

## **Siam Mapped A History Of The Geo Body Of A Nation Thongchai Winichakul**

First appearing in 2005 and quickly selling out, this fully revised edition of Thailand's Political History continues in the same style as the first but with its scope dramatically widened. Starting earlier than the old edition, Thailand's Political Hist

This study of nationhood explores the 19th-century confrontation of ideas that transformed the kingdom of Siam into the modern conception of a nation. Siam Mapped demonstrates that the physical and political definition of Thailand on which other works are based is anachronistic.

This strikingly original study of Cambodian nationalism brings to life eight turbulent decades of cultural change and sheds new light on the colonial ancestry of Pol Pot's murderous dystopia. Penny Edwards recreates the intellectual milieu and cultural traffic linking Europe and empire, interweaving analysis of key movements and ideas in the French Protectorate of Cambodia with contemporary developments in the Métropole. From the naturalist Henri Mouhot's expedition to Angkor in 1860 to the nationalist Son Ngoc Thanh's short-lived premiership in 1945, this history of ideas tracks the talented Cambodian and French men and women who shaped the contours of the modern Khmer nation. Their visions and ambitions played out within a shifting landscape of Angkorean temples, Parisian museums, Khmer printing presses, world's

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fairs, Buddhist monasteries, and Cambodian youth hostels. This is cross-cultural history at its best. With its fresh take on the dynamics of colonialism and nationalism, *Cambodge: The Cultivation of a Nation* will become essential reading for scholars of history, politics, and society in Southeast Asia. Edwards' nuanced analysis of Buddhism and her consideration of Angkor's emergence as a national monument will be of particular interest to students of Asian and European religion, museology, heritage studies, and art history. As a highly readable guide to Cambodia's recent past, it will also appeal to specialists in modern French history, cultural studies, and colonialism, as well as readers with a general interest in Cambodia.

Annotation This is a book about "geographical imagination" through the prism of maps, travel accounts, fiction, and other cultural works that helped fashion understandings of space and place in early modern Japan.

One of the first books to look at how the Vietnamese themselves experienced the wars for Vietnam, including both the French and the American wars. Combining political, social, and cultural history, Bradley examines how the war was seen both by top policy makers and also everyday soldiers and civilians in both North and South Vietnam.

This is a cultural history of borders, hygiene and race. It is about foreign bodies, from Victorian Vaccines to the pathologized interwar immigrant, from smallpox quarantine to the leper colony, from sexual hygiene to national hygiene to imperial hygiene. Taking British colonialism and White Australia as case studies, the book examines public

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health as spatialized biopolitical governance between 1850 and 1950. Colonial management of race dovetailed with public health into new boundaries of rule, into racialised cordons sanitaires .

WINNER OF THE CANTEMIR PRIZE 2012 awarded by the Berendel Foundation The Map Reader brings together, for the first time, classic and hard-to-find articles on mapping. This book provides a wide-ranging and coherent edited compendium of key scholarly writing about the changing nature of cartography over the last half century. The editorial selection of fifty-four theoretical and thought provoking texts demonstrates how cartography works as a powerful representational form and explores how different mapping practices have been conceptualised in particular scholarly contexts. Themes covered include paradigms, politics, people, aesthetics and technology. Original interpretative essays set the literature into intellectual context within these themes. Excerpts are drawn from leading scholars and researchers in a range of cognate fields including: Cartography, Geography, Anthropology, Architecture, Engineering, Computer Science and Graphic Design. The Map Reader provides a new unique single source reference to the essential literature in the cartographic field: more than fifty specially edited excerpts from key, classic articles and monographs critical introductions by experienced experts in the field focused coverage of key mapping practices, techniques and ideas a valuable resource suited to a broad spectrum of researchers and students working in cartography and GIScience, geography, the social sciences, media studies,

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and visual arts full page colour illustrations of significant maps as provocative visual 'think-pieces' fully indexed, clearly structured and accessible ways into a fast changing field of cartographic research

The definitive, bestselling book on the origins and development of nationalism...

Throughout the nineteenth and into the early decades of the twentieth century, it was common for rural and working-class parents in the Czech-German borderlands to ensure that their children were bilingual by sending them to live with families who spoke the "other" language. As nationalism became a more potent force in Central Europe, however, such practices troubled pro-German and pro-Czech activists, who feared that the children born to their nation could literally be "lost" or "kidnapped" from the national community through such experiences and, more generally, by parents who were either flexible about national belonging or altogether indifferent to it. Highlighting this indifference to nationalism—and concerns about such apathy among nationalists—*Kidnapped Souls* offers a surprising new perspective on Central European politics and society in the first half of the twentieth century. Drawing on Austrian, Czech, and German archives, Tara Zahra shows how nationalists in the Bohemian Lands worked to forge political cultures in which children belonged more rightfully to the national collective than to their parents. Through their educational and social activism to fix the boundaries of nation and family, Zahra finds, Czech and German nationalists reveal the set of beliefs they shared about children, family, democracy, minority rights, and the relationship between the individual and the collective. Zahra shows that by 1939 a vigorous tradition of Czech-German nationalist competition over children had created cultures that would shape the policies of the Nazi

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occupation and the Czech response to it. The book's concluding chapter weighs the prehistory and consequences of the postwar expulsion of German families from the Bohemian Lands. *Kidnapped Souls* is a significant contribution to our understanding of the genealogy of modern nationalism in Central Europe and a groundbreaking exploration of the ways in which children have been the objects of political contestation when national communities have sought to shape, or to reshape, their futures.

Translation of award-winning study of the development of German nationalism in a global context.

What is the relationship between syncretism and diaspora? Caodaism is a large but almost unknown new religion that provides answers to this question. Born in Vietnam during the struggles of decolonization, shattered and spatially dispersed by cold war conflicts, it is now reshaping the goals of its four million followers. Colorful and strikingly eclectic, its “outrageous syncretism” incorporates Chinese, Buddhist, and Western religions as well as world figures like Victor Hugo, Jeanne d’Arc, Vladimir Lenin, and (in the USA) Joseph Smith, the founder of Mormonism. The book looks at the connections between “the age of revelations” (1925-1934) in French Indochina and the “age of diaspora” (1975-present) when many Caodai leaders and followers went into exile. Structured in paired biographies to trace relations between masters and disciples, now separated by oceans, it focuses on five members of the founding generation and their followers or descendants in California, showing the continuing obligation to honor those who forged the initial vision to “bring the gods of the East and West together.” Diasporic congregations in California have interacted with New Age ideas and stereotypes of a “Walt Disney fantasia of the East,” at the same time that temples in Vietnam have re-opened

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their doors after decades of severe restrictions. Caodaism forces us to reconsider how anthropologists study religious mixtures in postcolonial settings. Its dynamics challenge the unconscious Eurocentrism of our notions of how religions are bounded and conceptualized. This ambitious work has two novel goals: to overcome the extreme fragmentation of early Southeast Asian historiography, and to connect Southeast Asian to world history. Combining careful local research with wide-ranging theory Lieberman argues that over a thousand years, each of mainland Southeast Asia's great lowland corridors experienced a pattern of accelerating integration punctuated by recurrent collapse. These trajectories were synchronized not only between corridors, but most curiously, between the mainland as a whole, much of Europe, and other sectors of Eurasia. He describes in detail the nature of mainland consolidation - which was simultaneously territorial, religious, ethnic, and commercial - and dissects the mix of endogenous and external factors responsible. Here, then, is a fundamentally original analysis not only of Southeast Asia, but of the pre-modern world. Is the process of state building a unilateral, national venture, or is it something more collaborative, taking place in the interstices between adjoining countries? To answer this question, *Asymmetrical Neighbors* takes a comparative look at the state building process along China, Myanmar, and Thailand's common borderland area. It shows that the variations in state building among these neighboring countries are the result of an interactive process that occurs across national boundaries. Departing from existing approaches that look at such processes from the angle of singular, bounded territorial states, the book argues that a more fruitful method is to examine how state and nation building in one country can influence, and be influenced by, the same processes across borders. It argues that the success or failure of one

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country's state building is a process that extends beyond domestic factors such as war preparation, political institutions, and geographic and demographic variables. Rather, it shows that we should conceptualize state building as an interactive process heavily influenced by a "neighborhood effect." Furthermore, the book moves beyond the academic boundaries that divide arbitrarily China studies and Southeast Asian studies by providing an analysis that ties the state and nation building processes in China with those of Southeast Asia.

How do the people of a morally shattered culture and nation find ways to go on living? Cambodians confronted this challenge following the collective disasters of the American bombing, the civil war, and the Khmer Rouge genocide. The magnitude of violence and human loss, the execution of artists and intellectuals, the erasure of individual and institutional cultural memory all caused great damage to Cambodian arts, culture, and society. Author Boreth Ly explores the "traces" of this haunting past in order to understand how Cambodians at home and in the diasporas deal with trauma on such a vast scale. Ly maintains that the production of visual culture by contemporary Cambodian artists and writers—photographers, filmmakers, court dancers, and poets—embodies traces of trauma, scars leaving an indelible mark on the body and the psyche. His book considers artists of different generations and family experiences: a Cambodian-American woman whose father sent her as a baby to the United States to be adopted; the Cambodian-French film-maker, Rithy Panh, himself a survivor of the Khmer Rouge, whose film *The Missing Picture* was nominated for an Oscar in 2014; a young Cambodian artist born in 1988—part of the "post-memory" generation. The works discussed include a variety of materials and remnants from the historical past: the broken pieces of a shattered clay pot, the scarred landscape of bomb craters, the traditional symbolism of the

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checkered scarf called krama, as well as the absence of a visual archive. Boreth Ly's poignant book explores obdurate traces that are fragmented and partial, like the acts of remembering and forgetting. His interdisciplinary approach, combining art history, visual studies, psychoanalysis, cultural studies, religion, and philosophy, is particularly attuned to the diverse body of material discussed in his book, which includes photographs, video installations, performance art, poetry, and mixed media. By analyzing these works through the lens of trauma, he shows how expressions of a national trauma can contribute to healing and the reclamation of national identity.

A sophisticated, wide-ranging, theoretical account of how spirit mediums mediate the Thai experience of capitalist modernity.

Few historical events in Asia produced more literary outpourings than the French intervention in Siam, 1685-1688, particularly relating to the cataclysmic last year, in which King Narai was taken ill and his Levantine favourite, Phaulkon, was arrested and killed. Phetracha, the usurper and future king, skilfully engineered the arrest of the king's family and the murder of his half-brothers, keeping the king a prisoner until he died. The French forces were besieged in their forts in Bangkok and Mergui and forced to withdraw, but not before Phaulkon's widow attempted to seek refuge in Bangkok and was disgracefully returned to her captors by General Desfarges, who was anxious to hold on to her jewels. Marvel Le Blanc was one of fourteen Jesuits who arrived in Siam in 1687 at the request of King Narai to promote the study of mathematics and astrology. He was sent to study Siamese in a monastery, but like all the French in Siam, he became inextricably involved in events surrounding Phetracha's coup d'etat of May 1688. Le Blanc was a key witness to these events, if hardly an impartial observer. He

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thought little of the French Missionaries, who were long established in Siam, and being French himself, was horrified at the idea of the overthrow of the monarch. Le Blanc, however, took part in events in Lopburi after Phetracha's coup d'etat, and was in Bangkok during the siege and the arrival of Madame Phaulkon. He describes his departure with the French troops from the country, his capture by the Dutch at the Cape and his imprisonment in Middelburg.

The Routledge Handbook of Contemporary Thailand is a timely survey and assessment of the state of contemporary Thailand. While Thailand has changed much in the past decades, this handbook proposes that many of its problems have remained intact or even persistent, particularly problems related to domestic politics. It underlines emerging issues at this critical juncture in the kingdom and focuses on the history, politics, economy, society, culture, religion and international relations of the country. A multidisciplinary approach, with chapters written by experts on Thailand, this handbook is divided into the following sections. History Political and economic landscape Social development International relations Designed for academics, students, libraries, policymakers and general readers in the field of Asian studies, political science, economics and sociology, this invaluable reference work provides an up-to-date account of Thailand and initiates new discussion for future research activities.

Unlike its Southeast Asian neighbors, Thailand was never colonized by an imperial power. However, Siam (as Thailand was called until 1939) shared a great deal in common with both colonized states and imperial powers: its sovereignty was qualified by imperial nations while domestically its leaders pursued European colonial strategies of juridical control in the Muslim south. The creation of family law and courts in that region and in Siam proper most clearly manifests Siam's dualistic position. Demonstrating the centrality of gender relations, law, and

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Siam's Malay Muslims to the history of modern Thailand, Subject Siam examines the structures and social history of jurisprudence to gain insight into Siam's unique position within Southeast Asian history. Tamara Loos elaborates on the processes of modernity through an in-depth study of hundreds of court cases involving polygyny, marriage, divorce, rape, and inheritance adjudicated between the 1850s and 1930s. Most important, this study of Siam offers a novel approach to the question of modernity precisely because Siam was not colonized yet was subject to transnational discourses and symbols of modernity. In Siam, Loos finds, the language of modernity was not associated with a foreign, colonial overlord, so it could be deployed both by elites who favored continuation of existing domestic hierarchies and by those advocating political and social change.

In 1905 President Teddy Roosevelt dispatched Secretary of War William Howard Taft on the largest U.S. diplomatic mission in history to Hawaii, Japan, the Philippines, China, and Korea. Roosevelt's glamorous twenty-one year old daughter Alice served as mistress of the cruise, which included senators and congressmen. On this trip, Taft concluded secret agreements in Roosevelt's name. In 2005, a century later, James Bradley traveled in the wake of Roosevelt's mission and discovered what had transpired in Honolulu, Tokyo, Manila, Beijing and Seoul. In 1905, Roosevelt was bully-confident and made secret agreements that he thought would secure America's westward push into the Pacific. Instead, he lit the long fuse on the Asian firecrackers that would singe America's hands for a century.

This work looks at the influence of radicalism on a crucial point in Vietnamese history. It reveals an era of student strikes, debates on women's emancipation, revolt against the patriarchal family and intellectual explorations of French and Chinese politi

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Introduction -- The political and the economic -- Border laboratories -- Contagion and the sovereign body -- Screening's architecture -- The jurisdictional imagination -- Interdiction adrift

At the dawn of the twentieth century, the U.S. Army swiftly occupied Manila and then plunged into a decade-long pacification campaign with striking parallels to today's war in Iraq. Armed with cutting-edge technology from America's first information revolution, the U.S. colonial regime created the most modern police and intelligence units anywhere under the American flag. In *Policing America's Empire* Alfred W. McCoy shows how this imperial panopticon slowly crushed the Filipino revolutionary movement with a lethal mix of firepower, surveillance, and incriminating information. Even after Washington freed its colony and won global power in 1945, it would intervene in the Philippines periodically for the next half-century—using the country as a laboratory for counterinsurgency and rearming local security forces for repression. In trying to create a democracy in the Philippines, the United States unleashed profoundly undemocratic forces that persist to the present day. But security techniques bred in the tropical hothouse of colonial rule were not contained, McCoy shows, at this remote periphery of American power. Migrating homeward through both personnel and policies, these innovations helped shape a new federal security apparatus during World War I. Once established under the pressures of wartime mobilization, this distinctively American system of public-private surveillance persisted in various forms for the next fifty years, as an omnipresent, sub rosa matrix that honeycombed U.S. society with active informers, secretive civilian organizations, and government counterintelligence agencies. In each succeeding global crisis, this covert nexus expanded its domestic operations, producing new contraventions of civil liberties—from the harassment of labor activists and ethnic communities during World War I, to the mass

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incarceration of Japanese Americans during World War II, all the way to the secret blacklisting of suspected communists during the Cold War. “With a breathtaking sweep of archival research, McCoy shows how repressive techniques developed in the colonial Philippines migrated back to the United States for use against people of color, aliens, and really any heterodox challenge to American power. This book proves Mark Twain’s adage that you cannot have an empire abroad and a republic at home.”—Bruce Cumings, University of Chicago “This book lays the Philippine body politic on the examination table to reveal the disease that lies within—crime, clandestine policing, and political scandal. But McCoy also draws the line from Manila to Baghdad, arguing that the seeds of controversial counterinsurgency tactics used in Iraq were sown in the anti-guerrilla operations in the Philippines. His arguments are forceful.”—Sheila S. Coronel, Columbia University “Conclusively, McCoy’s *Policing America’s Empire* is an impressive historical piece of research that appeals not only to Southeast Asianists but also to those interested in examining the historical embedding and institutional ontogenesis of post-colonial states’ police power apparatuses and their apparently inherent propensity to implement illiberal practices of surveillance and repression.”—Salvador Santino F. Regilme, Jr., *Journal of Current Southeast Asian Affairs* “McCoy’s remarkable book . . . does justice both to its author’s deep knowledge of Philippine history as well as to his rare expertise in unmasking the seamy undersides of state power.”—POLAR: Political and Legal Anthropology Review Winner, George McT. Kahin Prize, Southeast Asian Council of the Association for Asian Studies

An intellectual memoir by the author of the acclaimed *Imagined Communities* Born in China, Benedict Anderson spent his childhood in California and Ireland, was educated in England and

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finally found a home at Cornell University, where he immersed himself in the growing field of Southeast Asian studies. He was expelled from Suharto's Indonesia after revealing the military to be behind the attempted coup of 1965, an event which prompted reprisals that killed up to a million communists and their supporters. Banned from the country for thirty-five years, he continued his research in Thailand and the Philippines, producing a very fine study of the Filipino novelist and patriot José Rizal in *The Age of Globalization*. In *A Life Beyond Boundaries*, Anderson recounts a life spent open to the world. Here he reveals the joys of learning languages, the importance of fieldwork, the pleasures of translation, the influence of the New Left on global thinking, the satisfactions of teaching, and a love of world literature. He discusses the ideas and inspirations behind his best-known work, *Imagined Communities* (1983), whose complexities changed the study of nationalism. Benedict Anderson died in Java in December 2015, soon after he had finished correcting the proofs of this book. The tributes that poured in from Asia alone suggest that his work will continue to inspire and stimulate minds young and old.

It is a cherished belief among Thai people that their country was never colonized. Yet politicians, scholars, and other media figures chronically inveigh against Western colonialism and the imperialist theft of Thai territory. Thai historians insist that the country adapted to the Western-dominated world order more successfully than other Southeast Asian kingdoms and celebrate their proud history of independence. But many Thai leaders view the West as a threat and portray Thailand as a victim. Clearly Thailand's relationship with the West is ambivalent. *The Lost Territories* explores this conundrum by examining two important and contrasting strands of Thai historiography: the well-known Royal-Nationalist ideology, which

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celebrates Thailand's long history of uninterrupted independence; and what the author terms "National Humiliation discourse," its mirror image. Shane Strate examines the origins and consequences of National Humiliation discourse, showing how the modern Thai state has used the idea of national humiliation to sponsor a form of anti-Western nationalism. Unlike triumphalist Royal-Nationalist narratives, National Humiliation history depicts Thailand as a victim of Western imperialist bullying. Focusing on key themes such as extraterritoriality, trade imbalances, and territorial loss, National Humiliation history maintains that the West impeded Thailand's development even while professing its support and cooperation. Although the state remains the hero in this narrative, it is a tragic heroism defined by suffering and foreign oppression. Through his insightful analysis of state and media sources, Strate demonstrates how Thai politicians have deployed National Humiliation imagery in support of ethnic chauvinism and military expansion. He shows how the discourse became the ideological foundation of Thailand's irredentist strategy, the state's anti-Catholic campaign, and its acceptance of pan-Asianism during World War II; and how the "state as victim" narrative has been used by politicians to redefine Thai identity and elevate the military into the role of national savior. The Lost Territories will be of particular interest to historians and political scientists for the light it sheds on many episodes of Thai foreign policy, including the contemporary dispute over Preah Vihear. The book's analysis of the manipulation of historical memory will interest academics exploring similar phenomena worldwide.

Christina Schwenkel's absorbing study explores how the "American War" is remembered and commemorated in Vietnam today -- in official and unofficial histories and in everyday life. Schwenkel analyzes visual representations found in monuments

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and martyrs' cemeteries, museums, photography and art exhibits, battlefield tours, and related sites of "trauma tourism." In these transnational spaces, American and Vietnamese memories of the war intersect in ways profoundly shaped by global economic liberalization and the return of American citizens as tourists, pilgrims, and philanthropists.

Despite competing with much larger imperialist neighbors in Southeast Asia, the Kingdom of Thailand—or Siam, as it was formerly known—has succeeded in transforming itself into a rival modern nation-state over the last two centuries. Recent historiography has placed progress—or lack thereof—toward Western-style liberal democracy at the center of Thailand's narrative, but that view underestimates the importance of the colonial context. In particular, a long-standing relationship with China and the existence of a large and important Chinese diaspora within Thailand have shaped development at every stage. As the emerging nation struggled against colonial forces in Southeast Asia, ethnic Chinese entrepreneurs were neither a colonial force against whom Thainess was identified, nor had they been able to fully assimilate into Thai society. Wasana Wongsurawat demonstrates that the Kingdom of Thailand's transformation into a modern nation-state required the creation of a national identity that justified not only the hegemonic rule of monarchy but also the involvement of the ethnic Chinese entrepreneurial class upon whom it depended. Her revisionist view traces the evolution of this codependent relationship through the twentieth century, as Thailand struggled

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against colonial forces in Southeast Asia, found itself an ally of Japan in World War II, and reconsidered its relationship with China in the postwar era.

Early European visitors placed Ayutthaya alongside China and India as the great powers of Asia. Yet in 1767 the city was destroyed and its history has been neglected. This book is the first study of Ayutthaya from its emergence in the thirteenth century until its fall. It offers a wide-ranging view of social, political, and cultural history with focus on commerce, kingship, Buddhism, and war. By drawing on a wide range of sources including chronicles, accounts by Europeans, Chinese, Persians, and Japanese, law, literature, art, landscape, and language, the book presents early Siam as a 'commercial' society, not the peasant society usually assumed. Baker and Phongpaichit attribute the fall of the city not to internal conflict or dynastic decline but failure to manage the social and political consequences of prosperity. This book is essential reading for all those interested in the history of Southeast Asia and the early modern world.

In this fascinating history of the British surveys of India, Matthew H. Edney relates how imperial Britain used modern survey techniques to not only create and define the spatial image of its Empire, but also to legitimate its colonialist activities. "There is much to be praised in this book. It is an excellent history of how India came to be painted red in the nineteenth century. But more importantly, Mapping an Empire sets a new standard for books that examine a fundamental problem in the history of European imperialism."—D.

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Graham Burnett, Times Literary Supplement "Mapping an Empire is undoubtedly a major contribution to the rapidly growing literature on science and empire, and a work which deserves to stimulate a great deal of fresh thinking and informed research."—David Arnold, Journal of Imperial and Commonwealth History "This case study offers broadly applicable insights into the relationship between ideology, technology and politics. . . . Carefully read, this is a tale of irony about wishful thinking and the limits of knowledge."—Publishers Weekly

"Zinoman makes original contributions on multiple fronts, including colonial systems; prisons as social institutions; political life in prison; public campaigns concerning prisons; and released prisoners in action. He also takes us beyond the colonial/anticolonial, nationalist/communist, and war/peace dichotomies that have long dominated Vietnam studies."—David Marr, author of Vietnamese Tradition on Trial, 1920-1945 "This is a wonderful, lucidly argued, and meticulously documented book."—Ann Stoler, author of Race and the Education of Desire: Foucault's History of Sexuality and the Colonial Order of Things

"Delves beyond the traditional icons to reveal the everyday expressions of Thainess that so delight and puzzle. Through colourful text and 500 quirky photos, explore the country's alternative sights, from truck art and taxi altars to buffalo cart furniture and drinks in bags".--BOOKJACKET.

Analyzes spatial history of 19th and early 20th century Mexico, particularly political uses

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of mapping and surveying, to demonstrate multiple ways that space can be negotiated in the service of local or national agendas.

"Anna Leonowens has been a historical puzzle. Susan Morgan establishes a solid ground for our understanding of this intriguing writer who became famous in our time thanks to a Broadway musical. Her life and contributions as a writer, a humanist, and a 19th century feminist were far richer beyond being the 'I' with the King."—Thongchai Winichakul, author of *Siam Mapped: A History of the Geo-Body of a Nation* "With extraordinary detective work, Susan Morgan uncovers the real tale of a brilliant and dynamic traveler who cut ties to her past history and fabricated the story of her life that has found its way into legend. In lovely and graceful prose, she uses this story to help us understand patterns of national and international life."—Allan M. Winkler, author of *Franklin D. Roosevelt and the Making of Modern America* "With sensitive writing and meticulous research, *Bombay Anna* offers the first comprehensive biography of Anna Leonowens, the 'I' in *The King and I*, which gave my father, Yul Brynner, his signature role. The details of her self-invention are only part of the revelation Susan Morgan provides; she also paints a masterful portrait of the Britain's Raj and its colonial hegemony in Southeast Asia. It is a fascinating read." —Prof. Rock Brynner, author of *Yul: The Man Who Would Be King*

Based on close reading of historical documents--poetry as much as statistics--and focused on the conceptualization of technology, this book is an unconventional evocation of late colonial

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Netherlands East Indies (today Indonesia). In considering technology and the ways that people use and think about things, Rudolf Mrázek invents an original way to talk about freedom, colonialism, nationalism, literature, revolution, and human nature. The central chapters comprise vignettes and take up, in turn, transportation (from shoes to road-building to motorcycle clubs), architecture (from prison construction to home air-conditioning), optical technologies (from photography to fingerprinting), clothing and fashion, and the introduction of radio and radio stations. The text clusters around a group of fascinating recurring characters representing colonialism, nationalism, and the awkward, inevitable presence of the European cultural, intellectual, and political avant-garde: Tillema, the pharmacist-author of *Kromoblanda*; the explorer/engineer IJzerman; the "Javanese princess" Kartina; the Indonesia nationalist journalist Mas Marco; the Dutch novelist Couperus; the Indonesian novelist Pramoedya Ananta Toer; and Dutch left-wing liberal Wim Wertheim and his wife. In colonial Indies, as elsewhere, people employed what Proust called "remembering" and what Heidegger called "thinging" to sense and make sense of the world. In using this observation to approach Indonesian society, Mrázek captures that society off balance, allowing us to see it in unfamiliar positions. The result is a singular work with surprises for readers throughout the social sciences, not least those interested in Southeast Asia or colonialism more broadly.

"Utopia" is a word not often associated with the city of Bangkok, which is better known for its disorderly sprawl, overburdened roads, and stifling levels of pollution. Yet as early as 1782, when the city was officially founded on the banks of the Chao Phraya river as the home of the Chakri dynasty, its orientation was based on material and rhetorical considerations that alluded to ideal times and spaces. The construction of palaces, monastic complexes, walls, forts, and

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canals created a defensive network while symbolically locating the terrestrial realm of the king within the Theravada Buddhist cosmos. Into the twentieth century, pictorial, narrative, and built representations of utopia were critical to Bangkok's transformation into a national capital and commercial entrepôt. But as older representations of the universe encountered modern architecture, building technologies, and urban planning, new images of an ideal society attempted to reconcile urban-based understandings of Buddhist liberation and felicitous states like nirvana with worldly models of political community like the nation-state. Bangkok Utopia outlines an alternative genealogy of both utopia and modernism in a part of the world that has often been overlooked by researchers of both. It examines representations of utopia that developed in the city—as expressed in built forms as well as architectural drawings, building manuals, novels, poetry, and ecclesiastical murals—from its first general strike of migrant laborers in 1910 to the overthrow of the military dictatorship in 1973. Using Thai- and Chinese-language archival sources, the book demonstrates how the new spaces of the city became arenas for modern subject formation, utopian desires, political hegemony, and social unrest, arguing that the modern city was a space of antinomy—one able not only to sustain heterogeneous temporalities, but also to support conflicting world views within the urban landscape. By underscoring the paradoxical character of utopias and their formal narrative expressions of both hope and hegemony, Bangkok Utopia provides an innovative way to conceptualize the uneven economic development and fractured political conditions of contemporary global cities.

The prospects of the inevitable end of the Bhumibol era loomed large over 21st century Thailand. Events have now taken their course, and King Maha Vajiralongkorn has been

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crowned. The new King is beginning to make his presence felt, but in important ways Thailand is still in an interregnum: a time when the old order is dying but a new one struggles to be born. The prospects of the inevitable end of the Bhumibol era loomed large over 21st century Thailand. Events have now taken their course, and King Maha Vajiralongkorn has been crowned. The new King is beginning to make his presence felt, but in important ways Thailand is still in an interregnum: a time when the old order is dying but a new one struggles to be born. This volume examines the royal transition in Thailand, from the 2014 coup through to the 2017 Constitution and the 2019 election. The royal transition sparked a crisis that pressured important institutions of the nation, from the politicized judiciary to the troubled Sanga or priesthood. The period of waiting has influenced all aspects of Thai governance, from foreign policy to economic management, to human rights and the spread of self-censorship. This volume, which brings together some of the leading writers on Thailand, is the first book-length analysis of this deep transition.

Introduction : empires and indigenous peoples, global transformation and the limits of international society -- From wet diplomacy to scorched earth : the Taiwan expedition, the Guardline and the Wushe rebellion -- The long durée and the short circuit : gender, language and territory in the making of indigenous Taiwan -- Tangled up in red : textiles, trading posts and ethnic bifurcation in Taiwan -- The geobodies within a geobody : the visual economy of race-making and indigeneity

A controversial collection from the author of the celebrated *Imagined Communities*. While Benedict Anderson is best known for his classic book on nationalism, *Imagined Communities*, many of his most telling and incisive interventions have been made in his essays. Those

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collected in this new book span a range of subjects: from Aquino's Philippines, where the horses on the haciendas ate better than the stable-hands, to political assassination in contemporary Thailand, where government posts have become so lucrative that to gain them candidates will kill their rivals. In these writing, the subtle imbrication of politics, national imaginings, bureaucracy, modernization and its agents (particularly print culture) is brought out in all its complexity and richness. "The spectre of comparisons" was a phrase used by the celebrated Filipino nationalist and novelist Jose Rizal (1861-96), whose work and fate in the national imagination are discussed in these pages. In his finely wrought observations on Southeast Asian societies, Anderson raises deep questions concerning this spectre, about how, for instance, Manila is changed when it can no longer be seen through a comparison with European capitals, and how, more broadly, nationalism is produce by the process of increasing global connection. The Spectre of Comparisons is an indispensable resource for those interested in South-East Asia. But it also contains important theoretical and historical considerations about nationalism, national literature and memory, modernization, and the prospects for the Left in what Anderson dubs 'The New World Disorder'. This introductory book on Thai politics and the rule of law explains why chronically unstable Thailand struggles to mediate and adjudicate its political disputes. It focuses on the continuities between the pre-1932 and post-1932 periods. Since the shift to constitutional monarchy in 1932, the power of the monarch and military has endured, the legislature, electorate and, until recently, judiciary have been comparatively powerless, and constitutions and laws have been comparatively unimportant. Historical continuities are also evident in the persistence of hierarchical thinking and ethno-nationalism, both of which have inhibited open debates about

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governance. And the rule of law does not always apply, owing to different principles underlying western and traditional Siamese law and the emergence of a distinctively Thai legal culture and consciousness. Thailand's governance was re-cast ambitiously in the 1890s, 1932 and 1997. Since 1997, governing Thailand and developing Thailand's economy have become harder. So political disputes have become more acute and the absence of a national consensus on dispute settlement mechanisms more obvious. Until governance is again re-cast, Thailand's political instability and cycle of coups will continue.

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