

Islam In Modern Thailand

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Shakespeare: Macbeth. 1873 *Rajeswary Ampalavanar Brown Nerida M. Cook John E. deYoung John E. De Young Justin Thomas McDaniel Peter A. Jackson Gladys Nicol John E. De Young (anthropologue).* *An* *N* *wikkam* *n* *Joseph J. Wright Committee for Economic Development Alexander Smith Katsuji Inahara Danai* *han* *haoch* *i* *John E. Young William Shakespeare William Shakespeare*

this book addresses the complexity of islam in thailand by focusing on islamic charities and institutions affiliated to the mosque by extrapolating through islam and the waqf islamic charity in different regions of thailand the diversity in races and institutions it demonstrates the regional contrasts within thai islam the book also underlines the importance of the internal histories of these separate spaces and the processes by which institutions and ideologies become entrenched it goes on to look at the socio economic transformation that is taking place within the context of trading networks through islamic institutions and civil networks linked to mosques madrasahs and regional power brokers brown casts this study of private islamic welfare as strengthening rather than weakening relations with the secular thai state the current regime s effectiveness in coopting these muslim elites including lutfi and wisoot into state bureaucracies assists in widening their popular base in the south in the north east and in bangkok such appointments were efficacious in reinforcing the elite s islamic identity within a modern secular literate and cosmopolitan thai culture in challenging existing studies of thai muslims as furtive protest minorities this book diverts our attention to how islamic philanthropy provides the logic and dynamism behind the creation of autonomous spaces for these independent groups affording unusual insights into their economic political and social histories

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stories centering on the lovelorn ghost mae nak and the magical monk somdet to are central to thai buddhism historically important and emotionally resonant these characters appeal to every class of follower metaphorically and rhetorically powerful they invite constant reimagining across time focusing on representations of the ghost and monk from the late eighteenth century to the present justin thomas mcdaniel builds a case for interpreting modern thai buddhist practice through the movements of these transformative figures he follows embodiments of the ghost and monk in a variety of genres and media including biography film television drama ritual art liturgy and the internet sourcing nuns monks laypeople and royalty he shows how relations with these figures have been instrumental in crafting histories and modernities mcdaniel is especially interested in local conceptions of being buddhist and the formation and transmission of such identities across different venues and technologies establishing an individual s religious repertoire as a valid category of study mcdaniel explores the performance of buddhist thought and ritual through practices of magic prognostication image production sacred protection and deity and ghost worship and clarifies the meaning of multiple cultural configurations listening to popular thai buddhist ghost stories visiting crowded shrines and temples he finds concepts of attachment love wealth beauty entertainment graciousness security and nationalism all spring from engagement with the ghost and the monk and are as vital to the making of thai buddhism as venerating the buddha himself

many foreign observers of the land of smiles are familiar with a narrow range of gender relations and sexual practices in thailand from the fanciful portrayal of 19th century harem life in the king and i to recent media coverage of sex tourism and aids yet serious study of patterns of sexuality femininity and masculinity in thailand is relatively new this book is a rare collection by scholars from around the world and across

social disciplines who are tackling these issues the essays urge the reader to look beyond fantasies of thailand as an oriental sexual paradise or land of sexploitation to historical and contemporary forms of gender and eroticism studies of the changing opinions and practices among villagers and urbanites the creative expressions of novelists and aristocrats and the concerns of early women s magazines and recent aids prevention campaigns reveal the extraordinary diversity of debates about gender and sexual issues in 20th century thailand avoiding simplistic approaches to gender studies and sexuality research the authors discuss how interpretations of gender roles marriage and intimate relationships differ between men and women cultural regions thai and immigrant chinese communities and heterosexually and homosexually active groups as well as between residents of thailand and their foreign observers by questioning accounts of thailand as a place where gender is fluid and sexuality is free the book unravels the complex processes by which thai men and women understand themselves appealing to both general readers and scholars of thai society peter a jackson is fellow in southeast asian history at australian national university nerida m cook is lecturer in sociology at the university of tasmania

for centuries the mysterious region of southeast asia known as the golden triangle has exerted a powerful hold over western imagination today it continues to figure prominently in world news as a focal point for tales of the infamous traffic in opium an

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