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Cover: Borobodur, Indonesia; photo by Jonathan Rigg.

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NEWS

UK Southeast Asianists

It is with sadness that Aseasuk learned about the death of **Professor C.D. (Jeremy) Cowan**. He was Director of SOAS (1976-89), a founding member of our Association and Chair of the British Academy Committee for South-East Asian Studies (1990–98). An obituary will appear in the spring issue of Aseasuk News (2014).

Dr Kevin W. Fogg joined **University of Oxford** in September 2012 as Al-Bukhari Fellow in the History of Islam in Southeast Asia at the Oxford Centre for Islamic Studies and the Islamic Centre Lecturer at the Faculty of History. His current research is on 'Romanisation, nationalisation, secularisation: the religious perils of language reform'; 'Traditionalist Islamic organisations beyond Java' with partners in Mataram (Lombok), Palu (Central Sulawesi) and Medan (North Sumatra), Indonesia; and 'Muslim-Christian relations in the first twenty-five years of Indonesian independence' with Dr Remy Madinier of CASE-EHESS, Paris. Kevin presented the following papers this academic year: 'Popular religion and politics in Southeast Asian History beyond the Philippines,' at the 'Historiography and Nation since Pasyon and Revolution: Conference in Honor of Prof. Reynaldo C. Ileto', Ateneo de Manila, Philippines, 9 February 2013; 'Standardising the Indonesian language and the de-Islamisation of knowledge', CASIS - Universiti Teknologi Malaysia, 15 August 2013; two papers at Kulliyah of Islamic Revealed Knowledge and Human Sciences, International Islamic University of Malaysia – 'Historiography of popular religion in Southeast Asia', 20 August 2013 and 'Islamic minorities in Indonesia', 22 August 2013; 'Indonesian traditionalist groups based outside Java: a comparative approach', Graduate School, Universitas Islam Negeri-Syarif Hidayatullah, Indonesia, 5 September 2013. Kevin's website: www.kevinwfogg.net

Nick White (Liverpool John Moores University) is now Professor of Imperial & Commonwealth History and co-director of Liverpool's Centre for Port & Maritime History (now a partnership between LJMU, University of Liverpool and Merseyside Maritime Museum). He was in Malaysia and Singapore in July 2013 on a research trip funded by the Economic History Society. This allowed completion of the research for 'Becoming Malaysian: British business and Malaysia's New Economic Policy in the 1970s and 1980s', the UK side of the reseach previously having been funded by the Aseasuk Research Committee. Amongst other things, this allowed for a fascinating and insightful interview in Kuala Lumpur with Tengku Razaleigh Hamzah, Malaysia's former Minister of Finance, as well as a trawl through the recently released personal papers of Malayan/Malaysian politicians, H.S. Lee and Dr Ismail. With Dr Shakila Yacob of Universiti Malaya, the research will now be worked up into a full length monograph on foreign investment and Malaysia's NEP. Nick presented the following papers this summer at the University of Glasgow: 'The trouble with tin: businesses and governments in decolonizing Malaya', Tin in the Global Economy Workshop, June 2013; and 'The strategic dilemmas of colonial development: Japan and Malayan iron ore, 1930s to 1960s' (with Shakila Yacob, Universiti Malaya), Strategic Raw Materials Conference, June 2013 as well as at Universiti Malaya History Department Seminar, Malaysia, July 2013.

Professor Roy Ellen (University of Kent) delivered a paper on 'Nuaulu protection of forest, forms of ritual regulation, and the recent history of forestry practices in eastern Indonesia', at the Congress of the International Union of Anthropological and Ethnological Sciences, Manchester, in August 2013; and on 'The aesthetics of diversity', at the Inaugural Robert Layton Lecture, University of Durham, 9 October 2013.

Dr Deidre McKay (Keele University) received a British Academy small grant for a fieldwork trip in the Philippines in April 2012, and an Aseasuk-funded follow-on fieldwork for April 2014. She will be speaking on 'Everyday objects: making a Filipino global through *plastik*' at the SOAS Centre of South East Asian Studies, London, on 12 November 2013.

Dr Tomas Larsson (University of Cambridge) visited the Philippines and Thailand in August and September 2013 for a new research project on the political economy of 'alternative' agriculture in contemporary Southeast Asia. Earlier he presented a paper on 'Theravada (in)tolerations: Buddhism and suffrage in Burma/Myanmar, Thailand, Cambodia, and Laos', at the Euroseas conference in Lisbon, 2–5 July 2013.

Dr Robert McKenzie (Northumbria University) is currently writing articles from a large scale empirical research investigating the 'Sociolinguistics of English in Thailand'. The fieldwork was conducted in summer 2012 in Thailand where he was lead researcher on the project, with P. Kitikanan (Naresaun University) and P. Boriboon (Sakhon Nakhon Rajhabat University). Articles to be submitted to *Journal of Sociolinguistics* and *International Journal of Applied Linguistics* in 2014–15. Robert is also seeking funding for a long-term project to conduct research on the sociolinguistics of English in Burma.

Angela Hobart has been appointed Honorary Professor at **University College London** (Research Vice Provost). Angela is also Hon. Reader at **Goldsmiths College**, University of London. She is currently working in a therapeutic capacity with asylum seekers at the Helen Bamber Foundation London, connected to Amnesty International. Her present research project focuses on the genocide in Indonesia, Gerakan September Tigapuluh, 1965–1966 and the healing processes in its aftermath. As the Reconciliation Commissions, set up after Suharto's New Order, failed in Java and Bali, Angela is concentrating on the regeneration practices and rituals initiated by the people at grassroot level. This is an area that has hardly been explored by scholars; the emphasis in their studies has tended to be on the socio-political dimension and the violence. During the course of the study it emerges that terms like justice, wellbeing, trauma, time, etc. have to be looked at within the local context. Psychoanalytic

therapy contradicts the indigenous peoples' understanding of reality and concepts of 'self' and personhood. Case studies, particularly in Bali, give crucial additional information on the revitalising dynamic after human or natural calamity in that part of the world. This has cross-cultural significance for government policies, NGOs, and healing programmes.

Dr Tilman Frasch (Manchester Metropolitan University) delivered a paper on 'Encounters and localisations among Asian Theravada communities, c. 500–1500 CE' at the Arbeitstagung des Arbeitskreises Asiatische Religionsgeschichte, Uppsala, August 2013. He will be presenting a paper on 'Expanding a field of merit: monastic complexes, foreign relations and urban development in Pagan (Burma), c.1000–1300 CE' at the Workshop on Patterns of Asian Urbanism, IIAS Leiden, in November 2013.

Doctoral candidate **Koh Sin Yee (LSE)** is researching 'British colonial legacies and a culture of migration amongst mobile Malaysians'. Sin Yee presented the following papers: 'A Season of Urban Vignettes' at the Geographical Association (GA) annual conference, University of Derby, 5 Apr 2013 where she was invited co-speaker; 'Citizen, diaspora, emigrant, immigrant?: Mobile Malaysians caught in Between Malaysia, Singapore and the UK', Asian Migration and the Global Asian Diasporas, City University of Hong Kong, 6 September 2013; 'Researching migration, migration as research', Cities and Development Research Seminar Series, London School of Economics and Political Science, 29 October 2013; and '"I am Malaysian!": on not being Singaporean or PRC Chinese', at the Multiculturalism and 'Asia' Workshop, Monash Asia Institute, Monash University, Melbourne, 21–22 November 2013.

Tallyn Gray (PhD candidate, **Westminster University**) who started fieldwork in Cambodia in 2012 is working on his thesis which combines legal history and legal anthropology to examine how justice in relation to the atrocities committed in Cambodia since the 1970s has been conceived, perceived and enacted from the end of the Communist Party of Kampuchea's regime to the present day. Tayllyn presented a paper on 'Re-imagining the community : memory, justice, and, identity amongst the Cambodian Chams at the time of the Khmer Rouge Tribunal', at the 8th International Convention of Asia Scholars (ICAS), University of Macao, 24–27 June 2013. In 2012 he gave a lecture on 'Transition and justice in Cambodia 1979–present: concepts in the abstract and in practice' at Universiti Kebangsaan Malaysia's Institute of Ethnic Studies, 17 January 2012, and was also a participant at the roundtable on 'Breaking the Silence': International Memory Initiatives Exchange forum, organised by Impunity Watch International, Phnom Penh, 24–29 September 2012. Tallyn was consultant for six months from July–December 2013 in Phnom Penh for the Cambodian Human Rights Action Committee (CHRAC), Phnom Penh. He also teaches undergraduates on law and religion and postgraduate reserch methods at the University of Westminster.

Jun Zubillaga-Pow (PhD candidate, **King's College London**) is currently completing a manuscript on the biographies of six Singaporean composers, and will be starting a new ethnography of *angklung* musicians in Germany and the Netherlands.

Dr Laura Noszlopy (**Royal Holloway**, University of London) is working on the reprinting of one of John Coast's memoirs *Railroad of Death* as part of her on-going biography project. She is also involved in planning a documentary film about Coast's life in Southeast Asia with an Indonesian media company. In addition to her work at katakata and *Indonesia and the Malay World*, Laura is an editor and translator for the Lontar Foundation in Jakarta. Lontar are relaunching the Indonesian literature in translation anthology series *Menagerie* in an online format called *i-Lit* (http://www.i-lit.org/). The new website is nearing completion and Laura would be happy to hear from potential Indonesian-English translators or guest editors for future editions.

Dr Adam Tyson (University of Leeds) has several current projects: on Indonesia through an analysis of the film *The Act of Killing*; Malaysia (everyday political economy), and China (horizon of riches in

Xinjiang). Adam will be visiting each of these countries from November 2013 to January 2014 with funding from the World Universities Network and University Malaya.

Professor V.T. (Terry) King has recently been appointed as a Professorial Research Associate at the Centre of South East Asian Studies, **SOAS**, for the period of one year from 1 August 2013. He visited Malaysia, Cambodia and the Philippines in August-September 2013 as part of the Aseasuk-British Academy-funded comparative project on UNESCO World Heritage Sites in Southeast Asia. Arising from this research he is currently editing a book provisionally entitled 'UNESCO in Southeast Asia: World Heritage Sites in Comparative Perspective', with chapters on sites from Malaysia, Indonesia, the Philippines, Vietnam, Cambodia, Laos and Thailand. He spent a further two months at the Institute of Asian Studies, Universiti Brunei Darussalam in June-July 2013 as Eminent Visiting Professor. During that time he also undertook duties as interim director of the Institute. Terry was interviewed by the national newspaper in Brunei, *Borneo Bulletin*; a summary appeared in the 12 September 2013 edition entitled 'Borneo anthropologist at UBD identifies Bruneian places for UNESCO List of World Heritage Sites'. He delivered the following papers this summer: 'UNESCO and World Heritage Sites in Southeast Asia: comparative and management perspectives', Faculty of Tourism and Hospitality Management, Macau University of Science and Technology, 5 July 2013 and at the Institute of East Asian Studies, Universiti Malaysia Sarawak, 28 August 2013; and 'UNESCO World Heritage, identity and economic development', Department of Sociology and Anthropology, Institute of Philippine Culture, Southeast Asia Program, Ateneo de Manila, Philippines, 25 September 2013.

Dr Annabel Gallop (British Library) gave a paper on 'The great seal of Aceh' at the 4th International Conference on Aceh and Indian Ocean Studies, Unversitas Malikussaleh, Lhokseumawe, Aceh, 8–9 June 2013. Annabel reports that on 19 August 2013 the British Library, in collaboration with the National Library Board of Singapore, launched a five-year project to digitise materials in the BL of interest to Singapore, funded by a donation of £125,000 by Singapore-based American philanthropists William and Judith Bollinger. Phase 1 of the project will cover the digitisation of all Malay manuscripts in the British Library, with the first year (2013) focusing on 56 manuscripts mainly from the historic British Museum collections, and the second year (2014)
on 60 manuscripts mainly from the India Office. To date 32 Malay manuscripts have been mounted on the British Library's Digitised Manuscripts viewer (http://www.bl.uk/manuscripts/Default.aspx), with regular stories about individual manuscripts appearing on the Asian & African Studies blog (http://britishlibrary.typepad.co.uk/asian-and-african/).

Centre of South East Asian Studies, SOAS, University of London

Professor Elizabeth Moore ((Department of the History of Art and Archaeology) will take over as Chair of the SOAS Centre of South East Asian Studies from 1 January 2014. Her tenure will run for 3 years.

Dr Ben Murtagh organised the London Indonesian Film Screenings 2013, held at SOAS 16–20 October, and the Workshop on Indonesian Cinema, at the Royal Asiatic Society 17–18 October 2013. Both events were sponsored by the Centre of South East Asian Studies, SOAS, and the Indonesian Embassy in London. He also participated in panel discussions on Joshua Oppenheimer's films *The Act of Killing* at Greenwich Picturehouse and the Lexi Cinema, Kensal Rise in June 2013. He gave the following papers: 'Gender and sexuality in Indonesian cinema: New Order constructions of gay, lesbi and waria identities on screen', Royal Asiatic Society, London, 14 March 2013; 'Reflecting on homonormativity in Indonesian cinema', Centre of South East Asian Studies, SOAS, University of London, 8 October 2013.

Dr Justin Watkins carried out fieldwork on Sumtu Chin in Minbya, Rakhine State, Burma, in February

2013. He gave a talk on language policy in Burma to 35 Myanmar MPs in Naypyitaw. And with John Okell and Nance Cunningham they held the 5th annual two-week intensive Burmese summer course in Yangon, taught with the Alliance Française, Yangon. In May 2013, Justin presented 'Tone in Sumtu Chin' presented at the 23rd Meeting of the SE Asian Linguistics Society, Chulalongkorn University, Bangkok. For the 2013–14 academic year the department has a record of 20 students in the first-year Burmese class at SOAS.

Dr Mulaika Hijjas' research for her British Academy Postdoctoral Fellowship is on Reformist Islam and women in the Malay manuscript tradition.

Professor William Clarence-Smith's research currently has three "research strands: '"Syrians" in the colonial Philippines c.1860s to c.1950s' which included a visit to CSIC, Madrid, 18–20 September 2013, to plan activities in a new research project on the history of communities in the Philippines, financed by the Spanish government; 'Rubber in the world in the Second World War'; and 'Global mules since c.1400 CE'. He presented the following papers on his research: 'Middle Eastern communities in the 19th-century Philippines,' CSIC, Madrid, 19 September 2013; 'Pan-Islam in the Philippines, 1880s-1918,' 7th Euroseas conference, Panel 38 on 'Tracing political Islam in Southeast Asia,' Lisbon, 3 July 2013; 'Mules in the English world, nineteenth and twentieth centuries: despised but indispensable,' Animals and Empire Workshop, University of Bristol, 13 June 2013. William is also the supervisor for a new PhD student, Geoffrey Pakiam, who is researching oil palm smallholders in Malaya, 1945–1957.

Dr Susan Conway is doing research on 'Shan cosmology and the supernatural' for a proposed book. She was in Italy (2012–13) as Ella Walker Fellow at the Rockefeller Bellagio Centre. Susan gave the following papers: 'Tai cosmology and time systems' International Northern Thai Group, Chiang Mai, Thailand, 12 February 2013 and 'Magical prescriptions in Tai mulberry paper manuscripts', 7th Euroseas conference, Lisbon, September 2013. She will be speaking on 'Tai court dress, tribute and sumptuary law', at the Queen Sirikit Museum of Textiles Symposium, Bangkok, in November 2013.

Recent PhDs

The following have successfully defended their dissertations: **Farouk Yahya (SOAS)** on 'Magic and divination: the Malay tradition in illustrated manuscripts' (supervisor: Professor Anna Contadini); **Rowana Agajanian (Buckinghamshire New University)** on 'Telling stories: the Vietnam War documentary' (supervisors: Professor Juliet Simpson, Dr Alison Tedman, Dr Colette Balmain).

Abroad

In August 2013, **Jonathan Rigg** who was formerly at Durham University took up a position at the **National University of Singapore** where he is a professor in the Department of Geography. His new email address is jonathan.rigg@nus.edu.sg

Michael Parnwell is Distinguished Guest Professor at **Macau University of Science and Technology** until June 2014.

At the same university, **Professor Michael Hitchcock** has received a grant for MOP800,000 (about £62,000) for experiential learning in hospitality from the Macau Foundation.

Dr Ku Kun-hui (National Tsinghua University, Taiwan) presented a paper at the 27th Aseasuk conference in Durham on 'The legal status of Pingpu in Taiwan and sino-natives in Sabah: comparison and implications'. She was convenor for the panel on Contemporary Borneo Research in Taiwan at the annual meeting of the Taiwan Society for Anthropology and Ethnology in Taipei, 7 October 2012 where she also delivered a paper on 'Alternative encounters: missionary linkages between Taiwan and Borneo'. She spoke on 'Contemporary Borneo research in Taiwan and its prospects' at the National Donghua University, Hualian, Taiwan, on 21 November 2012.

28th Aseasuk conference
University of Brighton
Brighton, Sussex, UK
12–14 September 2014

The 2014 Aseasuk conference will be hosted at the University of Brighton's Falmer campus, five minutes from Brighton city centre and will include keynote addresses, workshops and performances, publishers' fair and a conference dinner at Brighton Pavilion. The conference provides a first class opportunity to share research and network with established and early career scholars of Southeast Asia from across a wide range of academic disciplines in a convivial and friendly setting.

CALL FOR PANELS

ASEASUK invites proposals for panels on any theme relating to Southeast Asian Studies. We encourage submissions from a wide range of disciplines and welcome the participation of early career scholars and those based in the Southeast Asian region. Panel sessions will normally include five papers of 20 minutes each (including time for questions) or four papers and a discussant. Panel organisers are responsible for nominating a chair and (if required) a discussant for the panel. Heavily subscribed panels may run across two panel sessions.

Panel proposals should take the form of **a panel outline of no more than 200 words**, which will be published on the conference website and in the conference programme. Panel chairs are responsible for collecting paper abstracts from panellists. Paper abstracts should be no more than **200 words and must include a title, author affiliation and contact details**. Your panel proposal should include your panel outline, name, affiliation and contact details of panel chair/s and submitted abstract authors. Please note that the focus of the conference is Southeast Asia so whilst there is no restriction on academic discipline, papers must be focused on countries of that region (Brunei, Cambodia, Indonesia, Lao PDR, Malaysia, Myanmar, Philippines, Thailand, Timor-Leste, Vietnam).

Submit your panel proposal and abstracts to the conference committee (r.j.elmhirst@brighton.ac.uk) no later than **31 January 2014**.

In publicising your panel, you are encouraged to use the Aseasuk mail list – if you wish to do this, send your panel proposal and your contact details to the conference organising committee by **30 November 2013** so these may be circulated widely.

CALL FOR PAPERS

The Aseasuk conference also includes an open panel for papers not affiliated to any particular panel. If you wish to submit a paper for consideration in the open panel, please send a **200-word abstract** (with your affiliation and contact details) to the organising committee (r.j.elmhirst@brighton.ac.uk) **by 31 January 2014.**

Registration details will be available on the Aseasuk website www.aseasuk.org by 30 November 2013.

Exhibition

The travelling photographic exhibition arising out of the British Academy-funded Aseasuk-BIAA research project 'Islam, Trade and Politics across the Indian Ocean' will be on display at its final UK venue, the John Addis Gallery of Islamic Art at the British Museum from 7 Oct 2013 – Feb 2014. The Indonesian-language version was launched at Universitas Malikussaleh, Lhokseumawe in Aceh in June 2013, and has since travelled to Universitas Syiah Kuala in Banda Aceh and the Museum Aceh, for schedule see: <http://www.ottomansoutheastasia.org/exhibition.php>

RECENT PUBLICATIONS

CLARENCE-SMITH, WILLIAM G.

- 2013. Debt and the coercion of labour in the Islamic legal tradition. In Gwyn Campbell and Alessandro Stanziani (eds), *Bonded labour and debt in the Indian Ocean World*. London: Pickering & Chatto, pp. 21–30.
- 2013. The battle for rubber in the Second World War: cooperation and resistance. In Jonathan Curry-Machado (ed.), *Global histories, imperial commodities, local interactions*. Basingstoke: Palgrave Macmillan, pp. 204–23.
- 2013. Rubber cultivation in Indonesia and the Congo from the 1910s to the 1950s: divergent paths. In Ewout Frankema and Frans Buelens (eds), *Colonial exploitation and economic development: the Belgian Congo and the Netherlands Indies compared*. London: Routledge, pp. 193–210.
- 2013. The historical spread of *Trypanosoma evansi* (*surra*) in camels: a factor in the weakening of Islam? In Ed Emery (ed.), *Selected papers from the first international conference, 'Camel cultures: historical traditions, present threats and future prospects'*. London: RN Books, pp. 87–94.

ELLEN, ROY

- 2013 (with Hermien L. Soselisa). The management of cassava toxicity and its changing sociocultural context in the Kei Islands, Eastern Indonesia. *Ecology of Food and Nutrition* 52 (5): 427–50.
- 2013. [Review] Bernard Sellato (ed.), Plaited arts from the Borneo rainforest. *South East Asia Research* 21 (2): 347–51.

FRASCH, TILMAN

- 2013. The relic and the rule of righteousness: reflections on U Nu's *dhammavijaya*. In John Whalen-Bridge and Pattana Kitiarsa (eds), *Buddhism, modernity and the state in Asia: forms of engagement*. New York: Palgrave Macmillan, pp. 115–38.

GALLOP, ANNABEL T.

- 2013. The language of Malay manuscript art: a tribute to Ian Proudfoot and the Malay Concordance Project . *Iman* 1 (3): 11–27.
- 2013. Seals as symbols of sovereignty in the *Sulalat al-Salatin*. In Jelani Harun and Ben Murtagh (eds), *Esei penghargaan kepada Profesor Emeritus V.I. Braginsky: mengharungi laut sastera Melayu / Festschrift in honour of Professor Emeritus V.I. Braginsky: crossing the sea of Malay literature*. Kuala Lumpur : Dewan Bahasa dan Pustaka, pp. 121–58.

GRAY, TALLYN

- 2013. Cambodia and the Khmer Rouge trials in 2012 in review: will the court survive 2013? [E-journal] *Westminster Law Review* 2 (2).
- 2012. *Justice and the Khmer Rouge: ideas of a just response to the atrocities of Democratic Kampuchea in Buddhism and the Extraordinary Chambers in the Courts of Cambodia.* Working Paper no. 36. Lund: Lund University Centre for East and South-East Asian Studies. <http://www.ace.lu.se/images/Syd_och_sydostasienstudier/working_papers/Gray_Tallyn.pdf>

FOGG, KEVIN W.

- 2013. The missing minister of religion and the PSII: a contextual biography of K.H. Ahmad Azhary. *Studia Islamika* 20 (1).

HIJJAS, MULAIKA

- 2013. Guides for Mrs Nawawi: two nineteenth-century reformist texts on the duties of wives.

Indonesia and the Malay World 41(120): 215–36.

KING, V.T.

- 2013. *Borneo and beyond: Borneo studies, anthropology and the social sciences*. Bandar Seri Begawan: Institute of Asian Studies, Universiti Brunei Darussalam, Working Paper Series, No 3.
- 2013. *UNESCO in Southeast Asia: World Heritage Sites in comparative perspective*. Bandar Seri Begawan: Institute of Asian Studies, Universiti Brunei Darussalam, Working Paper Series, No 4.
- 2012. [Review] Pascal Couderc and Kenneth Sillander, eds, Ancestors in Borneo societies: death, transformation, and social immortality, *Borneo Research Bulletin* 43: 280–4.
- 2012. Borneo Studies: the state of the art and future directions. *Borneo Research Bulletin*, 43: 258–60.

KOH, S.Y.

- 2013. [Review] Holst, F., Ethnicization and identity construction in Malaysia. *Studies in Ethnicity and Nationalism* 13 (2).
- 2013 [Review] Charlotte Bloch, Passion and paranoia: emotions and the culture of emotion in academia. *Emotion, Space and Society.* <http://www.sciencedirect.com/science/article/pii/S1755458613000650>

LARSSON, TOMAS

- 2012. *Land and loyalty: security and the development of property rights in Thailand.* Ithaca: Cornell University Press.
- 2013. The strong and the weak: ups and downs of state capacity in Southeast Asia. *Asian Politics & Policy* 5 (3): 337–58.

McKAY, DEIDRE

- 2012. *Global Filipinos: migrants' lives in the virtual village.* Bloomington IN: Indiana University Press. 264 pp.

MERLI, CLAUDIA

- 2013. Southeast Asia and the Pacific. In *Oxford encyclopaedia of islam and women*. Oxford: Oxford University Press.
- 2012. Negotiating female genital cutting (*sunat*) in Southern Thailand. In Chitra Raghavan and James Levine (eds), *Self-determination and women's rights in Muslim societies*. Waltham MA: Brandeis University Press, pp. 169–87.
- 2012. Religion and disaster in anthropological research. In Matthew Kearnes, Francisco Klauser and Stuart Lane (eds), *Critical risk research: practices, politics and ethics*. Chichester: Wiley-Blackwell, pp. 43–58.

MURTAGH, BEN

- 2013. *Genders and sexualities in Indonesian cinema: constructing gay, lesbi and waria identities on screen.* Abingdon: Routledge. 202 pp.
- 2013. (and Jelani Harun, eds). *Esei penghargaan kepada Professor Emeritus V.I. Braginsky: mengharungi laut sastera Melayu.* Kuala Lumpur: Dewan Bahasa dan Pustaka.

NOSZLOPY, LAURA

- [Forthcoming] The 'little *legong* dancers' of Bali: the rise of a child star in Indonesian dance theatre. In Gillian Arrighi and Victor Emeljanow (eds), *Children and entertainment: the participation of youth in the entertainment industry*. New York: Palgrave Macmillan.

TAYLOR, ROBERT H.

- 2013. Myanmar in 2012: *mhyaw ta lin lin* or great expectations. In Daljit Singh (ed.), *Southeast Asian Affairs* 2013. Singapore: Institute of Southeast Asian Studies, pp. 191–203.
- 2013. Myanmar's 'pivot' toward the shibboleth of 'democracy'. *Asian Affairs* 44 (3).

TYSON, ADAM

- 2013. Vigilantism and violence in decentralized Indonesia: the case of Lombok. *Critical Asian Studies* 45 (2): 201–30.

WATKINS, JUSTIN

- 2013. *Dictionary of Wa*. Leiden: Brill.

WHITE, NICHOLAS

- 2012. Surviving Sukarno: British business in post-colonial Indonesia, 1950–67. *Modern Asian*

Studies 46 (5): 1277–1315.
- 2014. *Decolonisation: the British experience since 1945.* Abingdon: Taylor & Francis. 2nd edn.

ZUBILLAGA-POW, JUN
- 2012. The negative dialectics of homonationalism, or Singapore English newspapers and queer world-making. In Audrey Yue and Jun Zubillaga-Pow (eds), *Queer Singapore: illiberal citizenship and mediated culture*. Hong Kong: Hong Kong University Press, pp. 149–60.
- 2013. (and Ho Chee Kong, eds), *Singapore soundscape: a musical history of the global city*. Singapore: National Library Board.

BOOK REVIEWS

TOD JONES
Culture, power, and authoritarianism in the Indonesian state: cultural policy across the twentieth century to the reform era
Leiden: Brill, 2013
xviii + 312pp. ISBN 978 90 04 25509 8, hb €89

Reviewed by Kevin W. Fogg
University of Oxford

It has become a bit of a trope in Indonesian studies to decry the authoritarianism of the Suharto regime. This book is not pigeon-holed in that tradition. Tod Jones seeks to use the ideas of authoritarianism and command culture to approach cultural policy in Indonesia over the last century, but not merely to denounce periods that were authoritarian and celebrate those which were less so. Instead, Jones explores how the regimes of the last century (each authoritarian to a greater or lesser degree) were able to harness culture to promote their own purposes, an inherently authoritarian task.

The book is split into two parts to show both the past and present states of cultural policy. After an introductory chapter about cultural policy and theories of control, Part One chronicles the approaches to cultural policy during the colonial era (chapter 2), Constitutional and Guided Democracy periods (chapter 3), Suharto regime (chapters 4 and 5), and *Reformasi* era since 1998 (chapter 6). Part Two delves into two case studies to highlight the evolutions – and continuities – of the last 30 years, comparing and contrasting first cultural parks and art councils (chapter 7) and then state publications on culture (chapter 8).

This is clearly a book written for Indonesianists. In the introductory chapter, Jones references without explanation the 'sole foundation' controversy, in which Suharto forced all mass organisations in the country to change their ideology; Foucault's now well known concept of 'discourse,' on the other hand, requires two full pages of explication. Within the field of Indonesian studies, Jones is targeting just the study of the state and policy. This should not be mistaken for a book on changing culture or the arts, and precious few concrete examples of changes in local practices or artistic outputs are given. Instead, Jones meticulously narrates the developments within the cultural bureaucracy, the rhetoric of the state when approaching culture (words like 'development', 'cultivation', and 'refining' receive close examination) and the major programmes run by the state at various levels.

To build his case, Jones relies largely on published works, both secondary studies (especially in the chapters on the earlier history) and Indonesian works and government documents. In the case study chapters, he also integrates personal observations, interviews, and contemporary media accounts. Theoretically, he pulls heavily not just from Foucault but also from Tony Bennett and Greg Acciaioli.

The book is strongest in its case studies. In the comparative analysis of cultural parks (*taman budaya*) and local arts councils across the archipelago and across time, Jones convincingly argues that the same central policy – even in an authoritarian system – cannot create similar local outcomes across the country. Too much is dependent on local initiative, and too much slippage happened even under the Suharto regime's strong hand. The idea to intensively study state cultural publications, which he contrasts with the much over-worked cultural example of the government

cultural theme park, Taman Mini Indonesia Indah, is brilliant. Many a scholar of Indonesia has had to wade through the volumes produced in the provinces on specific cultural practices, and Jones pinpoints their logic very astutely. Unlike the common conclusion from Taman Mini that non-Javanese cultures were blurred and Javanised by a centralising state, Jones finds that even the tiniest variances in local practice were carefully documented by the bureaucracy, but all under rubrics and categories that rendered them not only understandable by the state but also compliant with the state's vision. A comparison of publications from 1979 and 2000 attempts to show how the bureaucratic vision of the New Order did not disappear in the *Reformasi* period, but this is one of the places where a later example would have made the point more effectively. Although he aspires to speak about *Reformasi*, the book is not much updated from Jones's 2006 doctoral thesis, and the additional data on specific points like intellectual property and the anti-pornography law need to be followed through in analysis to bring the conclusions all the way to the present in a convincing way.

One stumbling block in the book is the need to define more precisely the zones of culture in which 'cultural policy' is applied. Certain aspects of culture that might have been included are absent or slim. For example, the sub-section on 'Language Policy' is tantalisingly brief and under-represents the intense work after independence to develop the Indonesian language. Similarly, the lack of discussion of how religion moved out from being under 'culture' (during the colonial period) to stand on its own (after independence) and then dominate discussions of culture (since *Reformasi*) is disappointing. In many ways these lacunae are a result of Jones's focus on the perspective of the bureaucracy who wrote policy, and in particular the Directorate of Culture.

By focusing on policymakers, though, Jones contributes at least three innovative conclusions. Firstly, Jones shows similarities between the command culture of the colonial era and the Suharto era that are worth thinking about. Secondly, the varied approaches to local cultures – which seem to have been better valued and preserved under Suharto than under the Constitutional Democracy period that was obsessed with national identity – show the limits of Indonesian authoritarianism. And lastly, bureaucratic groupthink and inertia, in cultural policy and elsewhere, are two of the highest determinants of policy, and inertia in Indonesian cultural policy has been the norm in the last 15 years. Through these observations and a careful documentation of the relationship of power to formal culture in Indonesia, Tod Jones's book moves Indonesian studies forward.

MAGNUS MARDEN & KONSTANTINOS RETSIKAS, eds.
Articulating Islam: anthropological approaches to Muslim worlds
Heidelberg: Springer, 2013
vViii, 260 pp., 17 illus.
ISBN: 978-94-007-4266-6, hb £117;
ISBN 978-94-007-4267-3, ebook £93.50

Reviewed by Moyra Dale
Melbourne School of Theology

This is a conference volume, from the 2009 conference 'Thirty Years of the Anthropology of Islam: Retrospect and Prospect'. The papers are written in the frame of the debate about what constitutes an anthropology of Islam, and appropriately, respond with and from ethnographic work. As the editors point out, wider questions find their answers embedded in local realities. I appreciated the volume's geographical breadth, encompassing Central, East and North Africa, Central and Southeast Asia, the Middle East and India.

In their introduction, Marsden and Retsikas propose systematicity (ways in which Muslims invoke Islam to deal with multiple situations) and articulation (how Islam is produced in different contexts) as ways to view the variety of contexts presented here. Muslim personhood is presented as multiple, sometimes contradictory, within the individual as well as different groups within society. Hence anthropologists should 'devote their efforts at

tracing relations which at certain moments and contexts bring "the religious" into being and at other times and situations diffuse it, rendering religious practices, ideas, and dispositions indistinct from social life more generally' (p. 12). Looking to how Islam is invoked or diffused in different practices and domains of life, helpfully enables our attention both to its diverse realisations and to how different communities use the authoritative discourses, texts and practices. The editors also note the place of geography within this volume, how people shape relationships with each other and Islam in the context of regional geography and historical currents.

Judith Scheele's chapter 2, on 'Shurafa' as cosmopolitans – Islam, genealogy and hierarchy in the Central Sahara', immediately takes us into the debate about textual authority by her rich examination of the use of written genealogies in Saharan societies. These texts are the basis for competing versions of moral worth and Islamic legitimacy. With shifts in population, status markers and state boundaries, and competing sources of truth (through satellites and Salafi teaching), genealogical texts place people within an overarching genealogical universe which embodies Islamic revelation.

Edward Simpson's chapter 3, 'Death and the spirit of patriarchy in western India', takes up the theme of time and genealogy over a more limited interval (father and son), but demonstrates how time gives a different shape to research done in the ethnographic present. His study of three sons shows them navigating their relationships with their fathers over time (particularly in relation to the father's death) and across geographical space. It reveals patriarchy as a collective endeavour, as these three second sons take the place of their fathers.

In chapter 4, Kai Kresse's 'On the skills to navigate the world, and religion, for coastal Muslims in Kenya', uses 'worldly Islam' as a term of analysis in his discussion of how two leaders and a talk-back radio show combine both Islamic and secular knowledge to help their community manage their position on the margins of state and religion. As in Scheele's community, personal capacity is linked to being part of networks with access to wider resources. Kresse posits that the position on the margins can lead to resilience and knowhow in working within both local and global spheres, and also in *dini na dunia* (the Swahili version of *din wa dunia,* religion and world).

John Rasanavagam's chapter 5, 'Beyond Islam, tradition and the intelligibility of experience', pushes new borders in proposing personal experience as the basis for the development of moral selves in Uzbekistan. The moral (understood as Muslim) self emerges through participating in life with family and communal obligations, success or failure, illness and healing. Shared experiences of ritual, healing, and dreams offer a framework for mutual intelligibility that go beyond religious boundaries. This chapter offers a way for comparisons across religious boundaries.

Konstantinos Retsikas in chapter 6, 'Becoming sacred. Humanity and divinity in East Java, Indonesia', reminds us that the Islamic revival is not only reformist, but also 'involves a renewed interest in the mystical side of the faith as well' (p. 121). He suggests Sufi practice as designed to shift the distinction between divine and human. Agency is located in the interstices of connections of self with other (spirit). He shows the human-spirit union as temporal and bounded, at the point of personal annihilation after ascetiscism, and leading to healing power. His examples of spirit-human intercourse push the edges of a suggested textual and discursive core of Islam.

Gabriele vom Bruck in chapter 7, 'Self-similarity and its perils', takes another angle on extending the boundaries of the self. Photographs of women in Yemen, by extending the representation of women's bodies, find their place in relationships of trust, with the potential for humiliation of the women and their relatives, as well as moral concerns for action that could follow sighting a photo. Women use photos to show their capacity for allure and also their moral worthiness, to strengthen prescribed relationships, despite their vulnerability to proscribed eyes, if 'photos walk'. Thus the chapter explores self-

representation and self-fashioning, in the context of relationship boundaries and risk.

Chris Hann, 'The universal and the particular in rural Xinjiang: ritual commensality and the mosque community', in chapter 8, places the resurgence of religious activity within the wider politics of Central Asia, and the restrictions faced in Xinjiang from the central Chinese government. Hann notes the inequality, corruption and anomie resulting from a growing market economy. He offers the conclusion that food sharing at Friday prayers in a rural centre, and the relocation of the *zara* (spring festival) in the mosque along with financial re-distribution and meal-sharing, are ways in which the community uses Islam to reinforce principles of community cohesion and morality.

Matthew Carey in 'Apoliticial "Islamisation"? On the limits of religiosity in montane Morocco', chapter 9, looks at another interplay of religion and politics. Greater access to education have brought increased numbers of religiously trained students back to the villages, prescribing new norms in (women's) dress, prayer and other customs, thereby opening up religious practice as a sphere of challenge and debate rather than practical diversity. Carey notes that religion disappears from view when politics is in question, and suggests its origins in a local resistance to public coercion, in order to maintain apparent homogeneity in the community.

Morgan Clarke's 'Integrity and commitment in the anthropology of Islam', chapter 10, relates his experience as ethnographer in a community that seems the opposite pole to the previous chapter in religious diversity. Across a range of different Muslim communities (Shi'ite, Sufi, Sunni), he faces the contested practices of Islam in the practical dilemmas of his own engagement as ethnographer. Clarke suggests that while being several people at once is a normal part of life, it may look hypocritical in the ethnographer's life.

Magnus Marsden in chapter 11, 'Anthropological fieldwork in Afghanistan and Pakistan compared', takes up the theme of hypocrisy or duplicity, in his own fieldwork. Pakistani Chitralis valorise 'being one thing on the surface, another on the inside,' in order to maintain village peace. Afghanistan highlights the need for diplomatic skills in order to function across different worlds; and for his hosts, to protect the sacred guest. As Marden finds himself described as *kafir,* 'as good as a Muslim' and 'Muslim,' he asks where the boundary is between flexibility and duplicity, for his hosts and himself.

These two chapters, making use of reflexive examination of the relationship between researcher and participants to explore the issue of multiple self-positioning (rather than objectivising it in the community being researched), offer productive possibilities for future analysis.

Simon Coleman's concluding chapter 'Afterword: de-exceptionalising Islam', reflects on self-formation trajectories in the broader context of Islamic history, the wider world and change over time. He notes common analytic problems across religions, and the importance of comparative frames in analysis of ethnographic data.

This book reminds us that in order to see the place of religion clearly, we need to focus on other frames besides that of religion; and to look to interfaces as well as boundaries. The contingent nature of self and communal definition in the context of wider geographical, historical and political shifts is richly described within Islam in this volume. With its range of geographical contexts and authorial perspectives, it is a valuable contribution to thinking within the anthropology of Islam. And as Coleman notes, it raises issues that will help our understanding of other religions and of humanity.

JAN LUITEN VAN ZANDEN & DAAN MARKS
An economic history of Indonesia: 1800–2010
Abingdon: Routledge, 2012
xviii, 263 pp, ISBN 978-0-415-67412-6, hb £100

Reviewed by Anne Booth
SOAS, University of London

While several books have appeared over the last 15 years which survey Indonesian economic history in the 19th and 20th centuries, including one by the present reviewer, this is the first to be authored solely by Dutch scholars. That Dutch scholars have made important contributions to the study of Indonesian history is of course well known. Even in the colonial era, some published in English, and thanks to several translation projects carried out over the 1960s and 1970s the work of many others has become well known to English speaking scholars. In addition, the *Changing Economy of Indonesia* series, published from 1975 until well into the 1990s made available a wealth of statistical material, carefully edited and annotated. Professor van Zanden was a co-author of one of these volumes and more recently has been involved in a project to chart the dynamics of Indonesian economic development over the long run. The book can thus be seen as new work from Dutch scholars who come from a distinguished tradition, while at the same time making use of new methodologies and approaches to the study of economic history.

One new approach which has particularly influenced these two authors is that based on historical national accounts, pioneered by Maddison, and continued in the Indonesian context by Pierre van der Eng. The first chapter explores the 'proximate and ultimate causes' of 200 years of economic growth in Indonesia, from 1800 to 2000. The proximate causes are estimated using the standard Solow growth accounting model; the results are summarised in Table 2.1. The authors find that over the decades from 1815 to 1939, output growth never exceeded 2.4% per annum, and almost all the growth was due to factor inputs. Only between 1860 and 1914 was TFP growth positive and then accounted for a small part of total growth. Looking at the 19th and 20th centuries as a whole, the contribution of TFP growth was zero. The ultimate causes of growth are discussed under three headings: geography, openness and institutions. The main lesson from this chapter is that the growth performance of Indonesia has been weak, and inefficient institutions have probably been the main reason for this.

The following chapters examine the formation of the colonial state from 1800 to 1830, the cultivation system (1830–1870), the liberal and ethical eras (1870–1914), and the final decades of the colonial era (1914–1942). The final three chapters look at the transition to independence and the Sukarno era (1942–1967), Suharto's New Order (1967–1998) and the crisis and its aftermath (1998–early 2000s). The book thus follows a conventional path in breaking Indonesian economic history into periods marked by major changes in economic policy, both in the colonial and the post-colonial era. But the authors use new data and new analytical approaches to cast fresh light on old debates. This is especially the case in Chapter 4, where new national income estimates (Table 4.1) are used to quantify GDP growth from 1815 to 1900. In addition this chapter examines the colonial drain to the Netherlands and finds that during the 1850s, the colony was contributing on average more than one-third of Dutch budgetary revenues and 3.8% of Dutch GDP. This chapter also looks at the evolution of rice and capital markets, and finds that the institutional framework for market exchange in 19th century Java was quite different from early modern Europe, because property rights were less well defined in Java and dependence on middlemen was greater. The authors conclude that the cultivation system was arguably the most extreme example of extractive institutions which Acemoglu and Robinson in their recent work claim have impoverished many non-settler economies in Asia and Africa.

Chapters 5 and 6 focus on the final seven decades of the Dutch colonial era from 1870 to 1942. These chapters cover ground which has already been studied by many other scholars, including the impact of the ethical reforms after 1901, the growing role of government in the economy, and the shift in export

production away from Java. New material is introduced in the sections on the balance sheet of colonial rule and the limits of the colonial project (pp. 113–32). The authors calculate a series on real wages estimated as welfare ratios on Java from 1825 to 1935, and find that the series fluctuated around one, which is the sustainable minimum (Figure 6.4). They concede that real wages are not always a good guide to changes in the standard of living, as many were not earning wages and income inequality might have changed. In fact they go on to argue that within the main ethnic groups (Indonesians, Foreign Asians, Europeans) the distribution of income did not change much between 1880 and 1925; they estimate that the Gini coefficient for the last two groups actually fell (Table 6.3). But overall inequality increased because of the growth of the non-indigenous population relative to the total.

It is probably correct that overall income inequality in the late colonial economy increased, but van Zanden and Marks go further and argue that between 1880 and 1940 the 'extraction ratio' was close to 100%, and that the elites captured all the benefits of the growth which occurred, while the vast majority of the indigenous population were trapped at subsistence level. They use anthropometric data to buttress their claim that living standards of most Indonesians did not improve from 1880 to 1940. This argument can be challenged on several grounds. First, mortality rates did fall, at least partly because of government campaigns such as smallpox vaccination. Second, school enrolments increased and the population became more literate, although by the 1930s literacy rates were much lower than in the Philippines or Thailand. Third, the 1930 Population Census showed that many millions of indigenous Indonesians were earning at least part of their incomes outside agriculture, and a significant minority were engaged in professional, technical, administrative and clerical occupations. Many more (women as well as men) were working in small-scale manufacturing and as traders and shopkeepers. The book has little to say about the huge increase in smallholder production of export crops such as coffee and rubber, and the impact this had on incomes especially outside Java. Neither is there much discussion of migration from Java to other parts of the country. While many Indonesians were very poor in 1942, native society had become more differentiated and a significant minority were earning incomes above minimum subsistence, however defined.

The last three chapters of the book examine the transition to independence, the New Order years, the economic crisis and the early post-Suharto period. The literature on these decades is very large, and perhaps one hundred pages is insufficient to do it justice. Chapter 7 is titled 'The lost decades?', the question mark indicating that there is still a debate about the achievements and failings of the early post-independence years. Given that the authors have earlier presented output growth estimates which show that between 1950 and 1967 output growth was higher (3% per annum) than for any period during the colonial era, and that over 1% of this growth was due to TFP growth (Table 2.1), it is perhaps surprising that they use expressions such as 'lost decades" or 'failure' at all, even inside inverted commas. They concede that, when sovereignty was finally transferred in 1949 the development challenges were immense, and that because of Dutch negligence and lack of anticipation, Indonesians were unprepared. In fact per capita GDP in most of the former colonies in Asia in 1950 was well below 1938 levels. In India and the Philippines, government administration had been largely in the hands of indigenous civil servants by the late 1930s, although it is arguable than in both cases the colonial legacies militated against rapid economic development after 1950. Whether newly independent Indonesia was much worse off than other parts of Asia, including the former Japanese colonies, can be debated.

But there can be little debate that the decade from 1957 to 1967 was a bad one, and economic mismanagement led to stagnation and hyperinflation. Then came the Suharto economic miracle, on which the literature is extensive. There was a surprisingly rapid decline in inflation, and sustained GDP growth of around 7% per annum from 1968 until 1997. Guided by a competent team

of technocrats, the Indonesian economy weathered both the oil boom of the 1970s and the subsequent decline in oil prices far better than most of the other 'populated petroleum economies'. On the whole chapter 8 presents a competent overview of the Suharto era, but does not cast much fresh light on either the successes or the policy failures of those decades. Much the same can be said of chapter 9, which examines the crisis of 1997–98 and the subsequent economic recovery, until the re-election of President Yudhoyono in 2009. Perhaps surprisingly, given the emphasis the authors place on the importance of institutions, the discussion of institutional change after Suharto is rather weak, and does little more than summarise the World Bank governance indicators which have themselves been subject to considerable criticism.

Of more interest is the discussion of changes in income inequality post-Suharto. The authors argue that the expenditures of the rich have been understated in the *Susenas* surveys, and that they are not a reliable guide to what has happened to inequality either in the Suharto era, or since 1998. These are familiar criticisms; it is perhaps regrettable that they were not able to address the sharp increase in the Gini coefficient which the post-2008 *Susenas* data show. The indicators which these authors favour are related to wage data (ratio of unskilled wages to GDP, and the Theil index of the inter-industry wage distribution) They also look at the relative size of the 'informal sector' defined as the percentage share of the self-employed in total non-agricultural employment. All these indicators can be challenged, and they do not seem to produce strong evidence for either an improvement or a decline in inequality since the 1960s. The authors summarise the final chapter by arguing that 'Indonesia has made slow but significant progress since the Asian crisis'. They end with a positive evaluation of the post-independence era; growth has led to some improvement in living standards, and this improvement should continue in future decades.

This is a book that deserves careful study, not just on the part of students of Indonesian economic development but also economic historians with an interest in other parts of Asia, and other parts of the developing world. Not everyone will agree with all the conclusions reached by the authors, but they repay careful study. It is unfortunate that the price will prevent most Indonesians from accessing the book; hopefully an Indonesian translation will be forthcoming.

HOSSEIN JALILIAN, ed.
Costs and benefits of cross-country labour migration in the GMS
Singapore: ISEAS, 2012
ISBN: 978-981-4311-89-2, pb US$29.90

ZAWAWI IBRAHIM, ed.
Social science and knowledge in a globalising world
Kuala Lumpur: Persatuan Sains Sosial Malaysia, 2012
ISBN: 978-967-5832-55-0; pb RM70.00/S$45.50

Reviewed by Jonathan Rigg
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These two books have some similarities: they are both edited volumes; they are both long (416 and 499 pages); and they have both been published in Southeast Asia. I fear that, in time, they may also share a third characteristic: they will have a limited readership. They also have some differences, not least in their objects of study and the nature of their ambition. *Costs and benefits of cross-country labour migration in the GMS* is a data-rich study on a particular topic – migration – that has emerged out of a common research project in the Greater Mekong Sub-region; it therefore has a degree of coherence. *Social science and knowledge in a globalising world* is rather more sprawling in its geographical footprint and in the themes it addresses, from Aboriginal poetry to ICTs. Moreover, many of the contributions to this second book are data-free, rather than data-rich.

The title – *Costs and benefits of cross-country labour migration in the GMS* – gives a pretty good idea of the content of this book and its tenor. It resolutely and methodically rehearses the costs and benefits of migration in the countries of the Greater Mekong Sub-region (or GMS). After a long, integrative introductory chapter, setting out the 'wins and

losses', the book has chapters on Cambodia, the Lao PDR, Thailand and Vietnam (but, unfortunately, none on Myanmar). Each chapter follows broadly the same format and a good range of data is presented from which the economic costs and benefits of migration are set out. In the book's 400+ pages there are some 49 figures and 101 tables, not to mention assorted boxes. There is no question that this is an empirically rich volume.

What is slightly perplexing however, and the editor seems to recognise this, is that the focus on the economic dimensions of international labour migration omits from view the non-economic motivations, not to mention costs (and, sometimes, benefits), which are so important if we are to assess such movements in the round. This means that a question which Jalilian and Reyes pose in the introductory chapter – "why do GMS-3 migrants risk moving to Thailand when they are 'working in difficult and exploitative conditions' or in an 'atmosphere circumscribed by fear, violence, abuse, corruption [and] intimidation'?" – cannot be illuminated in the detail that it deserves. Instead we are treated to a dense and dry account where the actors – the people – who comprise the flows that are described become little more than pawns on the economic playing board that is the GMS. To be sure, the conclusion that economic factors are critically important – getting a good job that enables a migrant to save and remit money – is no doubt the case and should not be underestimated. But it is also necessary to understand what this does to individuals, source communities, natal households, and left behind children. The dislocations that such migration causes are recognised but not evidenced in the detail that would have added a greater human dimension to the study.

It is almost as if the methodology was agreed upon and then, part way through the project, it was recognised that the focus was problematically partial. So we learn, for example, in the chapter on Cambodia that: "Our case studies strongly indicate that the economic benefits from labour migration outweigh the economic costs. The majority of respondent migrants managed to earn money and send remittances home, *though quite a few failed and are in serious debt as a consequence*" (page 185 [emphasis added]). What happened to these migrant failures? And what happened to those who may have succeeded on strictly economic grounds but who, in the process, faced intimidation, exploitation, fear and violence?

There are various other gripes. A preface would have been helpful in understanding the inspiration and motivation for the book – and how the research was undertaken and funded. The figures often lack units so that the reader has to work out what is being illustrated: money, people, time periods…? In other cases the figures are so small or indistinct that it is hard to see what they show even if there were captions.

All that said, readers working on labour migration in the GMS will find ample material of value here. I can see that it will be useful as a source book for data that can then be used to develop and inform other studies and arguments.

Social science and knowledge in a globalising world is a very different beast. To begin with, the title gives little away. More exactly, it gives no indication that this is a book that is mostly about Malaysia and, if not about Malaysia, then about Southeast Asia. Of the 18 core chapters, six are on Malaysia and six on some other part of Southeast Asia. A few are general and one – the chapter on Australian Aboriginal poetry – seems as though it has been included almost by accident.

On the face of it, there is a lot here. Not just 499 pages and 19 chapters, but some of these chapters are authored by key scholars in Southeast Asian studies: Anthony Reid, Goh Beng Lan, Hans-Dieter Evers, Victor King, Ien Ang, Chua Beng Huat, and Benedict Anderson. That's quite a roll call. Ultimately, though, the book is disappointing as a whole if not always in its parts. This is partly because one senses that some of the contributors did not have their heart in the project and have delivered the equivalent of academic anecdotes, brief 'think pieces'. Others are very full indeed.

Victor King's chapter, for example, is a substantial, wide-ranging and thoughtful contribution on knowledge generation from the 'margins' of Malaysia'. I also benefitted from reading C.J.W.-L. Lee's chapter on the reinvention of the Singapore 'model' of development. Ultimately, though, what might have begun as a project with a sense of direction has been diverted down lots of paths that have failed to meet up in a collectively meaningful manner. At a very general level the book is about social change in an era of globalisation. But the three endorsements on the back cover give a good sense of what lies within: 'a diverse group of social scientists' (Abdul Rahman Embong) have produced 'a wide and disparate spectrum of fresh ideas' (Munir Majid), with the result that 'readers are likely to find some articles of interest' (Jomo K.S.). In his introductory chapter one feels Zawawi Ibrahim struggling to make sense of the manuscript that sits before him. Instead of providing a unifying intellectual scaffold or even an integrated overview he can do no more than provide a précis of each chapter.

DUNCAN McCARGO
Mapping national anxieties. Thailand's southern conflict
Copenhagen: NIAS Press, 2012
xi+213pp, ISBN 978 87 7694 086 7; pb £16.99

Reviewed by Claudia Merli
Durham University

This second book by McCargo to focus on the southern Thai conflict, shows deep analysis and reflection on the role of religion in the development and maintenance of longstanding violence at both regional and national levels. It complements McCargo's other monograph devoted to the issue, *Tearing apart the land* (2008). One of the merits of the new volume is to magnify investigations to some extent previously presented in separate articles and conference keynote addresses, and therefore making available to the reader a revised and expanded analysis of McCargo's broad exploration on these issues. The book's most interesting contribution rests in inscribing the conflict in a general national crisis that found expression in protests and clashes staged in Bangkok in 2008 between UDD-red shirts (National United Front of Democracy Against Dictatorship) supporters of former PM Thaksin Shinawatra and PAD-yellow shirts (People's Alliance for Democracy). Thus, the book considers the two crises as aspects of the same 'seismic shift in Thailand's political landscape' (p.159). The comparison between the situation in the south and the red-shirt movement underlines the role of the vote canvassers in building successful political campaigns through a system of 'money politics' (cf. pp. 53, 157). Analogous government responses to the two crises ignored the existence of profound divides and real political problems. A complementing problem of poor communication by both government and investigative bodies (such as the National Reconciliation Commission, NRC) and media outlets sheds light on a situation where intricacies are, in general, poorly understood.

The reader is first introduced to the historical unfolding of the southern conflict and current national political crisis. The perceivable lack of control on the southern territory and complexity of political solutions are partly the result of contesting lines of command in the security forces. Similar uncertainty concerns the lines of command on the militants' side, making the process almost a dialogue without interlocutors. Although usually presented in its more overt political and military aspects, the southern conflict centres on ideas and sentiments, tangible signs of opposing views about what constitutes the country's legitimacy and identity.

The two following chapters compare images and perceptions of Buddhism and Islam. Chapter 2 contests the idealised presentation of Buddhism as a peaceful and tolerant religion, and Sino-Thai Buddhists as loyal and peaceful citizens (the same favourable picture is not extended to all Buddhists residing in the country, however). Militant Buddhists frame the conflict in religious terms, and portray Muslims as distinctly threatening especially because of their growing numbers in the southern provinces. In local leaflets allegedly distributed by Buddhists, Muslims are portrayed as 'bandits'. Isolated Buddhist temples located where there is not a Buddhist community become geopolitical

punctuations of Buddhist identity in predominantly Muslim areas, with soldiers ordained as monks to provide better security to senior monks. The paramilitary activity of Buddhist volunteer militias demonstrates that Thai Buddhism is far from being a 'civil religion'. The open criticism voiced by monks against the work of the NRC (explored in chapter 4) also testifies to many Buddhists' view on the question (whereas others still share community life with Muslims and strive to maintain these bonds).

Chapter 3 illustrates how the Thai state has attempted to nationalise Islam (in a way similar to what has been done with Buddhism), by implementing administrative control through the system of Islamic Councils. For example, southern politician and senate member Den Tohmeena, whose family includes several influential historical figures in the struggle of Malay Muslims, tried to counter the attempts of a new leadership in the 2005 Pattani Islamic Council election, on which diverging principles on Islam, identity and education came to a head. McCargo draws a superb analysis of the fine-grained politicised dynamics of this event and its outcome, demonstrating how the government failed in attempts to extend administrative control over the region and to foster civil Islam through elections. As he points out 'politicising the bodies that mediate between states and religious communities is a short-sighted and potentially dangerous step, especially during times of national division' (p. 66).

Chapter 4 concentrates on Thaksin Shinawatra's establishment of the NRC, its work, subcommittees, and final report released in June 2006. The polarity of strategies to resolve the situation in the south is demonstrated by the establishment of a research and consultation commission, whilst security forces were fielded and emergency decrees emanated (p. 74). NRC members gave cautious public speeches on their work. McCargo emphasises that similar commissions established elsewhere after conflicts end usually contain the word 'truth' (as in Truth and Reconciliation Commission), which was absent from the Thailand's NRC. The problem of communicating intents and results of the NRC to the wider society is paralleled by the hurdles of explaining the southern conflict to the national audience, explored in chapter 5. Thai journalists are caught between suspicions of either siding with the security forces or the militants, depending on their interlocutors. McCargo portrays Thai media as lacking a tradition of critical and reflective journalism. In 2005 the Issara News Centre was established at the Prince of Songkhla University in the southern provinces to host Bangkok-based journalists for a better understanding of the local situation.

One of the crucial aspects of the conflict explored in the book is the difference on notions of citizenship (chapter 6), specifically informal and differentiated citizenships, as they are constructed in southern Thailand. At the same time the construction of Thai identity is explored in its historical repression of other identities and unwillingness to acknowledge Malayness as a distinct identity. McCargo argues that in Thailand we recognise the existence of 'procedural citizenship without substantive citizenship' (p. 123). For this reason proposals of autonomy for the southern region are curbed and resisted in the context of wider political conflicts in Thailand, fearing the recognition of autonomy could trigger similar demands in other regions (chapter 7). A certain degree of decentralisation contained in a unitary state was included in both the 1997 and 2007 constitutions (p. 134). McCargo compares the seven points proposed by Haji Sulong in 1947 with what could be termed regionalisation, administrative reform, and devolution (pp. 138ff). The concluding chapter examines the polarised political situation casting the southern conflict and the clashes in Bangkok against the alluring but ineffective rhetoric of justice, reconciliation and harmony projected by the government. The state response to both conflicts fails to acknowledge 'a real legitimacy deficit' (p. 158) that cannot be resolved by invoking loyalty to the monarchy, or by fielding armed forces. McCargo's suggestion maps out the establishment of a dialogue with emerging political realities to challenge traditional power structures by introducing genuine decentralisation.

JONATHAN RIGG & PETER VANDERGEEST, eds.
Revisiting rural places: pathways to poverty and prosperity in Southeast Asia
Singapore: NUS Press, 2012
351 pp., ISBN 978-9971-69-557-6, pb US$30

Reviewed by Rebecca Elmhirst
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High profile debates around 'land grabbing', the expansion of oil palm and other agro-fuels and the ongoing displacement of people for conservation, mineral extraction and dam construction have led to renewed efforts to account for different patterns of change that are observable in rural Southeast Asia. To some extent, this renewed interest has been accompanied by a discernible return to polarised theoretical positions, with some emphasising capital accumulation through dispossession of the poor, whilst others point to the aspirations that drive rural people towards urban and transnational livelihoods, reworking the link between access to land and relative prosperity. This book provides a refreshing antidote to abstract and rather general theoretical accounts of change through a collection of empirically rich 'village re-studies' that seek to map 'macro economic, social and political change onto the minutiae of living' (p. 2).

The book is made up of 14 empirical chapters in which authors return to areas where they undertook fieldwork in order to make sense, through the details of everyday lives, of the changes that have taken place. It comprises five re-studies from Thailand, two from Malaysia, three from Indonesia, two from Vietnam and one each from Cambodia and the Philippines, perhaps reflecting the geopolitics of research over the past 40 years, but also the geography of the (mostly Anglophone) academic networks that the contributing authors belong to. Myanmar and Lao PDR do not feature, for different but justifiable reasons. Some studies span 40 years, whilst others discuss shorter periods of change. In most cases, the studies involve revisits by authors to places where they undertook their PhD fieldwork, and for the most part, the revists involved them reconnecting – often in partnership with a co-author – with the people they interviewed at that time. Other chapters represent an ongoing engagement with the fieldsite. This makes for a fascinating account of the twists and turns in peoples' fortunes in the context of wider socio-economic and geopolitical changes, and it also prompts reflection on changing theoretical fashions that bring into view aspects of life that perhaps were not apprehended when the researchers arrived in the field for the first time.

The authors are at pains to point out, however, that the book is intended to be more than a series of interesting stories from fieldsites that were undergoing dramatic change, and to help the reader navigate the empirical chapters, the book opens with two chapters aiming to place the re-studies in context, in terms of the practical and methodological challenges of 'restudy', and by embedding the book within recent debates around the political economy of agrarian change, 'depeasantisation' and 'repeasantisation'. The editors take a light touch approach to linking the chapters to an overarching framework, which would have been an impossible task, given the contrasting theoretical approaches and methodological strategies taken by the authors. So whilst there are recurring themes through the book – shifting class and gender relations, the changing importance of land, highly differentiated access to opportunities – the re-studies present a 'mosaic of directionalities' suggesting the impossibility of applying a singular interpretation of the links between access to land (and other natural resources), livelihood and agrarian change in Southeast Asia.

The remaining chapters of the book present the re-studies, each carefully setting out the timespan under consideration, the wider context and the principal changes observable through the data. From thereon, the chapters diverge as the authors present their interpretations of change. We learn of 'deagrarianisation' through state support for rice estates in Kedah, Malaysia (De Koninck) or through a turn to urban livelihoods and intensified land speculation in northern Thailand (Bruneau). Other chapters temper a discussion of deagrarianisation by pointing to the emergence of multi-local livelihoods where land retains a value for cultural or

sociopolitical reasons (Wittayapak in northern Thailand, Cramb in Sarawak), or where land and rural life become a matter of social reproduction and having a stake in local government (Hirsch in northwest Thailand). An urbanisation of rural livelihoods through multi-locality also changes the power dynamics of access to state forest resources (Peluso, Suprapto and Purwanto in central Java), accompanied by a masculinisation of the rural household economy (Semedi in central Java). Other chapters focus more directly on displacement and class differentiation, including the winners and losers in crop booms in Sulawesi described by Li, or those able to access urban livelihoods and upward social mobility in the Philippines (Kelly). Chapters from Vietnam and Cambodia give greater emphasis to displacement through the commodification of natural resources as the unevenness of marketisation over the past 10 years plays out. Fascinating details emerge – particularly the ways in which unexpected but seemingly mundane events can change individual fortunes over a life course, and these are interwoven with broader analyses of the working of class and identity in many of the re-study cases.

As is the case with most edited volumes, there is variation across the chapters in terms of their attachment to particular theoretical (and perhaps even political) agendas – at times it feels as though the empirical material could have been subject to different interpretations in the hands of a different author, or at least, different dimensions of the case study could have been emphasised. For example, politics and governance figure prominently in the analyses offered in some of the chapters but are underplayed in others – it is likely that these themes play a role in the case studies where they are not discussed. I would have liked to see more reflection from the individual authors on how changing conceptual fashions coupled with their own changing positionalities altered what they were able to 'see' when they returned to their study sites. That said, overall this book is a wonderful contribution. It offers a cautionary tale (or tales) against singular and simplistic interpretations of change in Southeast Asia and shows how much can be learned from the region's transformations that should be of interest to those working in other rural places in other parts of the world.