ASEASUK NEWS

NEWSLETTER OF THE
ASSOCIATION OF SOUTHEAST ASIAN
STUDIES IN THE UNITED KINGDOM

No. 49 SPRING 2011

ISSN 0952-3561

ASEASUK NEWS

ASEASUK@SOAS.AC.UK

No. 49 SPRING 2011

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ISSN 0952-3561

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NEWS

UK Southeast Asianists

Dr Katherine Brickell (**Royal Holloway,** University of London) has won three years of funding from the ESRC/DFID Joint Scheme for Research on International Development (Poverty Alleviation) (c £250,000) for the project 'Lay and Institutional Knowledges of Domestic Violence Law: Towards Active Citizenship in Rural and Urban Cambodia'. The study will combine qualitative and quantitative research (including participatory video) to address the hiatus between legal reform and transformative change for women. Katherine also received the Royal Geographical Society 30th International Geographical Congress Award (£750) to support her attendance at the Householding in Transition: Emerging Dynamics in 'Developing' East and Southeast Asia conference that she is organising with the National University of Singapore and the International Geographical Union (IGU) in July 2011. Katherine also gave a paper at the Association of American Geographers (AAG) Annual Meeting in Seattle in 2011 'Translocal mobilities of 'home' in Siem Reap, Cambodia'.

Dr Matthew Cohen (**Royal Holloway**) presented a paper on colonial-era film at Sites, Bodies, Stories: Heritage Formation in (Post)colonial India and Indonesia at Gadjah Mada University in Yogyakarta, Indonesia, on 15 January 2011. During this same trip, he also spent some time in Penang and Cirebon, looking at recent developments in the arts and heritage. He has received a fellowship from the Netherlands Institute for Advanced Study to spend the academic year 2011–12 working on a book on the history of theatre and performance in modern Indonesia. Other presentations from Matthew include: 'Post-traditional wayang', at Puppetry and Post-Dramatic Performance: An International Conference on Performing Objects in the 21st Century, University of Connecticut, USA, 2 April 2011; 'Wayang kulit: traditional and post-traditional shadow puppet theatre', Public lecture at the Festival of Asian Theatre, Thessaloniki, Greece, 5 February 2011; 'Tradition in modernity: performing arts of Indonesia', Invited presentation to the Centre of Southeast Asian Studies, SOAS, London, 1 February 2011; 'Musical impressions of Java and Bali in interwar America', workshop on Collectivity, Popularity and History in the World of Orchestras: Perspectives from India and Indonesia, University of London, 12 November 2010; and 'A moveable feast? Historical perspectives on itinerant theatre and performance in Southeast Asia and beyond', World History Seminar, Cambridge University, 21 October 2010.

In Greece in February besides presenting a paper, Matthew also launched a solo performance piece titled 'A Dalang in Search of Wayang'. This conversation with wayang toured in April to the US, playing at the Puppetry and Post-Dramatic Performance: An International Conference on Performing Objects in the 21st Century, University of Connecticut and the Department of Theatre, Speech, and Dance, Brown University. Matthew was also invited this same month to perform a more traditional wayang, *Anoman, the Envoy*, with Gamelan Madu Sari at Gong! The Vancouver Gamelan Festival, in Vancouver, Canada.

Dr Paul Hainsworth (**University of Ulster**) presented the following papers on Timor-Leste: 'From occupation to independence: East Timor and the struggle for freedom from Indonesia', at the Patterns of Conflict Resolution conference, University College, Dublin, 4 November 2010 <http://www.ucd.ie/ibis/publications/discussionpapers/easttimorandthestruggleforfreedomfromindonesia/P_Hainsworth.pdf> and 'Timor-Leste: the transition to peace, democracy and justice in the twenty-first century', International Political Science Association (IPSA)/ European Consortium of Political Research (ECPR) Joint Conference, Sao Paulo, Brazil, February 2011.

The 'Lasting Impressions: Seals from the Islamic World', a joint British Library–British Museum travelling photographic exhibition, co-curated by **Dr Annabel Teh Gallop (British Library)** and Venetia Porter, is commencing a second UK tour in 2011 to Cambridge University Library (March–June), the Bodleian Oriental Institute Library (May–July), and the Street Gallery, Institute of Arab and Islamic Studies, Exeter University (Sept-Nov 2011). Annabel is also co-director, with Andrew Peacock of the British Institute in Ankara, of the British-Academy funded ASEASUK-BIAA research project, 'Islam, Trade and Politics across the Indian Ocean', investigating Ottoman links with Southeast Asia. She presented the following paper 'Royal Minangkabau seals: disseminating authority in the *rantau*' at *Merantau*: Imagining Migration in the Malay world, international seminar in honour of Prof. E. Ulrich Kratz, Goethe University of Frankfurt, 27–29 March 2011.

Dr Alexandra Winkels (University of East Anglia) is involved in research focusing on migration and development and in particular the challenges posed by climate change. These studies on migration and livelihoods in Vietnam provide insights about the risks migrants and their families are exposed to and the various coping mechanisms they employ in response to global and local changes. Alexandra is consultant for 'Briefing note on migration and climate change: a review of the theoretical and research landscape' for the Climate Change Knowledge Network (CDKN/ DfID). May–June 2011. She was also expert advisor for the DFID Learning Hub on Low Carbon Resilient Development, Theme 2: Tackling Poverty (UK Department for International Development/Institute for Development Studies, University of Sussex), December 2010–March 2011 and consultant with N. Brooks for the Report on Climate Change & Migration, United Nations Development Programme (December 2010). In April 2011 she attended the Workshop in Adaptation and Migration, National Institute for Child Health and Human Development & Stanford Institute for Research in the Social Sciences, Palo Alto, California.

Dr Fiona Kerlogue (Horniman Musuem) made research visits to Bali in 2010 and 2011 in connection with the exhibition 'Bali: Dancing for the Gods', which opened at the Horniman Museum in April 2011. This features a previously unscreened film of a Calonarang performance shot by Alexander Shaw around 1936. Fiona is also continuing research on the archive of photographs and film from Bali by Beryl de Zoete, in collaboration with Professor I Wayan Dibia of ISI, Denpasar. This

involved a visit in 2011 to research collections in the Tropenmuseum and Rijksmuseum voor Volkenkunde, Leiden. Fiona convened a panel on 'Material Culture and Memory' at the 6th Euroseas conference, Gothenburg 2010.

Dr Lee Jones (**Queen Mary**, University of London) is involved in ongoing work on two main projects on how economic sanctions work, and the governance of non-traditional security in Southeast Asia and the southwest Pacific. This summer, he plans to be conducting fieldwork for the first project in South Africa and, for the latter, in Singapore, Malaysia and Indonesia. Lee delivered the following papers recently: 'Towards a Gramscian analysis of international statebuilding', Critical Statebuilding Workshop, National Defence Academy, Stockholm, 5–6 May 2011; 'State transformation and the rescaling of security: understanding the politics of non-traditional security', British International Studies Association conference, 27–29 April 2011; 'Non-traditional security and new modes of security governance in Southeast Asia', International Studies Association conference, Montreal, 16–19 March 2011; 'Sovereignty, intervention and social conflict: the case of Cold War Southeast Asia', ESRC Seminar on Rethinking Intervention: Intervention in the Modern World, Brunel University, 21 October 2010; Westminster Forum, University of Westminster, 26 October 2010; and British International Studies Association conference, Manchester, 27–29 April 2011.

Professor Terry King (University of Leeds), having completed four years as Chair of ASEASUK, stood down as from 31 December 2010. ASEASUK is in the process of appointing a new Chair. Terry continues as a member of the Research Committee and as co-editor of *ASEASUK News*. He also took early retirement from the Department of East Asian Studies at the University of Leeds, from 1 August 2010, but has been re-engaged part-time to complete his contract as Executive Director of the White Rose East Asia Centre.

Centre for South East Asian Studies, SOAS

Dr Ben Murtagh has been awarded an AHRC Early Career Fellowship (October 2011 to March 2012) to complete his monograph on 'Gay, Lesbian and Waria Representations in Indonesian Cinema'.

Professor William G. Clarence-Smith's current research is on 'Syrians' in colonial Philippines c.1860s to c.1940s and rubber in World War II based on secondary readings. For the former he made a research trip to Lebanon 7–13 November 2010, hosted by the Lebanese Emigration Research Centre (LERC), Notre Dame University of Louaizé, Zouk Mosbeh, Greater Beirut, headed by Ms Guita Hourani. Besides Beirut, he visited Baskinta, Bikfaya, Ba'aqlin, and Bsharri, and collected much information on migration to the Philippines. He gave a talk about his research on the 10 November at the nearby Maison des Jeunes et de la Culture, Zouk Mikayel, run by Dr Eliane N. Fersan. His Excellency Gilberto G.B. Asuque, Ambassador of the Philippines, was in attendance, and he informed William about his predecessor as ambassador, a Filipino of Lebanese descent from the prominent Bichara (Bishara) family of Bikol.

William has also presented the following papers: 'The "battle for rubber" and World War II,' Faculty of History, University of Bern, Switzerland, 20 April 2011; '"Syrian" migrants to the colonial Philippines, 1860s-1940s', at CCAS annual symposium on A Sense of Place: Arab World Diasporas and Migrations, Georgetown University, Washington DC, USA, 21 March 2011; 'The "Syrian" global diaspora from the1860s: migrants from Syria, Lebanon, Palestine, and Jordan', Global History seminar, IHR & University of Notre Dame London Centre, England, 14 March 2011; 'Middle Easterners in Philippine history: Islamic, Christian and Jewish', Centre of South East Asian Studies, School of Oriental and African Studies, London, 25 January 2011; 'Migrants from the Ottoman empire and its successor states to the colonial Philippines, 1860s to 1940s,' Notre Dame University, Louaizé, Lebanon, 10 November 2010; and 'The textile industry of eastern Africa in the *longue durée*,' at a conference entitled 'Understanding African Poverty over the *longue durée*,' International Institute for the Advanced Study of Cultures Institutions and Economic Enterprise (IIAS), Accra, Ghana, 16 July 2010.

PhDs

Pingtjin Thum (**University of Oxford**) has successfully defended his dissertation on 'Chinese-language political mobilisation in Singapore, 1953-63' (supervisors: Dr John Darwin and Dr Peter Carey).

Abroad

In April 2011 **Dr Catherine Newell** took up a ten-month Fulbright Distinguished Scholar post at the Religious Studies Department, **University of Pennsylvania**. She will be working on her monograph on hidden histories in Thai Buddhism and delivering a series of lectures at the university and a number of other institutions. She is also continuing with her ASEASUK-funded 'Leap of Faith' project about the transmission of Thai Buddhist lineages to the UK and beyond in the 1950s. Catherine's new email is: newellc@sas.upenn.edu

Robert H. Taylor who is Visiting Professor at **City University of Hong Kong** delivered the keynote address: 'South East Asia: the past in the future', at the Posco Asia Forum Annual Meeting, Seoul, South Korea, 24 May 2011.

ROUND TABLE REPORT

Southeast Asian performance
Centre for Creative Collaboration
London
27 February 2011

Report by Matthew Cohen
Royal Holloway, University of London

This round table was to celebrate the launch of *Contemporary Southeast Asian performance: transnational perspectives*, edited by Dr Laura Noszlopy and Dr Matthew Isaac Cohen (Cambridge Scholars Publishing, 2010) and Matthew Isaac Cohen, *Performing otherness: Java and Bali*

on international stages, 1905-1952 (Palgrave Macmillan, 2010). It was sponsored by the Asian Performing Arts Forum, a strategic consortium of researchers at Royal Holloway, Roehampton University and the University of Reading.

The panel featured Matthew Isaac Cohen and Laura Noszlopy who are co-editors of *Contemporary Southeast Asian Performance*; Dr Felicia Hughes-Freeland and Dr Ashley Thompson, both contributors to *Contemporary Southeast Asian Performance* with Dr Shzr Ee Tan of the Royal Holloway, University of London's Department of Music as moderator.

Southeast Asia, defined in the past by colonialism and the 'theatre of war', is being redefined as a geopolitical unit, despite the existence of ASEAN; for some purposes, some Southeast Asian countries are classified as 'East Asian', for others 'Southeast Asian'. Southeast Asia itself is riven by alliances and splits – for example the rhetoric of 'brotherhood' between Laos and Cambodia is a means to fend off Thailand. Yet panelists proposed certain trends impacting all Southeast Asian performing arts, with caution.

Matthew Cohen's *Performing otherness* addressed an early moment of Southeast Asian performing arts' modernisation. He observed in the panel discussion a disconnect between aesthetic change in Indonesia and the outside world. Bridges were individual rather than institutional, personality-driven, fragile and ephemeral, and not well recognised. Southeast Asia, today, is fully part of the world system. There were once clear sociological distinctions in what James Brandon described in *Theatre in Southeast Asia* (1967) as folk, classical, popular and modern. These formed distinct cultural scenes. Today, with the emergence, for example, of post-traditional performance, these are more difficult to distinguish. The arts, once core to religious values and communal solidarity, are now perhaps more related to identity.

Felicia Hughes-Freeland referenced ongoing processes of classicisation and professionalisation, alternations of patronage, diversifying audiences (with many in Java not understanding Javanese-language theatre, with concerns about how to make classical forms 'relevant' to kids going back to the 1980s), changes in the ways that performances are consumed and produced as the result of mass media.

In Cambodia, Ashley Thompson argued, most people don't have a transnational platform, they don't use internet. Even the performers who travel internationally are limited in access. Cambodia is a disintegrated country – due in part to neo-liberal and neo-colonial forces. Education in the arts is largely privatised, and discourse on the arts is not shared. In urban settings, there are cleavages between the young who are technically savvy and disenfranchised politically and the goverment bureaucracy. In rural areas, everyone is disenfranchised, as a rule. Tradition is taking on new meanings. Tradition does not preclude creativity, nor has it ever, said Felicia Hughes-Freeland. But with today's post-traditional performers, Matthew Cohen reported, it is available to be played with. Interestingly, said Laura Noszlopy, it is Japanese students of the art who tend to be most

rigid in their understandings and performances of Balinese tradition. They wish to preserve the style they study, and are massively loyal to their teachers.

International travel promises artists the possibility of clout and influence on their return, and the support of important patrons, opportunities for work, said Laura Noszlopy. But, added Ashley Thompson, in Cambodia sometimes this strategy backfires. Artists can be tainted by their travels, and face difficulties in Cambodia subsequently. Matthew Cohen added that this runs parallel to the case of Javanese dancer Raden Mas Jodjana, who was celebrated in Europe during the 1920s and 1930s but branded a colonial stooge in post-colonial Indonesia.

Ashley Thorpe, speaking from the audience, posed the example of China, where institutional training provides contemporary performers with authority and a platform to create hybrid styles by mixing traditional performance with other, pre-existing styles. Panelists agreed that this is characteristic of Southeast Asia as well. Institutional affiliation and training remain significant, but can be layered with new elements.

CONFERENCES

26th Aseasuk conference
Magdalene College
University of Cambridge
9–11 September 2011

Aseasuk welcomes panel proposals and paper abstracts for its forthcoming conference. All enquiries to Dr Susan Conway (sc66@soas.ac.uk)
For updates, see Aseasuk website: www.aseasuk.org.uk

Association for Asian Performance
11th annual conference
Chicago
10–11 August 2011
Website: http://www.yavanika.org/aaponline/

Nordic Indonesia Studies Network
NISN workshop 2011
Indoneisan minorities – rights, plights and positions
Copenhagen
22–24 September 2011
Website: http://norindo.org/

Indonesia Council Open Conference 2011
University of Western Australia
26–28 September 2011
Website:
http://indonesiacouncil.anu.edu.au/icoc2011.php

International Young Scholars Conference
Current research on SE Asia
Monash University
Sunway Campus
Bandar Sunway
Malaysia
14–15 November 2011
Website: http://www.monash.edu.my

SEMINARS & WORKSHOPS

SOAS Centre of South East Asian Studies, B102, Brunei Gallery, Tuesdays, 17.00-19.00
Website: http://www.soas.ac.uk/cseas/

Centre Chair: Dr Carol Tan
Email: ct9@soas.ac.uk

3 May 2011
Professor Andrew Harding
The Malaysian development state: law, political economy and the social contract

11 May 2011
Professor Wing Thye Woo (University of California at Davis)
Understanding the Middle-Income Trap in Malaysia

LSE Asia Research Centre
Old Building Room 321
10 May 2011
Where have all the forests gone?
Panel discussion on deforestation and reforestation in Indonesia

Royal Asiatic Society
14 Stephenson Way
London NW1 2HD
18 May 2011

Farouk Yahya (SOAS)
Malay magic and divination manuscripts

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BOOK REVIEWS

MICHAEL HITCHCOCK, VICTOR T. KING & MICHAEL PARNWELL (eds)
Heritage tourism in Southeast Asia
Copenhagen: NIAS Press, 2010
xiv + 322 pp. ISBN 978 87 7694 060 7, pb £18.99

Reviewed by Erik Cohen
Hebrew University of Jerusalem

This pioneering volume, a sequel to the editors' comprehensive collection on Southeast Asian tourism (Hitchcock, King & Parnwell, 2009), examines some fundamental issues in the interface of heritage and tourism in Southeast Asian countries. Its principal focus, as stated by the editors, is on 'disputes and conflicts over what heritage is, what it means and how it is presented, re-presented, developed and protected, set against a back-drop of the demands, motivations and impacts of heritage tourism' (p. 1). By destabilising the conventional concept of 'heritage', the editors and contributors open up several complex problems and dilemmas in the selection, establishment, development and management of Southeast Asian (and, by extension, Asian) heritage sites.

The focus of most contributions is on UNESCO's World Heritage Sites (WHS), the creation of which constitutes the most important effort in the preservation of the Southeast Asian heritage, but also serves as one of the most acute manifestations of those problems and dilemmas. The volume

includes case studies of several actual or potential WHSs, such as the Tana Toraja on Sulawesi in Indonesia (Kathleen Adams, chapter 2), Angkor in Cambodia (Keiko Miura, chapter 6), Melaka (Nigel Worden, chapter 7) and George Town (Gwynn Jenkins, chapter 8) in Malaysia, Hue (Mark Johnson, chapter 9) and Ha Long Bay (Michael Parnwell, chapter 12) in Vietnam (the latter compared with Phang Nga Bay in Thailand, which does not enjoy a WHS status). Also included in the volume are some other heritage case studies, such as that of the Wulai weavers of Taiwan (Mami Yoshimura and Geoffrey Wall, chapter 3), of museums in Singapore (Can-Seng Ooi, chapter 5), of outdoor ethnographic museums in Taiwan and Indonesia (Michael Hitchcock and Nick Stanley, chapter 4),and of heritage attractions (Wantanee Suntikul, Richard Butler and David Airey, chapter 10) and crafts (Michael Hitchcock, Nguyen Thi Thu Huong and Simone Wesner, chapter 11) in Vietnam.

A basic problem, to which many of the ambiguities and tensions surrounding the selection and development of Southeast Asian heritage sites are related, is that the regional languages do not possess terms which 'strictly mean heritage as people in the west tend to see it' (p. 268). Moreover, the western-centred concept of 'heritage preservation' is not fully applicable to many regional sites, since, owing to the climatic and ecological conditions of the region and the materials used, many of them had to be frequently renovated and rebuilt in the past. Continuity of use, rather than of materials, thus became a criterion of heritage sites selection (p. 7).

The selection, development and management of major heritage sites, is a complex affair, often involving international, national and local organisations and agents, with differing, and sometimes conflicting approaches and agendas. Hence, as the editors pointed out disputes often arise about 'the ownership of heritage, its appropriate use [and] access to it as against conservation needs' (p. 1).

The major actor on the international level, UNESCO, 'has a clearly articulated definition of what constitutes a World Heritage Site', namely, that 'certain locales embodied properties of "outstanding universal value" and deserved international conservation efforts' (Adams, pp. 32-33). But the nomination of a 'heritage landscape' for WHS status is a complex, contested matter, involving 'local responses to and engagement with regional, national and global political, cultural and economic dynamics' (ibid p. 30), a process richly illustrated in Adams' detailed case study of the selection of a Toraja site on Sulawesi island (Indonesia) for potential WHS status.

As the editors point out, in the past, the 'planning process and the evaluation of the importance of UNESCO heritage sites of international importance have tended to be formulated in a top-down fashion without meaningful consultation with the local inhabitants'. Local cultural meanings of heritage sites have hence been often disregarded (p. 18). Consequently, as several contributors noted, once a site has been selected for preservation, it was taken out of circulation from the flow of everyday life, and became 'frozen in time' (Suntikul, Butler and Airey, p. 210). This

issue is particularly acute, as Miura points out in cases in which the preserved heritage site is spacious and inhabited, such as the huge Angkor WHS complex in Cambodia, whose resident population turns it into a 'living heritage site' (p. 104). Miura claims that, after realising 'the negative impact of removing the local residents from [heritage] sites', a shift in policy has emerged, 'from just preserving the monuments and sites as representing a "frozen idealized past" devoid of people … to making the site "living" and more integral with local people who are therefore not to be resettled' (p. 106–7). The editors remark in their concluding chapter that, while 'conservation and preservation efforts in Southeast Asia have led to local people being excluded from the land they occupied and resources they utilized prior to conservation' recently some progress has been made in that respect: 'there has been a move to nurture "living heritage sites" in which communities can maintain their livelihoods whilst providing a back-drop of human interest [to the heritage sites]'; however, 'implementation of effective action at the local level is often hampered by prevailing political and personal power interests' (p. 269).

Another topic of central concern in this volume is the role of heritage preservation and representation in national identity politics in Southeast Asian countries. The editors assert that a major theme raised in the collection, are 'the ways in which heritage has been subject to selection, construction and contestation in the context of more general processes of local and national identity formation' (p. 2). Hitchcock and Stanley show how ethnographic museums in Indonesia and Taiwan serve to consolidate national cohesion, as well as to present ethnic and national identity. But such presentation is often a contested matter, as shown in Worden's study of Melaka, whose 'heritage is not only a product for the tourist market but … has also been a central element in the construction of a highly contested contemporary Malaysian identity' (p. 130). Worden discusses in some detail the ways in which Melaka's heritage has been 'constructed, contested, promoted and changed' since independence. Suntikul, Butler and Airey are also aware of the 'significance of heritage sites in symbolically representing a group, community or nation'; however, they point to the contested nature of such representation, since 'a number of communities … [may] claim to representation in any site'; groups 'with different interests and backgrounds' might patronise the same site, 'but to each of [them] the site must "speak" differently' (p. 2).

Heritage conservation in Southeast Asia has in the past been implicitly planned and managed with a view to attracting western tourists. However, in the recent decade or so the number of domestic visitors and tourists from other Asian countries increased enormously and far outstripped that of western tourists. This led to a marked change in the composition of the visiting public to heritage sites. Suntikul, Butler and Airey stress that there is no 'single "meaning" for any given heritage attraction', and that 'the expectations and cultural backgrounds of domestic tourists differ from those of international tourists', and hence 'different types of tourists will perceive and consume heritage attractions differently' (p. 203). Johnson points out

with reference to the old city of Hue, that such differences might raise concerns among researchers and practitioners that 'frivolous Vietnamese [domestic] visitors, identified as Vietnam's *nouveaux riches*' might dilute 'the meaning and authenticity of the site' (p. 174). The editors therefore make an important point in their conclusions, that European models for tourism management 'have proved inadequate to cope with the explosion in facilities aimed at the Northeast and Southeast Asian markets'. However, they point out that, though some contributors addressed that issue, 'it remains unclear … how precisely [these methods] have been adapted to local conditions and implemented in very varied cultural, political and historical circumstances' (p. 266).

This book thus reveals the problem of the inadequacy of western approaches to heritage preservation and management, due to the rapidly changing character of Southeast Asian tourism, but – as contemporary tourism studies in general – offers few leads as to how to deal with it. As in tourism studies in general, so in heritage tourism, new theoretical and practical approaches are called for. The editors and contributors to this valuable volume will hopefully make some bold efforts in the future to propose such approaches, which might revolutionise our thinking about the meaning of 'heritage', and the ways to manage it, in a context dominated by domestic and Asian, rather than western tourists.

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NOBORU ISHIKAWA
Between frontiers: nation and identity in a Southeast Asian borderland
Copenhagen: NIAS Press, 2010
xvi and 268 pp., figures, illustrations, appendix, bibliography, index
ISBN 978-9971-69-355-8, £16.99

Reviewed by R.H. Barnes
University of Oxford

This books looks at a specific village and region in Sarawak on Cape Dato near the Indonesian border, a location which makes the area unusual precisely because of the border and the traffic across it. The book is divided into two sections, the first described by the author as historical, the second ethnographic. He argues that 'there should be no categorical as well as ontological difference between anthropology and history, this book recognizes no practical distinction between the two'. He holds, as others have before him, that ethnographic accounts are destined to become historical documentation. Not only did he conduct field research, but he also spent a good deal of time in archives. He writes, 'I treat archival documents as fieldnotes, and field research as the study of the most recent layers of spatially bounded local history.'

Telok Melano is located in Lundu District of Kuching Division of Sarawak, Malaysia. From the 1870s the hinterland of Sarawak was incorporated as a state possession, while labour was mobilised for the production of cash crops through the introduction of pepper and coconut plantations. The state took possession of land deemed as belonging to no one.

These processes corresponded with increased attention to defining and maintaining territory, which meant also defining and maintaining national boundaries. The state attempted to control the movement of people and commodities across a porous border. A rubber boom in the 1920s led to smuggling of rubber across the border from the Dutch East Indies to Sarawak. In 1963 Sukarno, angered by the moves of the British to consolidate the sultanates of the Malay peninsula and the colonies of north Borneo into the state of Malaysia in preparation for granting independence, initiated a policy of *Konfrontasi* and began armed incursions across the border. The increased security measures these actions provoked closed off the border and brought an end to smuggling. Meanwhile a communist insurgency occurred in the area. Military action as well as acts of the insurgents led to destruction of property and life.

The author was able to identify figures present in the archival material with persons mentioned in oral traditions he recorded in the field. The village became an isolated enclave, its inhabitants regarded as neither authentic members of their ethnic group nor as citizens. 'Malay coconut cultivators from the Sambas region of Dutch West Borneo became stranded on the Sarawak frontier where they were bound to an unproductive ecological niche as the state tightened its control over the movement of people and commodities.' Malay entrepreneurship was shut out, leaving the plantation workers unable to commodify agricultural produce, leading them to shift to subsistence farming. Dependence on swidden agriculture set them apart from the rest of Malay society which traditionally involved itself in maritime trade and fishing. Telok Melano peasantry was thereby set apart from the Malay aristocracy of Kuching. Despite violence and restrictions along the border, communities on both sides depend on transnational interaction. The Indonesian economy historically has been weak in comparison with that of Malaysia, reflected in the relative strength of their currencies. A migrant community from Indonesia has established itself on the Malaysian side of the border; Indonesians abandoned the economy of their country in order to garner stronger Malaysian ringgit. Ten official crossing points were established leading to an increase in the flow of commodities and labour from Indonesia to Malaysia. The state has introduced economic zones and industrial estates along the border. Meanwhile the two governments are developing forms of regional economic cooperation. Transnationalism has posed itself as a counterweight to the nation state.

Ishikawa argues that the 'porous border in western Borneo has become a social field characterized by disparities between a set of polities, exploited by people on both sides of the border through intentional transgressions of the boundary'. Further, 'Residents of the border zone both deny and acknowledge national space.' Furthermore, the nation state is viewed locally as an external and recent factor.

The book is clearly written. It is well illustrated with numerous figures, maps and photographs. There is an appendix on agriculture in Teluk Melano. On the whole it presents an enlightening description and analysis of an untypical location.

R. MICHAEL FEENER & TERENJIT SEVEA (eds)
Islamic connections: Muslim societies in South and Southeast Asia
Singapore: Institute of Southeast Asian Studies, 2009
xxiii & 245 pp. ISBN 978-981-230-923-5, hb
US$39.90/S$49.90

Reviewed by William G. Clarence-Smith School of Oriental and African Studies

The novelty of this welcome book lies in its focus on South Asian influences on Southeast Asian Islam, initiating a necessary process of balancing the flood of publications on Middle Eastern influences on Southeast Asian Islam. Arising from a conference held in Singapore in 2007, the collection ranges widely, from before the origins of Islam to the present day. Mike Feener, in his introduction, rightly stresses the urgent need better to integrate writings on the Islam of the two regions. He points out that, for all the significance of the Arabic language and the pilgrimage to Mecca, two-thirds of all Muslims in today's world live in South and Southeast Asia. Geographical proximity facilitated the flow of scholars and mystics from the subcontinent, a fundamental point that would have been greatly strengthened by the inclusion of maps. The illustrations are generally well chosen, but maps would have been more useful.

Islamic links were grafted onto older 'Hindu' ones, with an especial role for Kerala in the early phase of Islamisation. Daud Ali strikingly suggests that eastern and southern India are in many ways like Southeast Asia, whereas the rest of the subcontinent is really an extension of Central Asia. He compares historiographies in a masterful manner, albeit saying relatively little about specifically Islamic connections, leaving it to Sebastian Prange skilfully to explore Kerala's role in bringing Islam to Southeast Asia. Prange argues for a multifaceted impact of traders acting as part-time religious specialists, Sufi mystics, *sayyid* lineages of Hadhrami extraction, and ulama summoned to Southeast Asian courts to provide an additional layer of ritual specialists.

The spotlight then shifts to Tamil lands, including Sri Lanka. Torsten Tschacher presents some of the most novel empirical material in the whole collection, though in a poorly structured manner. To Prange's list of agents of conversion, he adds slaves. More importantly, he argues convincingly that Tamil influence on Southeast Asian Islam not only did not decline from the mid 19th century, but actually grew. Tamil Muslims often acted as conduits for Egyptian and North Indian reformism, and extended their reach as far as the Cham of Indochina. However, Tschacher lingers too long over arcane linguistic arguments, while failing to probe Tamil divisions between the Shafi'i and Hanafi schools of law. In contrast, Ronit Ricci stresses the significance of common Shafi'i observance between much of South India and Southeast Asia. However, most of her chapter concerns different versions of a single popular text, the 'book of a thousand questions', notably in its Tamil and Javanese incarnations. An occasionally shaky grasp of the Javanese side of the story somewhat undermines this richly textured contribution. In particular, there is a limited awareness of positive Dutch attitudes towards Javanism, Javanist

dislike of Arabs, and the growing divide between Javanism and Sufism from the latter half of the 19th century. Jan van der Putten covers the Tamil role in the rise of Islamic printing in the Malay Peninsula, a significant part of the wider story of the neglected reach of Tamil Islam.

In contrast, 20th-century chapters emphasise Islamic influences coming from the north of the subcontinent, a significant geographical shift, but one that is neither signposted nor explained. Kees van Dijk chronicles the weak impact of jihadist Islamism during World War I, illuminating some recondite phenomena in the process, including the intervention on the Allied side of the Mufti of the Urals. Iqbal Singh Sevea usefully explores the poorly researched topic of Ahmadi missions to Southeast Asia after World War I. He carefully delineates differences between the more 'heretical' Qadiani and the more 'orthodox' Lahori branches of the Ahmadiyya, although he might have said more about Lahori influence on Sarekat Islam, and particularly on its leader, Cokroaminoto. Terenjit Sevea posits an 'epistemic community' that made Hussein Alatas and Mohammad Natsir turn to South Asia, as well as to the Middle East, but the impact of Muhammad Iqbal and Abul Ala Maududi on Southeast Asia is suggested rather than demonstrated, and there is little new on these four famous figures. Peter Riddell is innovative in pointing out the South Asian experiences of Malaysia's PAS politician Nik Aziz, and the wider Deobandi influences on Kelantanese Islam. Farish Noor examines the spread of the Tablighi Jama'at preaching movement to Southeast Asia from the 1960s through what he calls 'conversion narratives', even though he admits that there was no formal conversion process. Robert Rozehnal's assessment of Chishti Sufis from Pakistan, arriving since the 1970s in Malaysia, again uses the controversial terminology of 'conversion'. The prominence of women is noted, an old theme in Sufi history, but the urban middle-class status of many adepts breaks with the pattern of early 20th-century Sufism in Southeast Asia. Of methodological interest in this chapter is a heavy reliance on websites and emails written in English.

Mike Feener acknowledges in his introduction that the greatest gap in the existing literature concerns Southeast Asia's reciprocal influence on South Asia, and this absence is felt throughout this otherwise helpful volume. Time and again, the reader wonders how South Asian Muslims saw Southeast Asia, and what, if anything, they derived from the region for their own religious beliefs and observances. If the religious traffic was all one way, this should be set out and explained. Moreover, with the emergence of Southeast Asia in the latter part of the 20th century as the global standard-bearer of liberal Islam, it becomes less convincing that this could have remained a one-way street. Perhaps another conference could be convened, to examine the impact of Southeast Asia on South Asian Islam.

EDWIN LEE SIEW CHENG
Singapore: the unexpected nation
Singapore: Institute of Southeast Asian Studies, 2008
xxii + 707 pp. ISBN 978-981-230-795-8, pb S$49.90, US$39.90

Reviewed by Nicholas J. White
Liverpool John Moores University

This book by Edwin Lee, a former head of the department of history at the National University of Singapore, is part of a series of nation-building histories of Southeast Asia, overseen by Wang Gungwu. Like other volumes in the programme there is a focus upon contemporary history (only three chapters and 98 pages, for example, are devoted to pre-1955 Singapore).

Nation-building was never going to be an easy task in Singapore, given the legacy of ethnic division and rivalry left by British colonialism (and exacerbated by the Japanese occupation). Moreover, there existed political and intellectual fissures within the various immigrant communities – notably, Guomindang and Communist rivalries within the majority Chinese population. Meanwhile, the politically conscious English-educated Chinese, Malay, Eurasian and Indian intelligentsia, which challenged British rule after 1945, espoused a Malayan rather than a specifically Singaporean identity. This was epitomised by the thinking of Lee Kuan Yew, prime minister of Singapore from 1959–90, and senior minister thereafter. Inaugurated in November 1954, Lee's People's Action Party (PAP) was committed to a 'unitary government' for Malaya and Singapore based on a multi-racial 'Malayan nationality' (p. 95). Indeed, as the author skilfully documents, it was Lee Kuan Yew's insistence on a Malaysian Malaysia – rather than a Malay-dominated one – which would lead to his 'moment of anguish', when Singapore left the federation in 1965.

After carefully analysing the rise to power of the PAP and the failure to integrate Singapore with Malaysia, the bulk of Edwin Lee's book turns towards the tremendous efforts of successive PAP governments to try and instill a sense of Singaporean identity in this 'unexpected nation'. Indeed, Lee argues that nation-building has largely been a top-down project:

> The government was the prime mover [of change], and had to act like some benevolent but hard-driving latter day Moses, leading a timorous, complaining middle class into the new frontier of global competiveness. The government launched all the new business ventures, which became established household names. It forced people to save through the CPF [Central Provident Fund] system, and encouraged nationwide home ownership through a public housing board, which was to bill itself as the biggest real estate office on earth (p. 559).

As Lee Kuan Yew himself commented in 1982: 'the PAP is at the heart of the nation' (p. 453).

Economic strategy shifted from import-substitution industrialisation (based upon the Malaysian common market) to the

export-oriented variety (based on global markets), drawing in multinational enterprises but also based upon high levels of state intervention. National Service after 1967 – despite some resistance – made Singaporeans 'identify with the nation' and proved 'a great social leveller and unifier' (p. 292). The defence industries which subsequently sprang up 'yielded intangibles like satisfaction and pride to their creators and the country, both aspiring to high-tech production and setting great store by knowledge, skills, and inventiveness' (p. 292). The 'self-reformed communist' (p. 461), C. V. Devan Nair, would steer the National Trades Union Congress towards tripartite bargaining between unions, employees and government. The 'trust and rapport' (p. 467) established with the unions is apparently borne out by the accepted cut of CPF contributions and two years of wage restraint during the recession of the mid 1980s. Meanwhile, excessive individualism and western-style 'hippieism' (p. 536) was also fought off through, for example, the closure of the *Singapore Herald* in 1971. Instead, 'Asian values' were nurtured.

In education there were particular difficulties given the existence of four separate and unequal modes in the school system. Only in the English-medium schools was there inter-communal mixing. Integration and bilingualism would prove 'a long and painful labour' (p. 300). But, eventually, the realisation by parents that an English education was likely to lead to greater job opportunities for their children led to the demise of exclusively Chinese, Malay and Tamil streams. Heavy-handed state intervention was still required, however. The demand of the *Nanyang Siang Pau* for Mandarin as Singapore's national language was dealt with by the arrest of four of the newspaper's executives in 1971. The purging of the Chinese-chauvinist Nanyang University (Nantah) was related to support from its staff and students for the communist-inspired Barisan Sosialis and Singapore Association of Trade Unions. But the assault upon Nantah also chimed with the PAP's economic strategy to 'put a premium on English language' and 'undermined the entire edifice of Chinese education' (p. 418). At the University of Singapore, meanwhile, the primacy of national interests and unity also required increased government interference. Technology and science were given greater prominence in the curriculum, student antics were not tolerated, and 'intellectual decolonisation' meant rejection of the Oxbridge model. Academic freedom would be respected 'but not *in vaccuo*. That is what national identity mean[t]' (p. 379).

The massive re-housing projects from the 1960s fulfilled the PAP's promise of decent accommodation for all. Early on here, however, the stress was on home ownership rather than renting to provide average Singaporeans with 'a stake in the nation, a tangible asset'. Hence, Chinese-medium school teachers would be transformed from anti-colonial radicals to property investors and rentiers, more likely to vote 'responsibly' in elections. But, by the early 1980s, Lee and his ministers became increasingly concerned at class and ethnic and differentiation on housing estates. After 1989, the Housing and Development Board (HDB) set ethnic quotas for blocks of flats to try and prevent re-segregation.

Indeed, this last example demonstrates the limitations on national unity and identity in multicultural Singapore. In the 1990s, it was still apparent that Malay, Indian and Eurasian minorities, as well as the Chinese-educated majority, felt marginalised. Malay professionals increasingly rejected the PAP and its agencies. Demands were made for separate eating arrangements for Muslims, as well as prayer rooms and headscarf wearing (for girls), at primary schools. Amongst the lower income Chinese-educated Chinese there was a resurgence of demands for the prominence of Mandarin. Community Development Councils were established in 1997 to try and bridge the gaps between central government and the locales, and more Malay MPs were appointed to parliament and junior ministerial office. But Prime Minister Goh Chok Tong would make no compromises on the principle of meritocracy; nor with bilingualism (which was the touchstone of a meritocracy in PAP thinking). In the 1997 election campaign, Goh slapped down the Chinese chauvinists with the argument that English was the leveller in a multicultural society and in an economy driven by multinationals.

Yet, at the same time, the author demonstrates how the PAP has increasingly accepted cultural difference. After evidence in 1988 that US embassy staff had been involved in an attempt to turn Singapore into a liberal democracy, there were government attempts to develop Confucianism as the basis of a national ideology. But this never achieved a legal status. Although a stress on 'Asianisation' remained, the dream of PAP intellectual S. Rajaratnam of an integrated Singaporean-ness was undermined from the late 1970s by a policy of encouraging different ethnic groups to take pride in their culture. As such, the 'hyphenated Singaporean' has remained to the fore – i.e. the tendency for Singaporeans to identify themselves as Singapore Chinese, Singapore Indian, Singapore Malay etc. Even Lee Kuan Yew admitted in 1991 that he felt more Chinese than he had 30 or 40 years previously through his 'rediscovery' of his ethnic roots. Hence, the author concludes that national identity in Singapore has been more associated with economic development, meritocracy and multi-racialism rather than a distinct Singapore culture.

How to maintain a Singaporean sense of community against global pressures – for example an increasing number of Singaporeans migrating abroad, while increasing numbers of foreigners work in Singapore – has been a major concern of the PAP government from the early 2000s. Committees and think-tanks have recommended some liberalisation, and the government is increasingly moving towards the private sector as the chief engine of economic growth, with a concomitant stress on critical thinking and entrepreneurship in schools. 'But, in the matter of politics, caution prevails' (p. 590). Having said that though, Edwin Lee demonstrates throughout his book how the PAP has not remained a static entity in its nation-building project. It has shown itself able to renew itself and remain liberal in its cooption policy at least – for example, in the appointment of former student radical Tharman Shanmugaratnam as Minister of Education. Edwin Lee is confident, therefore, that: 'Globalization will not

weaken the concept of Singaporean if the government is as determined as the PAP is to continue working on it' (p. 660).

The book is sometimes repetitious and the text jumps from issue to issue, making the argument not always easy to follow. It is arguable whether the length of the volume is justified. A map would also have been useful, especially during the discussions of housing projects. Even so, Lee has produced a readable and comprehensive history of post-war Singapore. There are some wonderful insights – such as, the contrast between David Marshall's political meetings in the early 1950s which were 'in the manner of a *salon*, complete with champagne and elegant tidbits', whereas 'Lee [Kuan Yew]'s group met in a basement in Lee's house, symbolic of their determination to rough it out' (p. 94); on the prime ministerial styles of Goh Chok Tong as against Lee Kuan Yew: 'Goh was the conductor of an orchestra of stars. Lee was the star soloist of the orchestra' (p. 481); while, Chinese-educated voters in the 1980s and 1990s did not want 'a change of government but they badly wanted to have the attention of government' (p. 517). In terms of sources, there is perhaps an over-reliance on Lee Kuan Yew's memoirs, particularly in the discussion of the 'battle for merger' with Singapore. In this regard, it is unfortunate that A. J. Stockwell's edited collection of British documents (*Malaysia*, London: The Stationery Office, 2004) is not drawn upon. But, as well as the secondary literature, Edwin Lee has made good use of Singapore newspapers, parliamentary debates and reports of government agencies, such as the HDB, which make this study far more than merely a reiteration of Lee Kuan Yew's 'Singapore Story'. Indeed, although produced in Singapore by a Singaporean academic, this is hardly an uncritical account of PAP rule. For example, the pro-Asian recruitment policy of Dr Toh Chin Chye, Vice-Chancellor of the University of Singapore after 1968, is subject to an interesting comment: 'The best universities are the ones most open and receptive to talents, no matter where they originated from. The pro-Asian staff search contradicted the very idea of a university' (p. 411). Let us hope that Edwin Lee's idiom is respected in Singapore, and indeed on a global scale.

JOSEPH CHINYONG LIOW
Islam, education and reform in southern Thailand: tradition and transformation
Singapore: ISEAS 2009
219 pp, ISBN 978-981-230-953-2, S$34.90/US$29.90

Reviewed by Duncan McCargo
University of Leeds

The post-2004 resurgence of political violence in the Muslim-majority Thai southern border provinces of Pattani, Yala and Narathiwat has produced a revival of academic interest in the region, partly spurred on by demands for explanations from the international security community. More than 4,600 people have now been killed in the violence, but many questions remain unanswered. One such question concerns the role of Islamic education in the ongoing conflict. The region contains over 300 traditional Islamic boarding schools or *pondok*, as well as a similar number of Islamic private schools which offer both a religious

curriculum and the secular Thai high school curriculum. The Thai security forces and some international analysts have argued that some of these schools are hotbeds of radicalism and training grounds for violent extremists. In some cases, the evidence for a link between education and violence is overwhelming: Ustad Soh, the apparent mastermind of the 28 April 2004 attacks in which over 100 people died – including many young Malay Muslim men – was a *pondok* teacher.

In this well researched book, drawing on extensive fieldwork by Liow and his team of assistants, as well as a range of documentary sources, a more nuanced picture of Islamic education in the region is offered. Liow explains how the key fault-line among the Malay Muslim community in the region is between more traditional Islamic beliefs and practices, and 'reformist' orientations, influenced by Salafi or Wahhabi traditions recently imported from the Middle East. While some international commentators have tended to paint a simplistic picture of Salafis as inclined towards 'terrorism', this book goes to great lengths to suggest that prominent Islamic reformists in the region are not promoting violent conflict. Rather, figures such as Dr Ismail Lutfi Japakiya, founder of the Yala Islamic University, are pursuing an entirely different agenda, a religious agenda that involves building a collaborative relationship with the Thai state.

The book comprises five main chapters. Chapter 1 is an examination of Islam and Malay-Muslim identity in Thailand, reviewing secondary sources and placing the main themes of the book in an historical and social context. Chapter 2 looks at the structure of Islamic education in southern Thailand, summarising the way schools are funded and managed. Chapter 3 proves background on the 'challenge of Islamic reformism', which is traced back to the life and work of Haji Sulong in the first half of the 20th century. The longest and most detailed chapter is chapter 4, which focuses on pedagogies, curricula and texts. The discussion of jihad and of various jihadist texts in the final pages of the chapter is probably the most important section of the book. A fifth chapter looks at various 'networks and cross-currents', including the role of Jemaat Tabligh, the Shi'a minority in the region, and the workings of various educational networks and foundations.

This monograph is required reading for anyone interested in southern Thailand's complex problems of religion, politics, identity and violence. Liow has substantially revised and updated previous accounts of Islam in the region, and demonstrates a sure-footed grasp of the considerable complexities involved. In the end, however, he refrains from adopting a strongly critical stance, and does not join all the dots to link socio-political change in the Malay-Muslim community with the rise of private Islamic schools of a 'reformist' orientation. He has little to say about the political role of Islamic private school owners, either locally through the provincial Islamic council system, or in terms of the opportunities they have to enter the national parliament and the Bangkok public sphere. Liow has done a lot of very useful work in this important book, but more fieldwork-based research on Islamic education and politics in Thailand's deep south is still badly needed.

ROBERT CRIBB
Digital atlas of Indonesian history
Copenhagen: NIAS Press, 2010
ISBN 978-87-91114-66-3, DVD + pb guide
£25

Reviewed by Nick Ford
University of Sao Paulo, Brazil

It's a real pleasure to receive and review this work. Given that it is a digitised and expanded version of Robert Cribb's (2000) book, *Historical atlas of Indonesia* (Nias/Curzon Press) it makes sense to begin by providing some outline of the previous volume.

An incredible amount of work went into the *Historical atlas of Indonesia,* in what must have been a labour of love upon the part of Robert Cribb. The collection of over 300 (truly excellent) maps created, discussed and annotated for the book were structured in five sections; Landscape and Environment, Peoples, State Polities until 1800, The Netherlands East Indies, and War, Revolution and Political Transformation 1942 to the Present. Of course the value of maps lies in their spatial presentation of vast amounts of information, which enables this work to cover so much ground in a mere 256 pages. It is also important to stress that although an atlas, the sections comprised well composed, clearly expressed and bibliographically supported writing, rather than the sparse and basic text customarily found in atlases.

You really have to see this work to appreciate both the quality and richness of the content, which can barely be conveyed within the limits of a book review. Just to give some indication the chapter on 'Peoples', covers not only ethnic groups, but also prehistory, both historical and contemporary migrations, language groups and sub-groups, distributions of Pallawa and Kawi inscriptions, other modern Indic scripts, literacy, the vicissitudes of religious histories, urbanization, and population. Admittedly my original academic background *was* in geography, but I would go as far as to say that given its enormous complexity and diversity much wider research into the Indonesian archipelago can greatly benefit from at least an introductory reference to such maps.

Created approximately a decade after the original book the digital atlas is both an updated and expanded version. In terms of core content the main update is in a sixth chapter, 'The Reform Era 1999 to the Present', including extensive new maps on elections, decentralisation, ethnic and religious, conflict, natural disasters, and borders. A set of extras comprises printable base maps, scanned images from van Gelder's classic *Schoolatlas van Nederlandische Ooste-Indie,* and a directory of stable internet links to historical maps of the Indonesian archipelago available online. This draws together a wonderful collection of those evocative early attempts to map the archipelago and wider Southeast Asia. There is also scope for future updates of the digital atlas through registration.

The *Digital atlas of Indonesian history* can serve as a valuable and useful resource for a very wide audience, for teaching, as a basis or contributing spatial dimension, for research for an enormous range of

disciplines at different levels, or just as a volume to browse out of pure interest. It will also be useful for many scholars to have this on their laptops when out on fieldwork in Indonesia.

Given that today you would be pushed to find a copy of the original book for much less than a hundred pounds, priced at £25 the *Digital atlas* is also good value. In short this atlas will be appreciated by anyone fascinated by the extraordinary archipelago. My thanks go to Robert Cribb and NIAS Press for all the meticulous work that has gone into making this available.