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This volume challenges the concept of Buddhism as an apolitical religion without implications for law. In this study, a team of international

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scholars assess the manner in which Buddhist organizations and individuals have resisted, come to terms with, or in some cases allied themselves with the forces of war, modernity, westernization, nationalization, capitalism,

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communism, and ethnic conflict. By examining issues such as left-right divisions in the monastic order, the rise of organized lay movements, Buddhist social activism, as well as explicitly Buddhist inspired political activity, this book seeks to

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demonstrate that the emphasis on meditation and mental training is only one strand in this richly complex world historical tradition. This anthology brings together Dr. Bhimrao Ambedkar's works on the theme of Democracy. The editors of

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this volume have assembled Ambedkar's original writings including his memorandums, speeches, lectures, and talks from 1919-1956 to understand his contribution to Indian political thought and history. An introductory

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chapter binds the anthology together by helping put in context Ambedkar's arguments and perceptions within contemporary debates on Democracy. It captures Ambedkar's political trajectory and addresses how his idea of

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Democracy is deeply embedded in both the colonial and the post-colonial context. The editors argue that Democracy is not merely a procedural and substantive idea, but relational as well and in Ambedkar it is deeply caught with

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ideas of state, power, nationalism, constitutionalism, equality, and liberty, thus emphasizing its societal and as well as political dimensions. The anthology therefore helps readers think through contemporary political

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debates in the country within the context of a critical overview of Ambedkar's thoughts on Democracy.

Dr. Ambedkar and Democracy
Constitutions, Religion and Politics
in Asia

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Thailand, Headquarters of the
World Fellowship of Buddhists
Early Buddhist Monachism
Buddhism and the Political Process
State, Society, and Religious
Engineering

The mass incarceration of Japanese

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Americans during World War II is not only a tale of injustice; it is a moving story of faith. In this pathbreaking account, Duncan Ryūken Williams reveals how, even as they were stripped of their homes and imprisoned in camps, Japanese-

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*American Buddhists launched one of the most inspiring defenses of religious freedom in our nation's history, insisting that they could be both Buddhist and American.--
Examines how law regulates religion and explores the influence of world*

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religions on the legal systems in Asia, including how religion responds to such regulations. It looks at underlying norms influencing state regulation of religion, and the challenges emerging from such regulation.

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In his former work, Burma in the Family of Nations, Dr. Maung Maung has already gained an international reputation as a student of public affairs in Burma; in this new book he earns fresh laurels. It is mainly in two parts. In Part I he traces the genesis

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of the Constitution and in Part II he explains it. The first part outlines the constitutional progress of Burma under British rule, the changes under Dr. Ba Maw during the Japanese occupation, and further developments until the attainment of independence

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by the Anti Fascist People's Freedom League. Nowhere else can one find such a clear and comprehensive account of the political evolution of Burma since 1931, doubly significant by the Saya San rebellion and the birth of the Thakin movement; its

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value is enhanced by the reproduction of three documents not otherwise readily accessible: the interim Constitution under the Japanese; the Panglong Agreement, in which the Hill Peoples undertook to co-operate in framing the Constitution for the

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Union of Burma; and the original draft Constitution which the AFPFL published in May 1947 for consideration by the Constituent Assembly.

An Abridged Version of the Report of the Buddhist Committee of Inquiry

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*Prince and the Monk, The
Alternative Development
A Buddhist Approach to Democracy
and Development in Bhutan
Early Buddhist Monachism, 600
B.C.-100 B.C.
American Sutra*

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Historical Dictionary of Buddhism, Second Edition contains a chronology, an introduction, and an extensive bibliography. The dictionary section has more than 900 cross-referenced entries on important

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personalities as well as complex theological concepts, significant practices, and basic writings and texts.

Contains contributions on various subjects, notably India, Buddhism, ancient

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chronology, etc.

"Today, the majority of sovereign states can be described as 'democracies' in that they possess elected political leadership and some measure of commitment to the protection and

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promotion of individual rights and equality under law. Likewise, the economies of most democracies revolve around free trade, integrated into wider regional and global markets. Virtually all are organized

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around Western liberal principles and values. For some, these philosophical commitments are indigenous and longstanding, and for others they were imported later, often through colonization. This book asks

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how democratic governance and economic development differ when founded on Eastern, Buddhist principles, rather than Western, liberal, and Enlightenment values and beliefs. The small, remote

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country of Bhutan is the only democratic, market-based state that is rooted constitutionally and culturally in Mahayana Buddhist principles and ethics. In this book, it provides an alternate vision

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for what democratic states built on Eastern philosophy might look like. William Long argues that the differences in democratic and development systems between Western and Eastern approaches are profound and

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important. Bhutan's approach to democracy and development is based on the idea of 'Gross National Happiness' and offers a unique approach to the challenges of political polarization, economic inequality, and

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declining public trust in
political institutions"--
Constitution of the Buddhist
Sa?gha

Dr. Ambedkar, Buddhism and
Social Change

The Pyrrhic

Constitutionalism of Sri

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Lanka

Thailand

Constitution World Buddhist

Sangha Council and

Declaration &

Indonesia, Malaysia and Sri

Lanka

Papers presented at the

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*Workshop on "Dr. Ambedkar,
Buddhism and Social Change",
held at Sarnath during 29-31
March 1991.*

*Nation, Constitutionalism and
Buddhism in Sri Lanka offers a
new perspective on*

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contemporary debates about Sinhalese Buddhist nationalism in Sri Lanka. In this book de Silva Wijeyeratne argues forcefully that 'Sinhalese Buddhism' in the period prior to its engagement with the British

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colonial State signified a relatively unbounded (although at times boundary forming) set of practices that facilitated both the inclusion and exclusion of non-‘Buddhist’ concepts and people within a particular

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cosmological frame. Juxtaposing the premodern against the backdrop of colonial modernity, de Silva Wijeyeratne tells us that in contrast modern 'Sinhalese Buddhism/nationalism' is a much more reified and bounded

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concept, one imagined through a 19th century epistemology whose purpose was not so much inclusion, but a much more radical exclusion of non-‘Buddhist’ ideas and people. In this insightful analysis

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modern Sinhalese Buddhist nationalism, then, emerges through the conjunction of discourse, power and knowledge at a distinct moment in the trajectory of the colonial State. An intrinsic feature of this

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modernist moment is that premodern categories (such as the cosmic order) were subject to a bureaucratic re-valuation that generated profound consequences for State-society relations and the wider

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constitutional/legal imaginary.

This book goes onto explore how key constitutional and nation-building moments were framed within the cultural milieu of modern Sinhalese Buddhist nationalism – a nationalism that

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reveals the power of a re-valued Buddhist cosmic order to still inform the present. Given the intensification of the Sinhalese Buddhist nationalist project following the defeat of the Tamil Tigers in 2009, this book is of

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*interest to scholars of
nationalism, South Asian studies,
the anthropology of ritual, and
comparative legal history.
As religious polarisation in
society deepens, political actors
and policy-makers have begun to*

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struggle with questions on the role of the dominant religion and how religion influences constitutional commitments and development. By focusing on Indonesia, Malaysia and Sri Lanka, Constitutions, Religion

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and Politics in Asia demonstrates how constitution-making and the operation of constitutional arrangements involving religion cannot be separated from the broader political dynamics of society. Although constitutions

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establish legal and political structures of government institutions and provide tools for rights protection, they do not operate in a vacuum divorced from the games of power and the political realities surrounding

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them. Here, Shah sets out how constitutions operate and evolve and demonstrates how constitutional provisions can produce unintended consequences over time. A vital new source of scholarship for

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students and scholars of law and religion and comparative constitutional law, and those interested in issues of constitutionalism and legal and political history in Asia.

Norms, Modes, and Challenges

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From a Buddhist Perspective

The Mauryan Polity

Buddhism and Human Rights

News Bulletin

Buddhist Kingdom As Modern

Nation State

"The book looks at how religion in

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Singapore is being subjected to the processes of modernisation and change. The Singapore State has consciously brought religion under its guidance. It has exercised strong bureaucratic and legal control over the functioning of all religions in Singapore. The Chinese community, and the Buddhist Sangha

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have responded to this by restructuring their temple institutions into large multi-functional temple complexes. There has been quite a few books written on the role of the Singapore State but, so far, none has been written on the topic - the relationship between state, society and religion. It will help to fill the missing

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gap in the scholarly literature on this area. This is also a topic of great significance in many Asian, particularly Southeast Asian, countries and it will serve as an important book for future reference in this area of research and comparative studies."--BOOK

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"Thailand is exceptional among modern states in Asia in that it has built and retained a national culture around a traditional monarchic institution.

Moreover, this culture has also been based on a dominant religious tradition, that of

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Theravada Buddhism. ... Significant tensions have arisen from the efforts by members of the Thai elite to make the monarchical traditions ... basic to Thai national culture. Other tensions have arisen as monarchy, military, bureaucracy, the Buddhist sangha, business interests, and elected political

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representatives assert or maintain an authoritative position in the state structure. This book examines these tensions with reference to the major changes in Thai society, economy, polity, and culture in the twentieth century, especially since World War II."--From dust jacket.

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It is widely assumed that a well-designed and well-implemented constitution can help ensure religious harmony in modern states. Yet how correct is this assumption? Drawing on groundbreaking research from Sri Lanka, this book argues persuasively for another possibility: when it comes to religion, relying on

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constitutional law may not be helpful, but harmful; constitutional practice may give way to pyrrhic constitutionalism. Written in a lucid and direct style, and aimed at both specialists and non-specialists, Buddhism, Politics and the Limits of Law explains why constitutional law has deepened, rather than diminished,

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*conflicts over religion in Sri Lanka.
Examining the roles of Buddhist monks,
civil society groups, political coalitions
and more, the book provides the first
extended study of the legal regulation of
religion in Sri Lanka as well as the first
book-length analysis of the intersections
of Buddhism and contemporary*

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constitutional law.

Religion and Politics in Burma

The A to Z of Buddhism

A Story of Faith and Freedom in the

Second World War

Comparative Constitutionalism in South

Asia

Buddhism and Law

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Journal of the Department of Letters

How Shinran, a seminal figure in Pure Land Buddhism, was guided by a vision of Shōtoku, the imperial prince who was both a political and religious figure..

The past two decades have been a time of turmoil in Thailand's

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religious affairs. Disputes, debates and controversies concerning the administration of Buddhism, Thailand's national religion by tradition, have erupted more and more frequently. This chronic and unresolvable conflict originates from Thai Buddhists' inability to

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achieve a broad consensus on religious reform. Under the governance of the National Council for Peace and Order (NCPO) junta that came to power in 2014, the fierce struggle concerning Buddhist reform seemed to subside. Upholding and protecting

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Buddhism might be a duty of traditional Thai rulers who desire for a source of political legitimacy, but the NCPO's decisive actions concerning Buddhist institutional reform were not merely reflected respect for this tradition, but were closely intertwined with the

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dynamic of contending forces in Thailand's long-troubled religious politics. Conflicts between the influential religious nationalists and the Thai Sangha convinced the military government of the need to act, for the sake of national security and political stability.

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It is difficult to think of a more urgent question for Buddhism in the late twentieth century than human rights. The political, ethical and philosophical questions surrounding human rights are debated vigorously in political and intellectual circles throughout the

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world and now in this volume.

Decisions of the Constitutional
Court of Sri Lanka

The Politics of Thai Buddhism
under the NCPO Junta

Buddhist Monks and Monasteries of
India

Tantric State

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Buddhism, Politics and the Limits
of Law

Burma's Constitution

South Asian countries in
spite of having diverse
histories and politics share
a uniformity in terms of
constitutionalism. This

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pioneering volume maps out the intellectual and historical contours of this little-studied field, yet one that is critical to South Asias future. The essays collected here examine whether the

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experience so far of comparative law across South Asia offers insight into broader trends in constitutionalism, and also ask how the corpus of general comparative constitutional law might benefit from

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greater familiarity with the South Asian experience.

The interaction of Buddhism and politics in the Theravada Buddhist countries since their independence is considered. Burmese attempts to relate Buddhism to the

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ideologies of nationalism, democracy, and socialism are analyzed. Originally published in 1965. The Princeton Legacy Library uses the latest print-on-demand technology to again make available previously

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out-of-print books from the distinguished backlist of Princeton University Press. These editions preserve the original texts of these important books while presenting them in durable paperback and hardcover

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editions. The goal of the Princeton Legacy Library is to vastly increase access to the rich scholarly heritage found in the thousands of books published by Princeton University Press since its founding in 1905.

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Constitutions and Religion is the first major reference work in the emerging field of comparative constitutional law and religion. It offers a nuanced array of perspectives on various

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models for the treatment of
religion in domestic and
supranational legal orders.
Regulating Religion in Asia
Shotoku Worship in Shinran's
Buddhism
Historical Dictionary of
Buddhism

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The Influence of the Jatakas
on Art and Literature
Constitutions and Religion
An Anthology

***In the early 21st
century, Buddhism has
become ubiquitous in***

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America and other western nations, moving beyond the original bodhi tree in India to become a major global religion. During its journey westward, it has

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changed, adapted to new cultures, and offered spiritual help to many people looking for answers to the problems of life. It is being studied in institutions

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*of higher education,
being practice by many
people, and having its
literature translated
and published. The A to
Z of Buddhism covers and
clarifies Buddhist*

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*concepts, significant
figures, movements,
schools, places,
activities, and periods.
This is done through a
chronology, an
introductory essay, a*

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*bibliography, and over
700 cross-referenced
dictionary entries.*

*Though India is no
longer a Buddhist
country, Buddhism held
its place among Indian*

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*faiths for nearly
seventeen centuries (500
B.C.--A.D. 1200). During
this long stretch of
time the Buddhist monks
were organized in
Sanghas in most parts of*

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the country and their activities and achievements have profoundly influenced India`s traditional culture. There are monumental remains of

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Buddhist monastic life scattered all over India: in the south there are about a thousand cave-monasteries, among them Ajanta, world-famous for

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*its exquisite mural
paintings; in the north,
less spectacular, the
ruins of monastic
edifices from Taxila in
the west to Paharpur in
the east. A connected*

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history of the Buddhist monks of ancient India, their activities, their monastic establishments and their contributions to Indian culture, is available for the first

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time in this work, which is remarkable also for its pervading human interest. In reconstructing the history of the emperors and kings who were

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*patrons of Buddhism, the
early missionaries and
the illustrious monk-
scholars of later times,
the author has used
sources in four
languages--Pali,*

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*Sanskrit, Chinese and
Tibetan. Contents The
primitive sangha, The
asoka-satavahana age 250
BC-AD 100 and its
legacy, In the Gupta age
(AD 300-550) and after,*

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*Eminent monk-Scholars of
India, Monastic
Universities, (AD
500-1200), Bib., Index.
This study examines the
impact of Buddhism on
the political process of*

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Asian countries in recent times. The intersection between Buddhism and politics; religious authority and political power is explored through the

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*engagement of Buddhist
monks and lay activists
in the process of nation-
building, development,
and implementation of
democracy.*

An Introduction

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Nation,

*Constitutionalism and
Buddhism in Sri Lanka
Political Patronage and
Control Over the Sangha
Their History and Their
Contribution to Indian*

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Culture

Calcutta Review

Ambedkar and Buddhism

This paper deals with the structural-functional relationships between the Sangha (the community of

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Buddhist monks) and the state, moving from early times to the present. It attempts to show that these relationships have been structured in such a way that the Sangha tends

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to be subjugated by or
subordinated to the state.
Buddhism and Politics in
Twentieth Century Asia
The Betrayal of Buddhism
Towards a Reformist
Buddhism in Singapore

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Buddhism and Politics in
Thailand

The History of Buddhism in
Laos