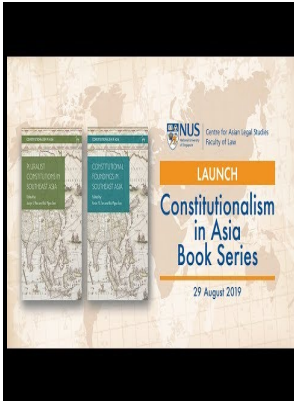


Constitutionalism in Southeast Asia.

Konrad Adenauer Stiftung - Constitutional Foundings in Southeast Asia(Constitutionalism in Asia): Kevin YL Tan: Hart Publishing



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These sub-groups go by different proper names, maintain distinctive organizational structures and perform their own separate higher ordination ceremonies. In fact, tense struggles of this type followed almost immediately after the introduction of the first Sangha Act in 1902 a similar law to the 1962 Act and have continued to crop up regularly in the intervening decades.

Constitutionalism and Rights in South and South East Asia

In Thailand, these crises relate to the integration or expulsion of Buddhist groups from an official national monkhood.

Pluralist Constitutions in Southeast Asia(Constitutionalism in Asia): Jaclyn L Neo: Hart Publishing

This volume makes three significant contributions.

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This moment was defined by the developments we know as globalisation, which has in the early 21 st century met some now-familiar and severe challenges that impact on the theory of LAD. The development of constitutionalism is indeed a peculiarly local phenomenon, framed and bounded by local politics, whereas law-and-development LAD is conducted globally and mainly by international organisations operating under international law. They also differ in how they dress, interpret disciplinary codes and practice rituals.

Formations of Buddhist constitutionalism in South and Southeast Asia

This challenge consists in the fact that monks who are accused of heterodoxy may refuse to accede to the dicta of the Council or Supreme Patriarch, even when those dicta are backed by the coercive powers of the state. The size and scope of the corpus is vast. Buddhist constitutionalism, in its Sri Lankan guise, emerges within a monastic milieu different to that of Thailand.

Formations of Buddhist constitutionalism in South and Southeast Asia

In Sri Lanka, these crises relate to deep disagreements over the proper sources of Buddhist authority.

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