La Lettre du 14 février 2018

Revues

Journal of Contemporary Asia, vol. 48, n° 1 (March 2018)

Table of contents

Original Articles (ASE)

- Beyond Copenhagen: The Political Economy of Securitising “Outside Influences” in Bali by Fabio Scarpello
- A Tale of Three Cities: Electoral Accountability in Indonesian Local Politics by Diego Fossati
- “Hybrid Governance” and the Politics of Legitimacy in the Myanmar Peace Process by Ashley South

Book Reviews (ASE)

- Serhat Ünaldi, Working Towards the Monarchy: The Politics of Space in Downtown Bangkok (Honolulu: University of Hawaii Press, 2016) by Kevin Hewison

Voir : http://www.tandfonline.com/toc/rjoc20/48/1

Critical Asian Studies, vol. 50, n° 1 (March 2018)

Note

- A note from the CAS directors: fifty years of critical inquiry

Commentary

- Reflections on the Committee of Concerned Asian Scholars at fifty by Mark Selden
Articles

- Ahmadis or Indonesians? The polarization of post-reform public debates on Islam and orthodoxy by Saskia Schäfer
- Insecure peace: understanding citizen and local government relations in a Maoist-affected region in India by Subhasish Ray and Mohan J. Dutta

Beyond the Spectacle of Mega-Disasters: The Philippines Five Years after Haiyan

- Beyond the spectacle: slow-moving disasters in post-Haiyan Philippines by Nicole Curato
- A tide that does not lift all boats: the surge of remittances in post-disaster recovery in Tacloban City, Philippines by Yvonne Su and Ladylyn Lim Mangada
- Local aid workers in the digital humanitarian project: between “second class citizens” and “entrepreneurial survivors” by Jonathan Corpus Ong and Pamela Combinido (en libre accès)
- Constructing reconstruction, territorializing risk: imposing “no-build zones” in post-disaster reconstruction in Tacloban City, Philippines by Dakila Kim P. Yee
- Typhoon Haiyan: pushing the limits of resilience? The effect of land inequality on resilience and disaster risk reduction policies in the Philippines by Colin Walch
- The unheeded present and the impossible future: temporalities of relocation after Typhoon Haiyan by Caroline Compton

Voir: [http://www.tandfonline.com/toc/rcra20/50/1](http://www.tandfonline.com/toc/rcra20/50/1)

Asian Ethnology, vol. 19, n° 2 (March 2018)

Original Articles (ASE)

- “Vietnam is my country land, China is my hometown”: Chinese communities in transition in the south of Vietnam by Yuk Wah Chan
- The Rohingya of Myanmar: theoretical significance of the minority status by Jobair Alam
- Toward transnational identity? The reconstruction of Hakka identity in Thailand by Li-Jung Wang
- Causes of lingering communist movement after Indonesia’s September Thirtieth Movement: the case of border area between Sarawak and West Kalimantan by Toshio Matsumura

Book Reviews

Voir: [http://www.tandfonline.com/toc/caet20/19/2](http://www.tandfonline.com/toc/caet20/19/2)

Journal of Southeast Asian Studies, vol. 49, n° 1 (February 2018)

Table of contents

Editorial

- Editorial Foreword by Maitrii Aung-Thwin
Research Articles

- Parsi theatrical networks in Southeast Asia: The contrary case of Burma by Kathryn Hansen
- The historical vicissitudes of the Vessantara Jataka in mainland Southeast Asia by Katherine A. Bowie
- Personhood and political subjectivity through ritual enactment in Isan (northeast Thailand) by Visisya Pinthongvijayakul
- Stagnating yields, unyielding profits: The political economy of Malaysia’s rice sector by Jamie S. Davidson

Review Article

- Ethnicity and the galactic polity: Ideas and actualities in the history of Bangkok by Justin Thomas McDaniel

Book Reviews

Voir: https://www.cambridge.org/core/journals/journal-of-southeast-asian-studies/latest-issu

Southeast Asian Studies, vol. 6, n° 3 (December 2017)

Table of contents

Articles

- The Extension of State Power and Negotiations of the Villagers in Northeast Thailand by Ninlawadee Promphakping, Maniemai Thongyou, and Viyouth Chamruspanth
- Military, Gender, and Trade: The Story of Auntie Duan of the Northern Thai Borderlands by Wen-Chin Chang
- English as an Islamic Cosmopolitan Vernacular: English-Language Sufi Devotional Literature in Singapore by Lin Hongxuan
- The Is and the Ought of Knowing: Ontological Observations on Shadow Education Research in Cambodia by Will Brehm
- Feeding a Crowd: Hybridity and the Social Infrastructure behind Street Food Creation in Bandung, Indonesia by Prananda Luffiansyah Malasan

Book Reviews

A lire sur : https://englishkyoto-seas.org/
Religion and society: advances in research, vol. 8, n° 1 (September 2017)

Special section: Towards a comparative anthropology of Buddhism

- Introduction: Legacies, Trajectories, and Comparison in the Anthropology of Buddhism by Nicolas Sihlé and Patrice Ladwig
- Ritual Tattooing and the Creation of New Buddhist Identities: An Inquiry into the Initiation Process in a Burmese Organization of Exorcists by Bénédicte Brac de la Perrière
- The Ethics of Collective Sponsorship: Virtuous Action and Obligation in Contemporary Tibet by Jane Caple
- Belonging in a New Myanmar: The Cosmopolitics of an Apparently Non-religious Practice by Juliane Schober
- The White Cotton Robe: Charisma and Clothes in Tibetan Buddhism Today by Magdalena Maria Turek
- Rethinking Anthropological Models of Spirit Possession and Theravada Buddhism by Erick White
- Afterword: So What Is the Anthropology of Buddhism About? by David N. Gellner


NUSA: Linguistic studies of languages in and around Indonesia, vol. 62 (March 2017)

Contact and substrate in the languages of Wallacea Part 1

Editor: Antoinette Schapper

Articles

- Contact and substrate in the languages of Wallacea: Introduction by Antoinette Schapper
- Tone and language contact in southern Cenderawasih Bay by David Kamholz
- Roon ve, DO/GIVE Coexpression, and Language Contact in Northwest New Guinea by David Gil
- Papuan-Austronesian Language Contact on Yapen Island: A Preliminary Account by Emily Gasser
- A unified system of spatial orientation in the Austronesian and non-Austronesian languages of Halmahera by Gary Holton

Voir: http://www.aa.tufs.ac.jp/en/publications/nusa
Philanthropy, Giving, and Development

ASEAS 10(2) focuses on the evolving state of philanthropy in Southeast Asia. Collectively, the contributions provide an overview of the trends and tensions in this sector, which is being shaped by often conflicting notions of charity, development, and business. Two of the articles refer to the decreasing presence and changing nature of funding from philanthropic foundations from the United States, such as the Ford Foundation and the Rockefeller Foundation. Their tradition of context-specific strategic grant-making in the region is being challenged by the paradigmatic shift underway globally, which is being triggered by the establishment of the Bill and Melinda Gates Foundation and other ‘technocratic’ foundations. Articles focusing on the entire region as well as on specific countries (Myanmar, Thailand, and Indonesia) highlight home-grown philanthropy and how new forms of personal and institutionalized giving are emerging as a result of a growing middleclass and accumulated wealth. Pressure is also growing on local companies and corporate actors to show a socially conscious image by funding projects and contributing to sustainable development. Professionalization of faith-based giving is further leading to new philanthropic models such as the rise of Islamic grant-making foundations in Indonesia and other countries with Muslim communities as described by two of the articles. A question running through the issue is the extent to which this growth and diversification of philanthropy is conducive to equitable and inclusive development and democratization of society.

Table of contents

- Philanthropy, Giving, and Development in Southeast Asia by Rosalia Sciortino

Current Research on Southeast Asia

- Philanthropy in Southeast Asia: Between Charitable Values, Corporate Interests, and Development Aspirations by Rosalia Sciortino
- Legacies of Cultural Philanthropy in Asia by Mary Zurbuchen
- Moving Beyond Charity to Philanthropy? The Case of Charitable Giving in Thailand by Natalie Phaholyothin
- Giving Trends in Myanmar: More Than Merit Making by Cavelle Dove
- Islamic Philanthropy in Indonesia: Modernization, Islamization, and Social Justice by Amelia Fauzia
- Addressing Unfortunate Wayfarer: Islamic Philanthropy and Indonesian Migrant Workers in Hong Kong by Hilman Latief

Research Workshop

- Analyzing International Migrant Responses to Crisis Situations in the Context of Floods in Thailand by Teeranong Sakulsri, Reena Tadee, Alexander Trupp

In Dialogue

- Qatari Philanthropy and Out-of-School Children in Southeast Asia: An Interview With the Director of Educate A Child by Michael Morrissey
Network Southeast Asia

- SEA Junction: Our Venue to Connect on Southeast Asia by Patrick McCormick
- Reflection on the Special Gender Stream: 2017 Timor-Leste Studies Association Conference by Sara Niner


Ouvrages


The Killing Season explores one of the largest and swiftest, yet least examined, instances of mass killing and incarceration in the twentieth century—the shocking antileftist purge that gripped Indonesia in 1965–66, leaving some five hundred thousand people dead and more than a million others in detention.

An expert in modern Indonesian history, genocide, and human rights, Geoffrey Robinson sets out to account for this violence and to end the troubling silence surrounding it. In doing so, he sheds new light on broad and enduring historical questions. How do we account for instances of systematic mass killing and detention? Why are some of these crimes remembered and punished, while others are forgotten? What are the social and political ramifications of such acts and such silence?

Challenging conventional narratives of the mass violence of 1965–66 as arising spontaneously from religious and social conflicts, Robinson argues convincingly that it was instead the product of a deliberate campaign, led by the Indonesian Army. He also details the critical role played by the United States, Britain, and other major powers in facilitating mass murder and incarceration. Robinson concludes by probing the disturbing long-term consequences of the violence for millions of survivors and Indonesian society as a whole.

Based on a rich body of primary and secondary sources, The Killing Season is the definitive account of a pivotal period in Indonesian history. It also makes a powerful contribution to wider debates about the dynamics and legacies of mass killing, incarceration, and genocide.

Geoffrey B. Robinson is professor of history at the University of California, Los Angeles. His books include The Dark Side of Paradise: Political Violence in Bali and “If You Leave Us Here, We Will Die”: How Genocide Was Stopped in East Timor (Princeton).

Voir : https://press.princeton.edu/titles/11135.html
Tyrell Haberkorn, *In Plain Sight: Impunity and Human Rights in Thailand*, University of Wisconsin Press, 2018

Following a 1932 coup d’état in Thailand that ended absolute monarchy and established a constitution, the Thai state that emerged has suppressed political dissent through detention, torture, forced reeducation, disappearances, assassinations, and massacres. *In Plain Sight* shows how these abuses, both hidden and occurring in public view, have become institutionalized through a chronic failure to hold perpetrators accountable. Tyrell Haberkorn’s deeply researched revisionist history of modern Thailand highlights the legal, political, and social mechanisms that have produced such impunity and documents continual and courageous challenges to state domination.

Tyrell Haberkorn is an associate professor in the Department of Asian Languages and Cultures at the University of Wisconsin—Madison. She is the author of *Revolution Interrupted: Farmers, Students, Law, and Violence in Northern Thailand*.

Voir : [https://uwpress.wisc.edu/books/5453.htm](https://uwpress.wisc.edu/books/5453.htm)

Yew Wai Heng, *Chinese Ways of Being Muslim: Negotiating Ethnicity and Religiosity in Indonesia*, NIAS Press, 2017

Many recent works on Muslim societies have pointed to the development of ‘de-culturalization’ and ‘purification’ of Islamic practices. Instead, by exploring architectural designs, preaching activities, cultural celebrations, social participations and everyday practices, this book describes and analyses the formation and contestation of Chinese Muslim cultural identities in today’s Indonesia. Chinese Muslim leaders strategically promote their unique identities by rearticulating their histories and cultivating ties with Muslims in China. Yet, their intentional mixing of Chineseness and Islam does not reflect all aspects of the multilayered and multifaceted identities of ordinary Chinese Muslims – there is not a single ‘Chinese way of being Muslim’ in Indonesia. Moreover, the assertion of Chinese identity and Islamic religiosity does not necessarily imply racial segregation and religious exclusion, but can act against them. The study thus helps us to understand better the cultural politics of Muslim and Chinese identities in Indonesia, and gives insights into the possibilities and limitations of ethnic and religious cosmopolitanism in contemporary societies.

Voir : [http://www.niaspress.dk/books/chinese-ways-being-muslim](http://www.niaspress.dk/books/chinese-ways-being-muslim)


An exploration of the subversive politics of humor in the most important story in Theravada Buddhism

The 547 Buddhist jatakas, or verse parables, recount the Buddha’s lives in previous incarnations. In his penultimate and most famous incarnation, he appears as the Prince
Vessantara, perfecting the virtue of generosity by giving away all his possessions, his wife, and his children to the beggar Jujaka. Taking an anthropological approach to this two-thousand-year-old morality tale, Katherine A. Bowie highlights significant local variations in its interpretations and public performances across three regions of Thailand over 150 years.

The Vessantara Jataka has served both monastic and royal interests, encouraging parents to give their sons to religious orders and intimating that kings are future Buddhas. But, as Bowie shows, characterizations of the beggar Jujaka in various regions and eras have also brought ribald humor and sly antiroyalist themes to the story. Historically, these subversive performances appealed to popular audiences even as they worried the conservative Bangkok court. The monarchy sporadically sought to suppress the comedic recitations. As Thailand has changed from a feudal to a capitalist society, this famous story about giving away possessions is paradoxically being employed to promote tourism and wealth.

Katherine A. Bowie is a professor of anthropology and the director of the Center for Southeast Asian Studies at the University of Wisconsin–Madison. She is the author of Rituals of National Loyalty: An Anthropology of the State and the Village Scout Movement in Thailand.

Voir : https://uwpress.wisc.edu/books/5446.htm

R. Michael Feener, David Kloos and Annemarie Samuels (eds), Islam and the Limits of the State : Reconfigurations of Practice, Community and Authority in Contemporary Aceh, Brill, 2015

This book examines the relationship between the state implementation of Shari’ a and diverse lived realities of everyday Islam in contemporary Aceh, Indonesia. With chapters covering topics ranging from NGOs and diaspora politics to female ulama and punk rockers, the volume opens new perspectives on the complexity of Muslim discourse and practice in a society that has experienced tremendous changes since the 2004 Indian Ocean tsunami. These detailed accounts of and critical reflections on how different groups in Acehnese society negotiate their experiences and understandings of Islam highlight the complexity of the ways in which the state is both a formative and a limited force with regard to religious and social transformation.

A télécharger sur :
http://booksandjournals.brillonline.com/content/books/9789004304864
Sélection d'articles

« Unknown language discovered in Southeast Asia », 06/02/2018, Lund University

A previously unknown language has been found in the Malay Peninsula by linguists from Lund University in Sweden. The language has been given the name Jedek.
“Documentation of endangered minority languages such as Jedek is important, as it provides new insights into human cognition and culture”, says Joanne Yager, doctoral student at Lund University.
“Jedek is not a language spoken by an unknown tribe in the jungle, as you would perhaps imagine, but in a village previously studied by anthropologists. As linguists, we had a different set of questions and found something that the anthropologists missed”, says Niclas Burenhult, Associate Professor of General Linguistics at Lund University, who collected the first linguistic material from Jedek speakers.
The language is an Aslian variety within the Austroasiatic language family and is spoken by 280 people who are settled hunter-gatherers in northern Peninsular Malaysia.
The researchers discovered the language during a language documentation project, « Tongues of the Semang », in which they visited several villages to collect language data from different groups who speak Aslian languages.
The discovery of Jedek was made while they were studying the Jahai language in the same area.
“We realised that a large part of the village spoke a different language. They used words, phonemes and grammatical structures that are not used in Jahai. Some of these words suggested a link with other Aslian languages spoken far away in other parts of the Malay Peninsula”, says Joanne Yager.


Publication: Jedek: a newly discovered Aslian variety of Malaysia

« Rebranding Thailand: why is junta so obsessed with wordplay? » by Kornkritch Somjittranukit, 04/02/2018, Prachatai (English)

During the past four years, the junta’s National Council for Peace and Order (NCPO) has added many terms to the dictionary of Thai politics. At the beginning of their regime, the NCPO coined the term “Returning Happiness”, which later became the name of a weekly TV programme that junta leader Gen Prayut Chan-o-cha uses as a channel to communicate with the Thai people.
In 2016, the NCPO launched the “Pracharat” campaign, directly translated as “people-state,” as part of its attempt to form a political coalition among the military, the private sector, the bureaucracy and civil society. The most recent term is “Thai-ism democracy” which was invented after Prayut showed an intention to participate in the upcoming election.
Prachatai talked to **Petra Desatova**, a PhD student from Leeds University, who pointed out that these terms are not merely a play on words, but rather a systematic attempt to strengthen its authoritarian regime. An advisee of Prof Duncan McCargo, Desatova conducted research which examines the phenomenon of nation branding in the context of post-coup Thailand. It focuses on the period from the 22 May 2014 coup until 1 December 2016, when King Vajiralongkorn officially ascended the Thai throne…

**Why is nation branding so important for the junta?**

The solution that nation branding offers is in the ‘correction’ of people’s attitudes and behaviours towards the nation, and its socio-economic and political systems instead of changing the country’s economic, social and political conditions. It is about creating expectations, ‘selling’ attractive visions, making people feel proud of their nation, and encouraging particular behaviours while setting boundaries to others. This is exactly what the NCPO needed following the 2014 coup. They needed to re-engage the Thai people with the old elite’s vision of a creatively modernising yet socially traditional Thailand consisting of people that will reject the Shinawatras once and for all, abandon their provincial identities and democratic and social aspirations in exchange for a semi-authoritarian rule modeled on the military regimes from the early 1960’s (Field Marshal Sarit Thanarat) to the late 1980’s (General Prem Tinsulanonda).

Lire la suite sur : [https://prachatai.com/english/node/7606](https://prachatai.com/english/node/7606)

« **Power Plays in Indonesian Waters : Transforming Indonesia into a Global Maritime Power is a Complicated Game** » by Muhamad Arif, 01/02/2018, Asia and the Pacific Policy Society

The new Maritime Security Agency has only heightened competition in the Navy-dominated governance of Indonesian maritime security, Muhamad Arif writes.

When Indonesian President Joko Widodo signed the presidential regulation on the establishment of the country’s Maritime Security Agency (Badan Keamanan Laut or BAKAMLA) on 8 December 2014, the mood among interested observers was bright. The complicated management of Indonesian maritime security – for which no less than 12 national agencies had responsibility – would finally be settled. The country would soon have a dedicated coastguard to carry out most of the law enforcement functions in Indonesian maritime jurisdictions.

The vision for BAKAMLA was that it would work alongside the Indonesian Navy, which could finally focus on building its much-needed war-fighting capability amidst the increasingly volatile geopolitics of the region. This optimism was justified since the regulation was among the first signed by a president who came to power with a vision to build the geographically strategic country as a prominent maritime power. Or so it was thought.

Three years after the establishment of BAKAMLA, the reality is still a far cry from the original vision. Indonesian maritime security governance is still complicated by well-known problems such as inter-agency competition, overlapping legal frameworks, separate information and intelligence management systems, as well as limited and scattered resources.
In the last couple of years, the number of security violations in Indonesian waters and jurisdictions has decreased substantially. But this outcome is actually a result of sporadic, sub-efficient and, in some cases, conflicting policy directions. Indonesia’s pioneering National Maritime Policy with its attached Action Plan, released by the government in 2016, have not done much to tackle the problems on the ground.

Lire la suite sur : https://www.policyforum.net/power-plays-indonesian-waters/

Muhamad Arif is Researcher at The Habibie Center’s ASEAN Studies Program and Lecturer at the Department of International Relations, University of Indonesia.

« A multitude of sins: the revised criminal code » by Naila Rizqi Zakiah, 30/01/2018, Indonesia at Melbourne

Over the last two weeks, the bitter debate over whether lesbian, gay, bisexual and transgender (LGBT) Indonesians should be criminalised has reached new heights of acrimony. The never-ending argument about LGBT rights was revived following the decision of the Constitutional Court to reject the Family Love Alliance (AILA) petition that sought to extend the scope of articles in the Criminal Code (KUHP) on same sex relations and sex outside marriage.

The speaker of the Constitutional People’s Assembly (MPR), Zulkifli Hasan, added fuel to the fire when he made unsubstantiated claims that the People’s Representative Council (DPR) was discussing a bill on LGBT and same-sex marriage and five political parties were attempting to legalise LGBT behaviour. In reaction, politicians are now expediting efforts to pass long discussed reforms to the KUHP, including provisions that would criminalise same sex relations.

But while the media and the public have focused on the criminalisation of homosexuality, the proposed revisions to the KUHP are much broader, and seek to criminalise all extramarital sex, regardless of gender. The anti-LGBT propaganda has obscured the threat the revisions pose to the privacy and human rights of all Indonesians. There is a real danger that society will support increasing criminalisation based on moral and religious arguments without knowing or thinking about the consequences. As is stands, the KUHP already criminalises adultery (zina). But the provision on adultery applies to sex between a married person and a person who is not their spouse, and is a complaint offence (delik aduan). This means it is only considered a crime if a party who feels they have suffered from the act reports it to the police. Article 484 of the revised criminal code, however, converts zina where one of the parties is married into a ‘normal offence’ (not based on a complaint or report), meaning that anyone can report cases to police.

Most concerning is that Article 484 extends the definition of zinato all extramarital sex. If a man and woman who are not bound by a “legitimate marriage” have sexual intercourse, they could face up to five years in prison. Article 484(2) explains that this type of adultery between two unmarried people based on complaints of spouses, or any concerned third party. The article doesn’t contain a clear definition of third party, which could be interpreted loosely. Can society claim to be a third party? A neighbour? Or the police? The revised code could pave the way for anyone in society to interfere in
their fellow citizens’ affairs, essentially providing the legal basis for the persecution of people who engage in extramarital sex.


« For Myanmar’s Army, Ethnic Bloodletting Is Key to Power and Riches » by Richard C. Paddock, 27/01/2018, The New York Times

For Myanmar’s army, the campaign of atrocity it has waged to drive hundreds of thousands of ethnic Rohingya Muslims out of the country is no innovation. The force was born in blood 76 years ago and has been shedding it ever since.

Its founders, known as the Thirty Comrades, established the army in 1941 with a ghoulish ceremony in Bangkok, where they drew each other’s blood with a single syringe, mixed it in a silver bowl and drank it to seal their vow of loyalty.

The army that they formed led the nation to independence in 1948. But except for a brief, initial period of peace, it has spent the last seven decades warring with its own people. The army, known as the Tatmadaw, seized power from the civilian government in Burma, as the country is also known, in 1962. The military killed thousands of protesters to keep power in 1988 and suppressed another popular uprising, the Saffron Revolution, in 2007.

In constant fighting with ethnic minorities, the Tatmadaw has displaced millions of people while taking billions of dollars in profit from jade mines, teak forests and other natural resources. Its strategy has been to fight ethnic rebels to a standstill, manage the conflicts through cease-fires and enrich its officers.

“There has never been any sense of needing to win hearts and minds,” said Zachary Abuza, a professor at the National War College in Washington. “The Tatmadaw’s doctrine is based on total submission by the population through fear. And to that end, there is little they will not do.”

Though it holds itself up as the protector of Myanmar’s people, the military has a long history of murdering civilians, torturing and executing prisoners, committing rape, conscripting child soldiers, impressing convicts as porters and making civilians walk ahead of its troops to trip land mines.


« Tales of the Malay World » by Annabel Teh Gallop, 22/01/2018, Asian and African Library Blog (British Library)

If you are in Singapore – or anywhere near – grab the opportunity to visit the exhibition Tales of the Malay World, at the National Library of Singapore, before it ends on 25 February 2018. The biggest international exhibition of Malay manuscripts ever held, the display of over a hundred Malay manuscripts and early printed books includes 16 manuscripts from the British Library, as well as 17 loans from the Royal Asiatic
Society and 18 from Leiden University Library, which are being shown alongside treasures from the National Library of Singapore’s own collections. This was not the only time that Malay books from the British Library have been exhibited in Southeast Asia. The first occasion was in Malaysia in 1990, when 22 early Malay printed books were loaned to the exhibition Early Printing in Malay (Pameran Percetakan Awal dalam Bahasa Melayu) held at Dewan Bahasa dan Pustaka, Kuala Lumpur, from 4-9 June 1990. The following year, 25 manuscript letters and books in Malay, Javanese, Balinese, Bugis and Batak travelled to Indonesia for the exhibition Golden Letters: Writing Traditions of Indonesia (Surat Emas: Budaya Tulis di Indonesia), held at the National Library of Indonesia in Jakarta and at the Palace (Kraton) of Yogyakarta in September 1991. In October 1995 five Malay manuscripts were loaned to the International Exhibition of Malay Manuscripts (Pameran Manuskrip Melayu Antarabangsa) at the National Library of Malaysia in Kuala Lumpur, including the beautifully illuminated Taj al-Salatin and the Hikayat Pelanduk Jenaka currently on display in Singapore. But apart from the two latter books, for the 14 other Malay manuscripts from the British Library featured in Tales of the Malay World, it is the first time that they have travelled back to the ‘lands below the winds’ since sailing westwards in the 19th century.

As suggested by the title, the exhibition celebrates the rich seam of Malay literature, and in the judicious hands of curator Tan Huism, deftly draws out some interesting threads.


Following the opening of the exhibition, on 18 August 2018, Annabel Teh Gallop gave a talk at the National Library of Singapore on ‘Art and Artists in Malay manuscript books’, excerpts of which can be watched here: https://www.youtube.com/watch?time_continue=7&v=AqpSi7vfClM

« Ownership and control in 21st century Malaysia » by Charles Brophy, 17/01/2018, New Mandala

In a series of public lectures beginning in 2016, Professor Terence Gomez began to distil the findings of his latest research into corporate governance in Malaysia. The first finding was a marked reduction in the holding of private directorships by members of the ruling Barisan Nasional coalition. The second was a major growth in the influence and power of Government Linked Companies (GLCs; individual state-owned enterprises) and Government Linked Investment Companies (GLICs; state-owned investment vehicles) over the Malaysian economy.

What such findings did was to challenge typical understandings of “money politics”, and the relationship between politics and business, in Malaysia. The data pointed not towards the direct influence of the political class over private enterprise, but rather a growing centralisation of economic and political power in the Office of the Prime Minister and the Minister of Finance (an office which is today held concurrently), and the influence of the state over the economy through the GLCs and seven large GLICs. The resulting book, Minister of Finance Incorporated: Ownership and Control of Corporate Malaysia, written alongside Gomez’s team of research assistants, has brought into the spotlight not only problems of political centralisation and GLC/GLIC governance reform, but also the effect of the very structure of the Malaysian economy on the country’s continuing prospects for development.

Lire la suite sur : http://www.newmandala.org/ownership-control-21st-century-malaysia/
Séminaires/Conférences

Colloquium on Genocide and Politicide in Asia, Spring 2018, Asian Studies Center and Peace and Justice Studies, Michigan State University

The Asian Studies Center and Peace and Justice Studies present the Genocide and Politicide in Asia Colloquium, which deepens our knowledge of Southeast Asia as a region from transnational perspectives by bringing outstanding scholars from around the world to the Michigan State University campus in spring 2018. Through lectures based on their cutting-edge research, these scholars will illustrate innovative ways to understand history, culture, society, as well as religion in Southeast Asia beyond national and regional boundaries.

A Time to Kill: Indonesia’s Anti-Leftist Purge in Comparative Perspective by Geoffrey Robinson (UCLA) : 09/02/2018

The Political Economy of Mass Murder: Indonesia’s 1965-1966 Killings and the Cold War by Brad Simpson (University of Connecticut) : 13/03/2018

Indonesia 1965-1966: Crimes, Calamities and the Quest for Accountability by Phelim Kine (Human Rights Watch) : 11/04/2018

Incitement to Mass Murder: the 1965-68 Indonesian Genocide by Saskia Wieringa (University of Amsterdam) : 24/04/2018

Appels à contributions

Appel à contributions : Value, values and religion in the contemporary world, 24-25 May 2018, The Center for Contemporary Buddhist Studies, University of Copenhagen

Deadline for submission of abstracts: 1 March 2018

This workshop seeks to engage with a seeming resurgence of interest in theories of value. In studies of religion, value has generally been used in the sociological sense of ideas about the good and desirable (religious/cultural values), a field of study recently revitalised by Joel Robbins. Value in the economic sense of ‘price mechanism’ (Graeber) has been employed analogically to uncover the economic workings of religion, for example in concepts such as symbolic value and the religious marketplace. However, economistic dimensions of religion are often assumed to be antithetical to religious values, particularly in analyses of religion and consumer society (Carette and King). We seek to question this assumption through discussion of the relationship...
between sociological and economic approaches to value in relation to religions and spiritualities in the contemporary world. Instead of understanding the commodification of religion as inevitably leading to a devaluation and lack of authenticity, we look at how commodification might also provide added value to local religious goods, ideas and lifestyles, as argued by Comaroff and Comaroff (2009) in relation to the commodification of ethnicity. For example, how has the marketing and branding of religion aided a process of growth and revitalization of religious institutions? What possible contentions and ambiguities arise within the nexus of religion and economics when religious or spiritual values become marketized and positioned within an economic value regime? How might discussion of value (economic) and values (sociological) open up ideas about the relationship between the individual (value as connected to strategy, agency, motivations, aspirations, interests, “homo economicus”) and the collective (values as moral, traditional, connected to socialization practices)?

We welcome papers from scholars working with value as a concept across a diversity of geographical and religious contexts, taking ‘religion’ in a broad sense to encompass a wide variety of beliefs, practices and spiritualities not limited to institutionalised religious traditions. We are particularly interested in ethnographically informed papers that analyse value and the relationship between value and values in practice. It should be noted that it is not the aim of the workshop to debate normative theories of religious ethics and their application in the contemporary world.

Pour plus d’informations, voir :

Appel à contributions : American Academy of Religion Annual Meeting, 17-20 November 2018, Denver, Colorado, USA

The deadline for proposals is Thursday, March 1, 2018

Religion in Southeast Asia Unit

Statement of Purpose:

Situated at the nexus of several civilizational influences — including Indian, Chinese, and Middle Eastern — Southeast Asia, as a region, remains understudied in terms of its relevance to the theoretical and methodological study of religion. This neglect is in part due to the tendency to reduce Southeast Asian religious systems to the named “world religions” often identified with other regions. As a result, indigenous practices are not viewed in terms of their conceptual and other linkages — and in some cases the dynamic interactions between those practices and the religious practices brought over by different classes of immigrants are frequently overlooked. However, and especially in the last fifteen years, exciting materials addressing different religious cultures in Southeast Asia have emerged. Hitherto, there has been little scholarly conversation at the AAR on Southeast Asia. And, perhaps even less commonly, are Southeast Asian religious cultures (e.g., Buddhist, Islamic, Christian, Hindu, “animist,” Chinese, and Pacific) put into conversation with one another. In light of this need in the field, we strive to provide
a context for this conversation as well as to foster critical thinking about Southeast Asia as a region.

Call for Papers:

The Religion in Southeast Asia Program Unit at the American Academy of Religion invites proposals for individual papers, paper sessions, and roundtables. For those interested in proposing organized paper sessions, we would encourage you to consider a 90-minute session with pre-circulated papers. (This can be indicated in your panel proposal.) Continuing our effort to cultivate a greater inclusiveness in the range of topics and participants involved in the Unit’s activities, we will favor submissions from both underrepresented groups and those who have never before presented in this Program Unit. Topics of special interest for 2018 include:

- Religion, borders, and violence
- Religion as a critical category
- Southeast Asian scholarship on religion in Southeast Asia
- Contemporary ethnographies of religion
- Cinema in Southeast Asia
- The Religion in Southeast Asia Unit is working with the Religion and Popular Culture Unit to organize a jointly sponsored session on cinema in Southeast Asia. The session will explore film as a site for debating issues — such as, e.g., historical memory and violence, LGBTQ rights, the place of religion in public life, changing ideals of romantic intimacy and personal accomplishment — that have proven difficult to discuss in other public arenas.
- Decolonization as Healing

With a wide range of other units, we plan to co-sponsor a session on the theme of decolonization as healing, recognizing that colonization in Africa and in other parts of our world has resulted in both historical and ongoing threats to health and wellbeing. We are looking for papers that address facets of this theme, including but not limited to: “Place, Land, and Environmental Degradation,” “Decolonization/Restoration of Identities,” “Vocabularies and Pragmatic Applications of Rituals and Ceremonies,” “Reclaiming the Past, Imagining the Future,” and “Tradition as Healer”. Co-sponsored with the Religions, Medicines and Healing; African Diaspora Religions, African Religions; Asian North American Religion, Culture, and Society; Body and Religion; Indigenous Religious Traditions; Latina/o Religion, Culture, and Society; Native Traditions in the Americas; Religions in the Latina/o Americas; Religion in South Asia, Religion in Southeast Asia; and Religion, Colonialism and Postcolonialism; and World Christianity Units. Successful proposals will clearly identify where the project fits within the Call for Papers, and will speak to its broader implications for African American religious history.

This session is a panel. Please submit a proposal for a paper or presentation. If your proposal is chosen, your paper will be circulated ahead of the conference and you’ll be asked to give a brief (5-7 minute) summary of the paper during the conference session.

Proposals may also be submitted on any other subject relating to religion in Southeast Asia.
Appel à contributions : In Situ Graduate School : Delta Cities: Rethinking Practices of the Urban, 10/12/2018 – 15/12/2018, Ho Chi Minh City/Long Xuyen, An Giang

Deadline : 1 march 2018

Participation is open to international doctoral students and advanced research master’s students with significant related professional experience from all social science, humanities and natural science disciplines, whose work deals with the theme of the In Situ Graduate School: Delta Cities: Rethinking Practices of the Urban. Participation is open to PhD students and advanced research masters’ students with significant related professional experience worldwide whose work deals with the theme of the In Situ Graduate School: Media Activism and Postcolonial Futures. We only accept applications for the In Situ Graduate School via our online application form.

Application forms sent in after the deadline (Thursday 1 March 2018) will not be considered for selection.

Application Procedure

Prospective candidates are requested to submit the following documents

- Online application form
- A writing sample that addresses the In Situ Graduate School theme (5-10 pages, may be single-spaced)

This sample will be used to select participants for the In Situ Graduate School as well as recipients of financial support, if requested. All complete applications will be evaluated after the deadline and the selection results will be communicated (via email) before 1 May 2018.

Successful applicants receiving an acceptance letter must formally confirm their participation in the In Situ Graduate School within one month of notification and must pay the registration fee by 1 September 2018. Applicants who fail to send a
confirmation email within one month of notification will forfeit their letter of acceptance.
Voir : https://iias.asia/masterclass/delta-cities-application

**Appel à contributions : 13th International Burma Studies Conference :**
**Distant Past(s), Latest News : Scholarly Insights on Burma/Myanmar, 3-5 August 2018, Bangkok : après les 1er Mars**

_under the auspices of the Center for Burma Studies (Northern Illinois University, US)_

Since Myanmar began its bumpy path to democratization, the global media discourse has been dominated by actors from the business, political, and civil society spheres. Yet it is a more crucial time than ever for academic and scholarly voices to share their insights and knowledge and play a role in the Myanmar’s development. With this purpose, the Board of Trustees of the Burma Studies Foundation, the Burma Studies Group, and the Center for Burma Studies cordially invite you to participate in the 13th International Burma Studies Conference in Bangkok from August 3-5, 2018.

Taking an inclusive and multidisciplinary approach, the conference will examine all scholarly aspects of Burma/Myanmar studies in the aim of presenting a multi-faceted approach of the country at this turning point in its history. Recent political and economic events - including ongoing conflicts in Rakhine and Kachin State - will be given due, as well as development in the arts and the sciences. Therefore, research papers in fields such as anthropology, history, archaeology, art history, heritage studies, international relations, political sciences, economy, religious studies, environment and development studies, public health, linguistics and literature, music are all welcome.

**Submission details**

_We are accepting proposals for either individual papers or whole panels by April 15, 2018._ Prospective participants must submit — via attached Word document (.doc .docx) or pasted in an email — a title and 150-250 word abstract for his or her paper, as well as the presenter’s name, affiliation, and contact information.

**Panel organizers:** please also submit a panel abstract in addition to individual abstracts for every participant on one continuous document. Send this information to 13ibsc2018@gmail.com

Accepted participants and panel organizers will be notified in mid-May 2018.

Pour plus d’informations, voir : https://www.13ibsc2018.com/call-for-papers.html
Appel à contributions : Genocide after 1948: 70 Years of Genocide Convention, 7-8 December 2018, NIOD Amsterdam / Utrecht University

Deadline : 1 may 2018

On 9 December 1948, the United Nations adopted the Convention on the Prevention and Punishment of the Crime of Genocide. Despite this commitment to prevent genocide and punish its perpetrators, several cases of genocide have occurred since, e.g. in Asia, Africa, and the European mainland itself. Millions of people have been categorically murdered on account of their real or perceived group identity – national, ethnic, racial, religious, political. What kind of impact(s) did the Convention have, and what type of changes were relevant in the postwar period? This multi-disciplinary conference will bring together historians, social scientists, and others, to explore the causes, courses, and consequences of genocide from a global perspective. The conference acknowledges the differences between genocide as a legal, historical, and social-scientific concept, and intends to include a variety of approaches.

We welcome papers on different cases across continents and decades, as well as critical issues that relate to mass violence, including, but not limited to, for example, the context of post-colonialism, the context of the Cold War and the contemporary context; the context of war, civil war and insurgency; intrastate power dynamics and political polarization; forms and institutions of violence; political economy, demography, ecology and geography; ideology, nationalism and identity politics; perpetration and individual perpetrators, victims and third parties; democratization; non-state actors.

The conference will consist of six main themes

- The concept of genocide and international law
- (Civil) war and genocide
- Perpetration
- Genocide in Asia
- Genocide in the Middle East
- Genocide in Africa

We encourage both theoretical and empirical submissions. The conference will consist of a combination of formats, including pre-circulated paper sessions, public events, and book panels.

Abstracts for papers or panels (max 300 words) including a short biographical statement (max 100 words) can be submitted by 1 May 2018 to: genocideconference2018@niod.knaw.nl


22nd Indo-Pacific Prehistory Association Conference, 22-28 September 2018, Hue, Vietnam

Liste des sessions

- Dispersal Barriers into Southeast Asia during the Late Pleistocene
• Issues and Creative strategies in archaeological heritage conservation, education, and management

**Call for Papers:** Geoarchaeology in the Asia-Pacific region: current research and future directions – Please forward abstracts to: duke0035@flinders.edu.au

• Transmission, Transportation and Transition: the Flow of Materials and Ideas Around the South China Sea Maritime Region
• What Happens after You Excavate a Site? – Preliminary Examinations of Archaeological Records for Field Research
• Maritime Trade with/without Complex Societies in the Indo-Pacific Region
• Materialising ritual performance in the Australia, Pacific and Asia
• The History of Archaeology in the Asia-Pacific Region: Learning from our Past
• Continuously drumming– bronze drums as cultural heritage in contemporary Southeast Asia
• Ancient Southeast Asian Hindu and Buddhist Art: Supporting Methodological Innovation
• Migration, Mobility and Burial Practice in East Asia, Southeast Asia, and Western Pacific, 4000 through 2000 Years BP

Pour plus d’informations voir : [http://khao](http://khao)

---

### Postes/bourses

#### Visiting Fellowships Nalanda-Sriwijaya Centre

The Nalanda-Sriwijaya Centre (NSC) at the ISEAS-Yusof Ishak Institute (ISEAS) in Singapore pursues research on premodern interactions between Asian societies and civilisations. NSC is now accepting Visiting Fellowship applications from scholars of all ranks who wish to undertake research in two areas:

1. **Extra-regional linkages and networks:** Focus on premodern maritime history, trade routes and economic links between Southeast Asia and China or India.
2. **Intra-regional linkages and networks:** Focus on premodern flows of economic activity, power, language, culture and religion within the Southeast Asian region.

The Visiting Fellowship will be for one year, with a possibility for extension.

**Responsibilities**

Successful applicants are expected to complete a paper based on their research for the peer-reviewed NSC Working Paper series or Archaeology Report Series; contribute short articles to NSC Highlights; give a public seminar in ISEAS; and contribute administratively to NSC and assist in developing NSC’s publications series where possible.
**Fellowship Benefits**

Successful applicants will receive a monthly (all-inclusive) stipend that is commensurate with his/her rank and experience. A round-trip economy airfare between the home country of the researcher and Singapore will also be provided (applicable to non-Singaporeans only).

**Application**

Applications should include a cover letter, a full CV, two reference letters, and a research proposal of not more than five pages (double spaced). The proposal should discuss the topic to be examined, plans for any fieldwork and duration, projected timeline of research, and output. The preferred period for the fellowship should also be indicated.

**Review of applications will begin on 1 March 2018.** The search will continue until appointments are made. Applications should be sent to the following address:

**ATTN: Visiting Fellow Applications**
Nalanda-Sriwijaya Centre
ISEAS-Yusof Ishak Institute
30 Heng Mui Keng Terrace
Singapore 119614
Email: positions@iseas.edu.sg

Enquiries: Please contact Senior Manager (Human Resource) at positions@iseas.edu.sg
For more information on NSC please visit our page.
(Only short-listed candidates will be notified)

Voir : [https://www.iseas.edu.sg/about-us/opportunities/career-opportunities](https://www.iseas.edu.sg/about-us/opportunities/career-opportunities)

**ISEAS Carrier Opportunities : Research Officer**

**Principal Responsibilities**

- Provide research support to the Institute’s Indonesia Studies Programme (ISP) and its researchers
- Undertake analytical research on Indonesian domestic politics, culture and society.
- Undertake translation work involving Bahasa Indonesia and English
- Publish findings in a range of outlets provided by ISEAS, in the form of e-publications, and book chapters
- Assist in the organization and management of conferences, workshops and seminars
- Assist in the editorial management of ISP’s publications
- Contribute to ISEAS collective research and public outreach efforts

**Requirements**

- Bachelor’s or Master’s degree in any area of the humanities or social sciences (especially Southeast Asia studies, political science/government, sociology, anthropology, geography and urban studies)
- Native or near-native competency in Bahasa Indonesia and the ability to work on primary materials in Bahasa Indonesia
- Experience with conducting social research in Indonesia
- Good analytical skills with an aptitude for social research
- Good communication, writing and editorial skills in English
- Relevant working experience in research-oriented departments/organisations would be an advantage
- Positive work attitude and ability to work under tight schedule

A remuneration package commensurate with experience and ability will be provided. Those interested are invited to send an updated CV and a covering letter to:
Senior Manager (Human Resource)
ISEAS – Yusof Ishak Institute
30 Heng Mui Keng Terrace
Singapore 119614
Tel: 67780955
Email: positions@iseas.edu.sg

Closing Date: 16 March 2018

(Only short-listed candidates will be notified)
Voir: https://www.iseas.edu.sg/about-us/opportunities/career-opportunities

Visiting Fellowships in Indonesia Studies Iseas

The ISEAS-Yusof Ishak Institute (formerly Institute of Southeast Asian Studies) invites applications for Visiting Fellowships in Indonesia Studies. Preference will be given to candidates who have done or can work on projects associated with one or more of the following themes:
- The dynamics of 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 Geographic Information System to the study of social trends in Southeast Asia

Other Requirements

- Applicants must have received their Ph.D. degree no earlier than 1 August 2013, in any area of the humanities or social sciences (especially economics, political science/government, sociology, anthropology, geography and urban studies). The successful applicant is expected to start no later than 2 January 2019 and must have completed all requirements for the Ph.D. degree at the point of employment.
- Fluency in English and Bahasa Indonesia is preferred, along with good communications, networking and interpersonal skills.

Responsibilities

Depending on the expertise of the candidate, he or she will be conducting one or two projects related to the themes listed above. Visiting Fellows are also expected to contribute to ISEAS in the following ways:
- Monitor economic, political and/or social cultural trends in Indonesia/Southeast Asia.
- Write for a range of ISEAS publishing outlets such as ISEAS e-publications, Working Papers, academic journals and books.
• Contribute to ISEAS collective research efforts.

**Fellowship Benefits**

• An all-inclusive and fixed monthly stipend commensurate with qualifications and experience.
• A monthly housing subsidy (applicable to non-Singaporeans only).
• Term of each fellowship is one year, with possible extension for another year.

**Application**

Please submit one original and one copy of a complete application consisting of the following:

• Cover letter (1 page)
• Research Statement (elaborating on what you think are the key questions to be examined in Indonesia for the next 2-3 years; 300-500 words)
• Research Plan (for one or two projects; each plan should address the research question, methodology and timeline; 3 pages each, double-spaced)
• Dissertation abstract and table of contents
• Curriculum vitae
• Official transcript of grades and certified copy of Ph.D. degree (if degree is not in hand at time of application, a letter is needed from the thesis supervisor stating the expected date of completion)
• Two letters of recommendation (sealed and signed; original copy only)

Enquiries: Please contact Senior Manager Human Resources (positions@iseas.edu.sg).

**Please send application package by 30 March 2018 to:** Senior Manager (Human Resource)
ISEAS – Yusof Ishak Institute
30 Heng Mui Keng Terrace
Singapore 119614
Tel: 67780955
(Only short-listed candidates will be notified)

Voir : [https://www.iseas.edu.sg/about-us/opportunities/career-opportunities](https://www.iseas.edu.sg/about-us/opportunities/career-opportunities)

**Ressources**

**The Balinese Digital Library**

Almost all of the writings in Balinese were digitized and preserved here in 2011 by the Internet Archive from their major library in Denpasar, Bali. A official in the cultural ministry said that this collection is « 90% of all writings in Balinese. » Most of the Balinese literature is written on palm leaves, or Lontar. Some were not digitized because of the culturally sensitive materials they contain. This makes the Balinese the first to have their complete literature online and available for free.

Bali has a rich tradition of literature that dates back several hundreds years. Balinese writings encompass the ancient literary texts composed in the old Javanese language of Kawi and Sanskrit; many based on the famous Indian epics of Ramayana and
The island’s literary works were mostly recorded on dried and treated palm leaves. The writings were incised in both sides of the leaf with a sharp knife and the script is then blackened with soot. The leaves are held and linked together by a string that passes through the central holes and knotted at the outer ends. The lontar manuscripts range from ordinary texts to Bali’s most sacred writings. They include texts on religion, holy formulae, rituals, family genealogies, law codes, treaties on medicine (usadha), arts and architecture, calendars, prose, poems and even magic. Many lontar manuscripts contain information on important issues such as medicines and village regulations that are used as daily guidance.

Voir la collection de manuscrits sur lontars : https://archive.org/details/Bali&tab=collection

Podcast : Talking Indonesia : « Being Chinese and Muslim » with Dr Hew Wai Weng, 01/02/2018, Indonesia at Melbourne

Ethnic Chinese make up less than three percent of Indonesia’s population. Of this group, a tiny minority are Muslim. As such, ethnic Chinese Muslims occupy a unique and significant position where the religious majority intersects with this ethnic minority, which has long assumed a role of economic middleman and been used as political scapegoat. In many ways, Chinese Muslims in Indonesia disturb both their religious and ethnic identity groups. At its best, their position in society serves to highlight the inclusivity and diversity possible within Indonesian nationalism, and at its worst, to expose the undeniable limitations therein.

Who are Indonesia’s ethnic Chinese Muslims? What is their history and situation in contemporary Indonesia? Is there a Chinese way of being Muslim? What can their story tell us about religious tolerance and cultural diversity in Indonesia today?

In this week’s podcast Jemma Purdey explores these issues with Dr Hew Wai Weng, a fellow in the Institute of Malaysian and International Studies, National University of Malaysia (UKM).


Talking Indonesia: « Pornography » with Helen Pausacker, 18/01/2018, Indonesia at Melbourne

The prohibition of pornography has been a controversial area of law in Indonesia, attracting the attention both of Islamic conservatives and activists promoting freedom of expression. Several public figures have been investigated and prosecuted under questionable circumstances, raising concerns that the law is being applied arbitrarily. Recently, the police investigation of Islamic Defenders Front (FPI) leader Rizieq Shihab and his female follower Firza Hussein over a leaked salacious Whatsapp chat has put prohibitions of pornography back in the headlines. The case has gained attention both because FPI has been one of the main groups pushing for pornography prosecutions, and because the investigation has been widely perceived as politically motivated, following
Rizieq’s role in the protests against former Jakarta Governor Basuki “Ahok” Tjahaja Purnama.

How does Indonesia regulate pornography, how have its anti-pornography laws been applied, and what determines who gets charged and convicted? How do debates over pornography reflect broader questions of morality and Islam in Indonesian society? In the first Talking Indonesia episode for 2018, Dr Dave McRae explores these issues with Dr Helen Pausacker, deputy director of the Centre for Indonesian Law, Islam and Society (CILIS) at Melbourne Law School.

In 2018, the Talking Indonesia podcast is co-hosted by Dr Dave McRae from the University of Melbourne’s Asia Institute, Dr Jemma Purdey from Monash University, Dr Charlotte Setijadi from the ISEAS-Yusof Ishak Institute in Singapore and Dr Dirk Tomsa from La Trobe University.


Podcast : New Books Network – Southeast Asian Studies

Interviews par Nick Cheesman (Fellow at the College of Asia and the Pacific, Australian National University) des auteurs d’ouvrages récemment publiés sur l’Asie du Sud-Est.

Derniers podcasts :


- Astrid Noren-Nilsson, Cambodia’s Second Kingdom : Nation, Imagination, and Democracy, Cornell South East Program, 2016

Podcast : « Genealogies of Religious Tolerance and Intolerance in Burma » with Alicia Turner, Southeast Asia Crossroads Podcast


Vous trouverez la liste des podcasts de Southeast Asia Crossroads ici : https://soundcloud.com/seacrossroads

Derniers podcasts :
- Facebook, Leapfrogging, and the Dark Side in Myanmar with Lisa Brooten
- Transnationalizing Cambodian Buddhism with John Marston
- Archaeology and the Underpinnings of Ancient Vietnam with Nam Kim