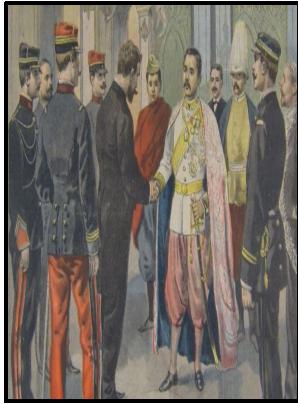


# Worshipping the great moderniser - King Chulalongkorn, patron saint of the Thai middle class

University of Washington Press - Worshipping the Great Moderniser: King Chulalongkorn, Patron Saint of

Description: -



Thailand -- Kings and rulers -- Religious aspects -- History -- 20th century.

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Globalization -- Social aspects -- Thailand -- History -- 20th century.

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Public opinion -- Thailand -- History -- 20th century.

Middle class -- Thailand -- History -- 20th century.

Chulalongkorn, -- King of Siam, -- 1853-1910 -- Public opinion.

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## Review of Worshipping the Great Moderniser

Singapore : National University of Singapore Press , 2009.

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## Worshipping the Great Moderniser: King Chulalongkorn, Patron Saint of the Thai Middle Class

The dramatic heyday of the cult of Chulalongkorn has passed. It provides not only details about the different rituals and paraphernalia statues,

posters, amulets, clocks, books, pamphlets, etc.

### **Worshipping the Great Moderniser: King Chulalongkorn, Patron Saint of the Thai Middle Class**

Consumers still buy amulets and portraits of Chulalongkorn to adorn their bodies and home altars. Arguing that the exalted expectations of modern Buddhist kingship are a product of the ambitions and anxieties of Thailand's expanding middle class, Irene Stengs compares the popular image of King Chulalongkorn with that of the present king, the highly venerated King Bhumibol Adulyadej, to show that while modern Buddhist kingship and current ideas of Thainess draw on traditional idioms, they are highly modern.

### **Worshipping the Great Moderniser: King Chulalongkorn, Patron Saint of**

Irene Stengs, *Worshipping the Great Moderniser: King Chulalongkorn, Patron Saint of the Thai Middle Class* Singapore and Seattle: NUS Press and University of Washington Press, 2009. Singapore : National University of Singapore Press , 2009. But since the dramatic emergence of the cult in the heady boom times of the 1990s, other devotional movements, centered on other deities Princess Suphankalaya and Jatukamramathep, for example have by now come and gone, part of the relentless churn of religious innovation and inspiration that characterizes popular religiosity in contemporary Thailand.

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