election ⇒ Elected government ⇒ Coup, etc like this. No one is confident to confirm that Thai politics whether fall out of this cycle and when. [1]

III. ANALYSIS

The author has an opinion as considering the development of democracy that has occurred since the year 2475 B.E. onwards. The Thai elite focuses on the drafting of the constitution as the core in the development of democracy by only one way. However, over the past 86 years, Thailand has been trial and error and has used more than 20 constitutions. Although the state implements the constitution that all parties agree as the most democratic constitution, and having the most participation from the people like the 1997 Constitution, or even the constitution which tried to resolve the deficiencies of the 1997 constitution. It was the first constitution that passed a referendum on the 2007 constitution, still cannot be enforced for 10 years. Moreover, holding the constitution as a precursor to creating democracy is a risk. Some constitutions that have been recognized as having a very high democracy, but it can be used for a short period of time, because there are some mechanisms that are disguised or incompatible with the basic political, economic, social and cultural conditions of Thailand. For example, the 1997 Constitution, which laid down the structure for the entire Senate was directly elected by the people without campaigning

and prohibited to be member of the political party. In contrary, the situation that occurred after applying this constitution is that we got a senator who has a strong relationship with the political party, and the polarization in the senate is quite clear among the senate that supports various political parties. The result is the senate is unable to perform its duties as intended by the constitution which requires the senate to be check and balance mechanism, since the senate is the same partisan with the House of Representatives. Regardless of which political party in the House of Representatives will come up as a government leader. There are also supporters in the Senate as well. Therefore, the mechanism for scrutiny of the exercise of State powers that the constitution has laid out cannot result in real consequences in practice. [2]

Referring to the royal speech given to the various groups of people who had come to speak to His Highness Blessing On the occasion of His Majesty the Late King's Birthday at Dusidai Hall, Chitralada Palace, Dusit Palace on December 4, 2003.

There is one message that "...If you understand what you are saying is the best blessing and satisfied. In other matters, not only means rice, but regards to all matters of government, other academic fields, it also needs sufficient. Yonder talks about political science, economics, etc. There are sufficient in political science as well. If it is not sufficient, it will not be used, then make it messy. Then I convinced to repent that it was sufficient, not only economic. To be sufficient in their thoughts and do enough to be able to live…"[3]

The above royal speech inspired the author to realize the fact that "Sufficiency" initiative would be the solution to Thailand's democratic development problems.

IV. SUGGESTION

The author would like to propose a way to find the balance of importing various Western principles, and sustaining the Thai democratic society in a sustainable manner called "Sufficiency Democracy". It is the implementation of the sufficiency economy philosophy by His Majesty King Bhumibol Adulyadej to integrate with the concept, theories and principles of democracy. If it is comparable to politics, government is like a car. The democracy is an engine system driving cars to move forward. As for the sufficiency economy philosophy, it is like a brake system preventing the car from going too fast and stopping the car when it is dangerous. The sufficient democracy is the right democracy, in accordance with the social, cultural and political conditions of Thailand. It must consist of 3 features:

(1) Moderate democracy It is modest democracy. It is not too much (strong) and not too little (diluted). But is a democracy that is moderately suitable for political, economic, social and security situations. Not an extreme policy. It is use of nonviolence, not hurting both oneself and others. Not finding happiness, or demanding benefits on suffering of others, and not misappropriating the public interest to be oneself's.

(2) Meritocracy It is a democracy that holds a principle or reason of accuracy as great. Not only using the voice of the people. Not shaken by the current, the gossips or praises. Because many times the majority vote may not be the vote of accuracy. It is a democracy that must always consist of consciousness and intelligence. Both leaders and people must think cautiously. It means to consider the involved factors, take into account the expected results from that action carefully. Do not chiefly use satisfaction or their emotions.

(3) Democracy with immunity It is a democracy that is not negligent. It can see through someone's trick. There are mechanisms which ready for changes that may occur in the future. It is flexible, choose to receive and combine Western principles that are in line with Thai society, be able to catch up and ready for globalization.

The three characteristics of a sufficient democracy must also include two conditions:

(1) Knowledge. It is theoretically correct. The understanding of democratic users must not be inexact from the true ideology of democracy. They must not bring democracy to claim falsely to overthrow the opponent, strive for their own power, or lead the country into another undesirable regime.

(2) Morality. It emphasizes the leader. The power user instead of the public must have virtues in mind, including ten perfections and four principles virtuous existence. Many people misunderstand that they are the moralities for the King only. In contrast, these moralities are indeed for administrator. People with power in every level should implement the moralities for a regulator and a framework for using their powers, additional to the law which is less depth

The sufficient democratic approach can be completed when it is implemented in both sectors of politics and government as follow.

(1) Sectors of rules and institutions *(*Hardware) Political institutional structure design, organization to monitor the use of power, certification of the rights and freedoms of people in the written law called "Constitution" must be designed with a sufficient democratic approach. It needs to take into account of the lower structure or the basic structure of Thai society. Thai constitution has a "context" that is

different from the Western constitution. Thai written constitution has "undercover things", which means an unwritten law inserted. That is various groups in society which are "Driving Power" for the Thai political system for 86 years, including

1. Royal institution who always take care of the people in peace.

2. People in agricultural occupation groups in the provinces and employee groups in Bangkok, accounting for about 80 percent of Thai society. They are the deciding factors for the election of members of the House of Representatives each time.

3. Middle class groups, including business group, capitalists and intelligentsia , academic intellectuals, existing about 10 percent of society. This group will determine the existence of the government, whether it is an elected government or not.

4. Government officer group, including "army"
It is the driving power of "The Wheel of the Constitution". All of these four powers are called "Constitution of the four powers" [4]

Examples of the power of the constitution that just happened is the phenomenon of assembly of the People's Alliance for Democracy and the event on 19 September 2006 with the cause (part) caused by the 1997 Constitution, reforming the political system by pulling the middle class capitalists and Government officers (Especially military officials) leaving from the political system. Or leaving from the Senate in the original appointment system (suiting well with the political culture of Thailand). The Senate, which used to be a "stage" for this group to be shown, was closed. Therefore, the "spiral" that was ridiculously strong until it finally broke out. As a result, the public constitution broke down overnight. Along with the 4th Brigade of the group, returning their roles.

When the law has one duty of allocation of resources to every interest group in society fairly. One way to reduce the packed spiral is to design the Constitution by appropriately allocating resources to all interest groups in society and suit to the political context of Thailand, which is unlike anywhere else in the world. Therefore, the state cannot design the constitution and political institutions by "importing" all principles and matters of laws from the West as total, without modifying to fit in with the Thai political society, and without deviating from the democratic ideology.

The author would like to illustrate the constitutional design of many countries that have "Change" various mechanisms in the constitution to be compatible with the context of that country. For example, France after failing to adopt a parliamentary system like United Kingdom used. That is to say, during the 4th Republic of France, the government faced a weak government without stability. Therefore, the state designed a new appropriate relationship between the Parliament and the Executive, by creating a strong Executive. The State set to have the President directly elected by the people. The President is the head of the State. The President also has the power to choose and appoint the Prime Minister as the head of Government. The Prime Minister is responsible for both the House of Representatives and the President. In addition, the President has the power to dissolve National Assembly. However, the National Assembly has no power to vote of no confidence the President. It brings the advantages of both the British parliamentary system and the United States presidential system was combined to form a new government system called Semi-parliamentary-presidential system. There are also exampled cases of Malaysia, which designed the origin of the head of state to be a combination of the King and the President. That is, the state sultan periodically rotates to hold the position of King.

Therefore, one thing that the Constitution Drafting Committee must always consider is Democracy, which consists of three components: democratic ideology, Principles of democracy, and democratic political culture. The drafting of the constitution must be "not abandoned", one of the elements of the democratic principle. In addition, the law is a social phenomenon and the constitution is a political phenomenon, which has influence and mutual reflection. The drafting of the law therefore cannot be denied to consider the suitability of each society, which has differences in historical, cultural, traditions and the habits of people. "The wall" that the constitution maker, no matter what era, must pass by is the perfect combination of Western principles with the East people appropriately, moderately, reasonably, and immune, in order to maintain sustainable democracy, not just democracy for a few years, as happened with the 1997 and the 2007 Not just democracy for a few years, as ever happened with the 1997 and the 2007 Constitution edition.

(2) Sector of political culture (Software). This may only "people" who use power to represent the state in the name of the state adhere to democratic principles, including Principles of freedom, Principles of governing by majority vote, and principles of governing law. The powerful people use the power for the benefit of the public as a whole and with a fair heart. May all parties lead Sufficiency economy guidelines according to the late king's speech to be the leading principles in life. The democratic political culture will come true. Then, a complete democratic society will be established and sustained, like many countries with a strong democratic society for hundreds of years.

CONCLUSIONS

In summary, the author's proposal is to adjust the political structure by implementing the sufficiency economy philosophy of His Majesty King Bhumibol Adulyadej to merge with the principles of democracy in order to be a democracy with appropriate, reasonably and immune in accordance with social, cultural, economic and political conditions of Thailand.

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[3] The Golden Jubilee Network, Speech of His Majesty the King of Thailand. retrieved on January 23, 2019 from. http://kanchanapisek.or.th/speeches/2003/1204.th.html

[4] Inspired from concept of Professor emeritus Borwornsak Uwanno, the former Dean of the Faculty of Law, Chulalongkorn University, Thailand.

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