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A lire sur : http://www.insideindonesia.org/

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NANG Magazine, n° 2 : Scars and Death

Guest-editors : Yoo Un-Seong & John Torres

NANG is an English-language 10-issue magazine which covers cinema and cinema cultures in the Asian world with passion and insight. Issue 2 is dedicated to Scars and Death. We asked writers, filmmakers, scholars, bloggers, and artists from Japan, South Korea, the Philippines, the USA, Indonesia, Singapore, Vietnam, India, and Kazakhstan to pitch in without feeling the need to conform to a particular form or tone of writing. Write about scars and death. Die for the piece and swear by it. For the scarred workers, the dedicated, the desperate enough, for those dying to be offered another chance. For the films we have lost, the scenes that are scarred by time, those missing frames, abrupt endings and low resolutions. For the ones who died on- and off-screen, for deaths we haven’t seen. For those who risk life savings for a fictional piece. For all others who toil away, INT/EXT, their bodies taking it, DAY/NIGHT.

Yoo Un-Seong is a film critic, co-publisher of OKULO (a quarterly magazine on cinema and the moving image), and Lecturer at the Korea National University of Arts (K’ARTS). He worked as a programmer of the Jeonju International Film Festival from 2004 to 2012.

John Torres is a filmmaker, writer, musician. Does filmmaking workshops and hosts talks for independently run film and artist space “Los Otros” (with Shireen Seno). Feature films include Todo Todo Teros (2006) and Lukas the Strange (2013). Singer for Taggu nDios, working on their debut EP.

Vous pouvez suivre NANG sur son blog ou vous abonner à sa Newsletter, excellente source sur les ressources et les événements concernant le cinéma d’Asie.
The new Spring 2017 special issue constitutes the first major scholarly resource for the field of Thai and Siamese manuscripts studies. It examines collections and the history of collectors of these manuscripts, including rare and historically important ones, in Thailand and in major archives and museums around the world. Tracing the history of these collections and collectors provides new perspectives on the history of orientalism and on economic, religious, and diplomatic history.

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- Thai Manuscripts in Italian Libraries: Three Manuscripts from G. E. Gerini’s Collection Kept at the University of Naples ‘L’Orientale’ by Claudio Cicuzza
- Manuscripts in Central Thailand: Samut Khoi from Phetchaburi Province by Peter Skilling and Santi Pakdeekham
- Manuscripts from the Kingdom of Siam in Japan by Toshiya Unebe
- The Chester Beatty Collection of Siamese Manuscripts in Ireland by Justin McDaniel
- Siamese Manuscript Collections in the United States by Susanne Ryuyin Kerekes and Justin McDaniel

Pour plus d’informations voir : http://mss.penpress.org/home/
Trans Asia Photography Review, vol. 7, n° 2, Spring 2017: Technologies

Articles sur l’ASE

- Ways of Looking: Studying the Architecture of Hanoi’s Ngoc Ha Neighborhood via Drone Photography by Monique Gross
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Book Review


Pour plus d’informations voir : http://tapreview.org/index.html

Journal of Current Southeast Asian Affairs, vol. 36, n° 1, 2017

Research articles

- How Power Affects Policy Implementation: Lessons from the Philippines by Jens Marquardt
- Sarawak State Elections 2016: Revisiting Federalism in Malaysia by Mohamed Nawab Mohamed Osman, Rashaad Ali
- Territorial Disputes and Nationalism: A Comparative Case Study of China and Vietnam by Hannah Cotillon
- The NLD and Myanmar’s Foreign Policy: Not New, But Different by Maung Aung Myoe

Research notes

- The Downside of Indonesia’s Successful Liberal Democratisation and the Way Ahead. Notes from the Participatory Surveys and Case Studies 2000–2016 by Olle Törnquist

The Islamic kingdom of Aceh was ruled by queens for half of the 17th century. Was female rule an aberration? Unnatural? A violation of nature, comparable to hens instead of roosters crowing at dawn? Indigenous texts and European sources offer different evaluations. Drawing on both sets of sources, this book shows that female rule was legitimised both by Islam and adat (indigenous customary laws), and provides original insights on the Sultanah’s leadership, their relations with male elites, and their encounters with European envoys who visited their court. The book challenges received views on kingship in the Malay world and the response of indigenous polities to east-west encounters in Southeast Asia’s Age of Commerce.

« We have waited too long for a book such as this. It explores the extraordinary phenomenon of a preference for queens in the golden age of Islamic Aceh. Countering the dominant nationalist, feminist and Islamic scholarship, all of which find uncongenial the striking phenomenon of a preference for queens in early modern Asian Islam, Banu has utilized rich primary sources to reveal a queenship that was truly Islamic, effective and benign. This book is a revelation. Read it. »
Anthony Reid, The Australian National University

« Sher Banu’s superb study based on a host of newly discovered contemporary source materials throws new light on a hotly discussed topic among historians of Southeast Asian statecraft in Early Modern time. »
Leonard Blusse, Leiden University

« The author is to be congratulated on a book that makes a significant contribution both to the history of Southeast Asia and to comparative studies on women in early modern Asia. »
Barbara Watson Andaya and Leonard Y. Andaya, University of Hawai‘i

While Indonesian contemporary art is currently on the rise on the international art scene, there hasn’t yet been an in-depth study of the works of Indonesian women artists and the feminist strategies they employ within the art world. This book fills that gap, presenting the first comprehensive study of feminisms and contemporary arts in Indonesia, using feminist readings to analyze the works of Indonesian women artists historically and today, illuminating the sociocultural contexts in which they have worked and offering a nuanced understanding of local feminisms in the nation.


Singapour, héroïne de BD par Patrick de Jacquelot, 11/05/2017, Asialyst

*Un éblouissant ouvrage complètement hors normes, la biographie d’un auteur de BD imaginaire de Singapour, livre en toile de fond l’histoire de la cité-État.*

*Charlie Chan Hock Chye, une vie dessinée, scénario et dessins Sonny Liew, Urban Graphic, 320 p.*


Par la suite, Charlie Chan varie ses registres : des histoires de science-fiction racontent les luttes pour le pouvoir à Singapour ; il imagine un super héros « local », étape de son travail illustrée par une profusion d’esquisses, de couvertures abîmées de fascicules anciens ou bien de coupures de journaux racontant des faits divers censés avoir inspiré ses histoires.

Les bandes dessinées ainsi « reproduites » reconstituent mine de rien toute l’histoire de la cité-État : guerre, décolonisation, fusion puis séparation de Singapour et de la Fédération de la Malaya, affrontement fondateur entre Lee Kuan Yew, qui deviendra le Premier ministre « père de la patrie », et son rival Lim Chin Siong, homme de gauche qui, ayant eu le dessous, s’exile à Londres. L’impact supposé des événements parfois tragiques sur l’auteur imaginaire est rendu avec beaucoup de subtilité. Au
lendemain d’émeutes raciales ayant fait de nombreux morts en 1964, Charlie Chan « publie » une BD de sa série animalière composée de paysages où toute vie est totalement absente.

L’artiste se montre toute sa vie fort critique des autorités. Les attaques contre la politique du PAP, le parti de Lee Kuan Yew devenu omnipotent, sont multiples : Charlie Chan est présenté comme un rebelle pacifique, s’employant dans la solitude à dénoncer les dérives autoritaires du régime. Des planches incendiaires s’en prennent aux tentations eugéniques du gouvernement de Singapour, désireux de promouvoir la natalité des seules mères diplômées (planches « non publiées », est-il précisé en note !). Un pastiche de « Picsou » s’attaque aux pratiques de la place financière de Singapour.

Sonny Liew (le véritable auteur) ne retrace pas seulement l’histoire de la ville : il livre simultanément un portrait passionnant de l’évolution de la bande dessinée sur cette même période, à Singapour bien sûr mais aussi plus globalement. Les difficultés rencontrées par Charlie Chan pour se faire publier, dans ses premières années d’activité, soulignent l’ignorance totale de cette forme d’expression artistique qui prévalait à la fin des années 1950 et dans les années 1960. Le dessinateur et son comparse scénariste doivent démarcher des imprimeurs qui le plus souvent refusent de prendre le risque de telles publications et trouvent bien chère l’utilisation de la couleur. Toute sa vie supposée, l’artiste aura d’ailleurs les plus grandes difficultés à vivre de son œuvre : pendant tout un moment, il est décrit comme vivant grâce à un travail de veilleur de nuit qui lui laisse de nombreuses heures disponibles pour dessiner.

Totalement original, cet ouvrage constitue une étonnante mise en abyme. L’auteur – le vrai – va jusqu’à représenter côte à côte, dans des styles totalement différents, un incident survenu dans la vie de son héros et l’interprétation que ce dernier en donne en BD. La mise en abyme se retrouve aussi dans la reproduction de planches de BD autobiographiques à l’intérieur de la BD biographique… Et on la retrouve dans le monde « réel réel » : alors que tout au long de sa carrière, Charlie Chan le rebelle connaît de nombreux ennuis avec le gouvernement passablement autoritaire de Singapour, Sonny Liew n’est pas épargné dans la vraie vie. Lors de la publication de Charlie Chan Hock Chye, les pouvoirs publics de la cité-État ont retiré à son éditeur la subvention qui lui avait été déjà versée, considérant que l’œuvre s’attaquait à la légitimité et à l’autorité du gouvernement…

Lire l’intégralité du texte sur :https://asialyst.com/fr/2017/05/11/singapour-heroine-de-bd/

Sélection d'articles

“Female Ulama voice : a vision for Indonesia’s future” by Kathryn Robinson, 30 May 2017, New Mandala

In April, Indonesian religious scholars and activists hosted a world first: a convention of female religious authorities (ulama). The conference title, KUPI (Kongres Ulama Perempuan Indonesia), played with a dual meaning: female religious authorities, and scholars (male and female) whose interpretations of the Qur’an and Hadith proclaim gender equity (kesetaraan jender) as a fundamental principle of Islam. Over three days, speakers and delegates discussed the history of female religious authority in Indonesia—a claim that is highly contentious to hard line groups who argue that male authority, as prayer leaders and hence as political leaders, is a fundamental Islamic principle. They also discussed the more abstract concepts of social justice and human rights, as fundamental Islamic values focusing on issues like sexual and domestic violence and child marriage.

The congress ended with a declaration of three fatwa, reinforcing the value of female religious authority. The first fatwa argued for a minimum age of marriage of 18; the second, that sexual violence against women, including within marriage, is haram (forbidden). The third fatwa picked up the theme of environmental protection: environmental destruction is haram as it can trigger social and economic imbalances and place burdens on women. The congress called on the government to stop allowing the destruction of natural resources for ‘development’. Congress attendees have strong links into the community, and the organisers hold significant institutional positions, respect and support from government. This movement has been slowly building for a long time and is a significant voice in defining the future of Indonesia.


2017 Holland Prize Shortlist Pacific Affairs
“Professionals and Soldiers: Measuring Professionalism in the Thai Military” by Punchada Sirivunnabood (Mahidol University, Nakhorn Phatom, Thailand), Jacob Isaac Ricks (Singapore Management University, Singapore), Pacific Affairs, vol. 89, n° 1, March 2016

Abstract
Thailand’s military has recently reclaimed its role as the central pillar of Thai politics. This raises an enduring question in civil-military relations: why do people with guns choose to obey those without guns? One of the most prominent theories in both academic and policy circles is Samuel Huntington’s argument that professional militaries do not become involved in politics. We engage this premise in the Thai context. Utilizing data from a new and unique survey of 569 Thai military officers as well as results from focus groups and interviews with military officers, we evaluate the attitudes of Thai servicemen and develop a test of Huntington’s hypothesis. We demonstrate that increasing levels of professionalism are generally poor predictors as to whether or not a Thai military officer prefers an apolitical military. Indeed, our research suggests that higher levels of professionalism as described by Huntington may run counter to civilian control of the military. These findings provide a number of contributions. First, the survey allows us to operationalize and measure professionalism at the individual level. Second, using these measures we are able to empirically test Huntington’s hypothesis that more professional soldiers should prefer to remain apolitical. Finally, we provide an uncommon glimpse at the opinions of Thai military officers regarding military interventions, adding to the relatively sparse body of literature on factors internal to the Thai military which push officers toward politics.

A lire sur : http://pacificaffairs.sites.olt.ubc.ca/files/2017/05/pdfHollandShortlistSirivunnabood_Ricks.pdf


Abstract
In Singapore, the percentage of elected female politicians rose from 3.8 percent in 1984 to 22.5 percent after the 2015 general election. After years of exclusion, why were gender reforms adopted and how did they lead to more women in political office? Unlike South Korea and Taiwan, this paper shows that in Singapore party pragmatism rather than international diffusion of gender equality norms, feminist lobbying, or rival party pressures drove gender reforms. It is argued that the ruling People’s Action Party’s (PAP) strategic and electoral calculations to maintain hegemonic rule drove its policy u-turn to nominate an average of about 17.6 percent female candidates in the last three elections. Similar to the PAP’s bid to capture women voters in the 1959 elections, it had to alter its patriarchal, conservative image
to appeal to the younger, progressive electorate in the 2000s. Additionally, Singapore’s electoral system that includes multi-member constituencies based on plurality party bloc vote rule also makes it easier to include women and diversify the party slate. But despite the strategic and electoral incentives, a gender gap remains. Drawing from a range of public opinion data, this paper explains why traditional gender stereotypes, biased social norms, and unequal family responsibilities may hold women back from full political participation.

A lire sur

“Peace matters" by Christopher Goscha in Mekong Review, n° 7


Article en accès libre pendant quelques jours sur
: https://mekongreview.com/peace-matters/

Sophie Quinn-Judge landed in central Vietnam in 1973 as a member of the American Friends Service Committee (AFSC). She served in the AFSC-run Rehabilitation Centre in Quang Ngai province until the end of the war in 1975, providing prosthetics and relief help to war-injured civilians coming from all sides of the conflict ripping Vietnam apart. Quinn-Judge grew up in Quaker country in the suburbs of Philadelphia. Although she was not initially a member of this breakaway Protestant faith, she took part in their youth camps as a youngster and felt at home working in the AFSC in France and Vietnam.

The Quakers established the AFSC upon the United States’ entry into the First World War in 1917. The Quakers refused to take part in war as an article of faith. So instead of sending their sons into the trenches of the Western Front, the AFSC mobilised their young people to help civilians hurt and displaced by the conflagration. The AFSC did more than provide humanitarian aid, however. Drawing on centuries of Quaker pacifism, the organisation actively promoted “lasting peace with justice, as a practical expression of faith in action”. Educational programs, youth camps and exchanges helped nurture “the seeds of change and respect for human life that transform social relations and systems”. In 1947, the AFSC received the Nobel Prize for Peace for its humanitarian relief efforts during and after the Second World War and its promotion of world peace. The Quakers continued their work during the Cold War, dispatching people to work in war-torn areas of the Afro-Asian world, including Vietnam.
“Locating the historical Kartini” by Joost Coté, 22/05/2017, Indonesia at Melbourne

A new feature film has prompted a renewed interest in the life of national hero Kartini. Dr Joost Coté will speak tomorrow at a panel discussion on “The film ‘Kartini’ and Kartini as a source of historical and contemporary inspiration in Indonesia”, sponsored by the University’s Indonesia Forum. Coté was a researcher and adviser for the film, which was released in Indonesia earlier this year. Joost Coté is also the editor and translator of Kartini: The Complete Writings 1898-1904.

Like so many iconic figures of history, over the last century, Raden Adjeng Kartini (21 April 1897-17 September 1904) has been much mythologised, misused and misread – or should that be not read? The creation of Kartini as a national feminist icon all began with a Jacques Abendanon, the former director of colonial education, who selected and published letters Kartini had written to prominent Dutch progressive figures to support his campaign for colonial education reform. The result was Door Duisternis tot Licht (1911). An American feminist, Agnes Louise Symmers, on hearing about this remarkable Javanese woman, produced a (rather loose) English translation. The result was an international “feminist text” in 1920, ever since known by the inappropriate title, Letters of a Javanese Princess.

Two years later, the erudite North Sumatran author Armijn Pane produced the first Indonesian translation, Habis Gelap, Terbitlah Terang, for the colonial government’s “good literature” program, Balai Pustaka, and 16 years on, a definitive version for Indonesian readers. In 1939, the first Javanese translation appeared – which has since effectively disappeared – in 1940, a Japanese translation, later a French translation, followed by others.


“Ahok’s defeats and public debate in Indonesia” by Ward Berenschot, 18/05/2017, New Mandala

Basuki Thahaja Purnama’s (‘Ahok’) electoral defeat in Jakarta’s gubernatorial election on 19 April was stunning in itself. And then Jakarta’s sitting governor was dealt a further blow on 9 May when he was convicted to a two years jail sentence for blasphemy. Both events are a setback for those campaigning for a tolerant and pluralist Indonesia. As the election campaign focused on Ahok’s Chinese-Christian background and the purported threat he posed to Islam, the election results and the subsequent court ruling suggest that the appeal and the power of hardliner Islamic organisations is growing.
So far the interpretations of these events have focused on the considerations of Indonesian voters. Some attributed Ahok’s electoral defeat to a growing concern about social inequality, pointing to his low vote-share among poor Jakartans. Others focused on the impact that religious identity has on voting behaviour. Compared to other groups, Muslims were much less likely to vote for Ahok. These views suggest that a complex interplay of class and religion brought about Ahok’s defeat. 

These analyses all focus on the considerations that individual voters may have. But at least as significant is what Ahok’s defeat says about the character of public debate in Indonesia. The Jakarta elections and Ahok’s conviction throw up a number of puzzles that suggest that we need to take a closer look at how public opinion is shaped, and by whom. The nature of Ahok’s defeat raises concerns about the increasingly closed character of Indonesia’s public sphere, and points to the importance of informal, personal networks in spreading and legitimising ideas.


“Banning Hizbut Tahrir Indonesia: Freedom or Security?” by Alexander Raymond Arifianto, 18/05/2017, RSIS / Commentaries / Country and Region Studies / Religion in Contemporary Society / Southeast Asia and ASEAN

**Synopsis**

The Indonesian government has issued a recommendation for the Islamist group Hizbut Tahrir Indonesia (HTI) to be legally prohibited. While some observers have criticised the proposal on grounds of freedom of expression or assembly, the move may be justifiable for Indonesian security.

A télécharger sur : [https://www.rsis.edu.sg/rsis-publication/rsis/co17099-banning-hizbut-tahrir-indonesia-freedom-or-security/#.WR7ByTekKUI](https://www.rsis.edu.sg/rsis-publication/rsis/co17099-banning-hizbut-tahrir-indonesia-freedom-or-security/#.WR7ByTekKUI)

**Séminaires/Conférences**
The 5th Borneo International Beads Conference (BIBCo), entitled ‘Our Universal Beads’, will take place in Kuching, Sarawak, Malaysia, on 13-15 October 2017. The conference takes place in the context of the What About Kuching Festival 2017, a month-long celebration of local arts, culture and lifestyle. The conference celebrates the bead culture of Sarawak, part of a greater Malaysian heritage, rooted in centuries of tradition. An ancient maritime trading network linked Sarawak to the world; the beads most treasured today came from production centres on the Malay Peninsula, India, China and even further afield. In the hands of Sarawak’s craftswomen and collectors, these masterpieces of the glassmaker’s art became intrinsically ‘Borneo Beads.’

Appel à contributions


Australian National University, Canberra
Vietnamese people often tell their foreign visitors that Vietnam is the most secure place in the world. The country has no terrorists, no political disorder, and the police are second to none. Decades of devastating warfare are long-past. Poverty is declining and incomes are rising in a region with good economic prospects. People in Vietnam appear to fling themselves at life’s everyday challenges with intensity and no little optimism.

Call for papers: Graduate Student Symposium - Mass Meditation: Practices and Discourses in Contemporary Global Buddhism - October 6, 2017 - Institute of Buddhist Studies, Berkeley, California

This conference will focus on the phenomenon of mass meditation (e.g., lay meditation practices, mindfulness, secularization) in contemporary global Buddhism.
Of particular focus will be the means by which Buddhist meditation is understood and promoted in various contexts. We welcome submissions that consider how meditation has gained an ambivalent relationship to Buddhism—sometimes being promoted as a “spiritual technology” not connected to any particular tradition, sometimes as the condition sine qua non for Buddhist identity and the only practice recommended by the Buddha. Through the presentations given, we hope to reflect not only on the ways that meditation has been constructed through the Buddhist encounter with modernity, but how it has altered modernity and modern peoples through its global impact.

Topics include but are not limited to: the origins and popularization of lay meditation practices in Burma, Thailand and Sri Lanka; the Vipassanā (Insight) and Mindfulness movements in North America, Europe, and Asia; meditation practice and the construction of Buddhist identity or subjectivity; the “mystification” of meditation in promotional literature; the use of scientific language to justify and promote meditation both within and beyond Buddhist contexts.

Dr. Erik Braun, Associate Professor of Religious Studies at the University of Virginia and author of The Birth of Insight (co-winner of the 2014 Toshihide Numata Book Award in Buddhism), will serve as the symposium’s keynote speaker.

Graduate students at any stage of their program are encouraged to submit paper proposals. Please send abstracts of no more than 500 words to Thomas Calobrisi (tcalobrisi@ses.gtu.edu). The deadline for submission is July 15, 2017. Applicants will be notified about their submission by August 15, 2017.

Limited travel funds may be available; low-cost housing is available on site at the Jodo Shinshu Center.


Edited by Charlotte Eubanks (Penn State University) and Pasang Yangjee Sherpa (The New School)

**Submission deadline: June 15, 2017**

If “Asia” is a place, notional or otherwise, then to be “Asian” is to have some particular relation to that place, but the exact quality and texture of that relation, its historical depth and identitarian legacy, can be difficult to plumb, even when the ties between people, land, and identity may be especially snug.

In this special issue, we are interested in charting the interactions between notions of indigeneity and Asian-ness. Possible topics include, but are not limited to: conversations between Asian American and First Nations peoples, and tensions between identity, land, and language; indigenous activism in response to climate change and international development (whether in the Himalayan region, the Gobi
Call for papers: “Care in Asia: beyond and across a clinic” Workshop

Deadline: Monday, July 3, 2017

While care is widely discussed across feminist studies and anthropology, it remains still undertheorized and subject to western-centric conceptualizations, as some recent studies point out (Aulino 2016). Frequently, explorations of care practices are limited to specific sites of inquiry – medical institutions or domestic space. For instance, scholars explore how care occurs at the clinics, and how it intertwines with knowledge production, governance of bodies and subject formation. However, in Asia (but to a large extent elsewhere as well), care is dispersed across a complex terrain of healthcare ecologies. Firstly, anthropologists have since long also been interested in care generated by relations, such as kin. Secondly, numerous studies show that healing (and thus care) takes place in and across diverse biomedical and ‘traditional’ medical institutions. Still, in attempts to conceptualize it, care is often designated as ‘self-care’; and familial or ‘traditional’ forms of care often remain to be viewed as hindrances for hegemonic biomedical care.

Continuer la lecture
Appel à contributions : Bridging Worlds, Illumining the Archive: An International Conference in Honor of Professor Resil B. Mojares, 30–31 July 2018, Quezon City, Philippines

Organized jointly by Philippine Studies: Historical and Ethnographic Perspectives, School of Social Sciences, Loyola Schools, Ateneo de Manila University and Southeast Asian Studies, Center for Southeast Asian Studies, Kyoto University

Deadline for abstracts and panels proposals submission : 01 October 2017

In a prolific career spanning five decades, Resil B. Mojares has produced a remarkable body of work that combines meticulous research, incisive analysis, and elegant, lyrical writing.


Scholars and academics with papers and panels related, but not limited, to the following topics are invited to participate in this conference:

- Historiography and the Archive: Issues and Debates
- Precolonial, Colonial, Imperial, and Postcolonial Histories
- Biography
- Intellectuals, Intellectual Histories, and Philippine Studies
- Philippine Languages and Literatures
- Philippine Architecture, Theater, and the Arts
- Nation-Making, Nationness, and Nationalism
- Politics, Politicians, and State Building
- Social Histories
- “What is Obscure, Hidden, and Marginal” in Philippine History and Current Affairs
- Local and Regional Histories
- Cultural Studies
- The Philippines in Asia and the World

Selected papers that pass the refereeing process will be included in a special issue of Philippine Studies: Historical and Ethnographic Viewpoints, the quarterly published
by the Ateneo de Manila University since 1953.

Plus d’informations sur: https://www.facebook.com/PhilippineStudies/posts/10154264194466017

Postes/bourses

Visiting fellowships Indonesia Studies ISEAS-Yusof Ishak Institute Singapore

**Deadline for application: 30 June 2017**

Research officer for the project « Christianity in Southeast Asia : Comparative Growth, Politics and Networks in Urban Centres. 

Research officer for the project : “Singapore Islamic Studies Graduates : Their Role and Impact in a Plural Society”. 

Preference will be given to candidates who have done or can work on projects associated with one or more of the following themes: The impact of ethnicity and religion on Indonesian domestic politics and elections; The evolving role of the military in post-1998 Indonesia; Urbanization, decentralization and socio-political change in Indonesia; The application of quantitative analysis and/or GIS to the study of social trends in Southeast Asia. Applicants must have received their Ph.D. degree no earlier than August 2012. The successful applicant is expected to start no later than January 2, 2018 and must have completed all requirements for the Ph.D. degree at the point of employment.

Plus d’informations sur: https://www.iseas.edu.sg/about-us/opportunities

University of California – Berkeley, South & Southeast Asian Studies Lecturer Pool – South & Southeast Asian Studies (part-time, temporary)

**Deadline: 04/06/2017**

The Department of South & Southeast Asian Studies at the University of California, Berkeley seeks applications for a pool of qualified lecturers to teach one or more lower division Reading and Composition courses and/or lower and upper division elective courses. The pool will remain in place for one calendar year; screening of applications is ongoing and continues as needed. The need varies in each teaching term, and the
percentage of lecturer appointments may range from 33% to 100% time. Appointments may be renewed based on need, funding, and performance.

Responsibilities may include (but are not limited to): teaching or co-teaching one or more sections of a lecture course (or courses); teaching intensive summer courses; advising students and holding regular office hours, assigning grades, preparing course materials, maintaining a course website and compiling teaching materials. Generally, each course meets for a total of 3 hours per week.

Minimum Basic Qualifications (by the time of application):
Completion of all Ph.D. or equivalent degree requirements except dissertation, in SSEAS or a related field, by the time of application.

Additional Qualifications (by start date):
Ph.D. or equivalent degree required by the start date. For Reading and Composition courses, experience teaching college composition is required.

Preferred Qualifications (by start date): Relevant college-level teaching experience.

Salary
Salary is commensurate with teaching experience. The starting minimum full-time equivalent salary is $52,099 in accordance with the current American Federation of Teachers (AFT) Unit 18 Lecturer salary scale and its provisions.

The Department is interested in candidates who will contribute to diversity and equal opportunity in higher education through their teaching.

To Apply: https://aprecruit.berkeley.edu/apply/JPF01210

Ressources

33 Burmese manuscripts now digitised by San San May, 24/05/2017, Asian and African Studies Blog (British Library)

The Burmese manuscript collection in the British Library consists of approximately 1800 manuscripts. The majority are written on palm leaf, but there are also many paper folding books (parabaik), and texts written on diverse materials such as gold, silver, copper and ivory sheets in the shape of palm leaves. The collection is particularly strong in historical, legal and grammatical texts, and in illustrated material. In particular, there are many folding books with illustrations of the Life of the Buddha, Jataka stories, court scenes and other subjects.

Since 2013 the British Library has digitised some of the finest Burmese manuscripts in its collection, supported by the Henry D. Ginsburg Legacy. To date 33 manuscripts have been fully digitised, covering a wide range of genres and subjects. All these
manuscripts are now accessible through the Digitised Manuscripts website. A new webpage, Digital Access to Burmese Manuscripts, also lists all the Burmese manuscripts digitised so far, with hyperlinks to the images and to blog posts featuring the manuscripts. Future digitised manuscripts will be also be listed on this page. Shown in this post are a selection of our digitised Burmese manuscripts; clicking on the hyperlinked shelfmarks below the images will take you directly to the digitised versions.


Lê Thanh Nghĩ, « Report on meetings with party leaders of eight socialist countries » [1965]

Sources : http://indomemoires.hypotheses.org/25154
[ndl] Signalement d’une archive en ligne sur le site du Wilson Center.
https://digitalarchive.wilsoncenter.org/document/134601

North Vietnamese Deputy Prime Minister and Politburo member Le Thanh Nghi recounts his discussions with socialist leaders in the summer of 1965, just as the war in the south was heating up.

Ressources on digital (visual) anthropology and ethnography

This is a selection of resources on digital visual anthropology & digital ethnography, collected via the European Association of Social Anthropologists (EASA) Visual Anthropology Network’s & Media Anthropology Network’s mailing lists.

Elle comprend des projets et plateformes en ligne, des e-séminaires et des bibliographies.

Voir la liste complète sur
https://01anthropology.wordpress.com/2017/01/27/resources-on-digital-visual-anthropology-ethnography/

Expositions/Iconographie/Blog/Cinéma
Exposition : Indonésie, les fermiers du miel, du 20/05/2017 au 27/11/2017, Musée de l’Homme, Balcon des Sciences

Par Nicolas Césard, Muséum National d’Histoire Naturelle

Au détour de la forêt indonésienne, à Bornéo, découvrez comment des hommes se rendent en haut des arbres, en pleine nuit, pour récolter le miel produit par la plus grande des abeilles mellifères, Apis dorsata.

Cette apicollecte évolue vers une apiculture par l’aménagement d’emplacements favorables à l’installation des essaims sauvages. Ainsi, la destruction des abeilles est limitée et la récolte du miel est rendue plus aisée. Ces nouvelles pratiques permettent une gestion plus durable des ressources mellifères.

À travers des objets, des spécimens et des reconstitutions, et grâce à plusieurs dispositifs multimédias – jeux interactifs et vidéos de terrain –, cette exposition présente les diverses techniques et outils utilisé par ces fermiers du miel, et explore les relations entre les sociétés et les abeilles en Indonésie.

Voir : http://www.museedelhomme.fr/fr/visitez/agenda/exposition/indonesie-fermiers-miel

Exposition : Balthazar, Prince Noir de Timor et de Solor en Chine, en Amérique et en Europe au XVIIIe siècle, du 22/05/2017 au 02/06/2017, INALCO

Par Frédéric Durand, Professeur, Université Toulouse II – Jean Jaurès

Originaire des îles de la Sonde (Indonésie et Timor-Oriental) où il est né en 1737, dans la communauté de métis Timorais/Portugais des Topasses-Larentuqueiros, Balthazar est selon toute vraisemblance le fils de Gaspar da Costa, le chef des métis portugais qui vivaient entre Flores, Solor et Timor-ouest, et avait le statut de « roi ».

Gaspar da Costa est mort en 1749, lors de la bataille de Penfui contre les Hollandais, à la tête d’une armée de 50 000 hommes. Il est considéré comme un des pionniers de la lutte anti-coloniale aux Indes néerlandaises et sa mémoire est commémorée par un monument à Timor-ouest...

Les vingt-quatre panneaux de l’exposition reproduisent chronologiquement les étapes importantes de la vie du Prince de Timor et de Solor.
New photo exhibition takes on Cambodian gender double standards by Anna Koo, 05/05/2017, The Phnom Penh Post

Neak Sophal’s Flower opens at Java Café and Gallery at 6:30pm on Tuesday, May 9. The exhibition, which will be displayed on the second floor of the café, runs through June 25.

The series, which was the product of six months work, is based on a Khmer saying that compares women to white paper and men to gold. If gold were dropped in the mud, the saying goes, it could be polished and cleaned and will never tarnish.


Cannes 2017 – « Le vénérable W. » de Barbet Schroeder, chronique édifiante du discours de la haine par Frédéric Strauss, 20/05/2017, Télérama

Dans un documentaire exemplaire car méthodique, présenté en séance spéciale à Cannes, le Suisse Barbet Schroeder part à la rencontre de Wirathu. Ce moine birman qui, par ses sermons extrémistes, a encouragé le massacre des musulmans dans son pays. Quand le bouddhisme confine au fascisme.
Le film sortira en France le 7 juin 2017.


“Cannes Notices Indonesian Film Resurgence” by Maggie Lee, 21/05/2017, Variety

Something invigorating and full-bodied is brewing in Indonesia, and it’s not a cup of mocha java. It’s a cinematic resurgence, the biggest since the early 2000s, when Rudy Soedjarwo’s 2002 teen romance Apa ada dengan cinta? (What’s With Love?) rocked the Southeast Asia market while in the same year Riri Riza’s Eliana Eliana stunned the festival circuit with femme-centric social realism.

Talking Indonesia podcast: Archiving Indonesian art, 11/05/2017, Indonesia at Melbourne

The past decade has seen increased global interest in Indonesian art and along with it, interest in the long-neglected field of Indonesian art history. Until quite recently, art history resources were limited, particularly those relating to lesser known artists and works produced during tumultuous periods.


Tate Modern Talk: Transnationalism and its limits: mobility and contemporaneity in Thai art, 22 June 2017, Tate Modern

Hear David Teh, author of Thai Art: Currencies of the Contemporary, discuss the possibilities and constraints of transnationalism.