



ASEASUK NEWS

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STUDIES IN THE UNITED KINGDOM

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NEWS

British Academy research award

Aseasuk was one of two learned societies given the British Academy major international research awards through the Collaborative Research scheme of its Sponsored Institutes and Societies funding programme (BASIS). The award is for £150,000 over three years. Aseasuk's collaborative research project – *Islam, Trade and Politics across the Indian Ocean: interaction between Southeast Asia and Turkey and the Ottoman Empire, 16th-20th centuries* – will involve the British Institute at Ankara, researchers at Suleyman Demirel University, Isparta, Turkey; Asia Research Institute, National University of Singapore; the International Centre for Aceh and Indian Ocean Studies, Indonesia; Universiti Kebangsaan Malaysia, and Otter Gallery, Chichester University, UK. See: <http://www.britac.ac.uk/institutes/cra-release.cfm>

Aseasuk committees

Aseasuk wishes to announce that, having completed a long term in office, **Professor Bob Taylor** decided that he wished to stand down as chair of the Aseasuk Research Committee. He has been succeeded by **Professor Tony Stockwell** as from 1 September. Professor Stockwell kindly agreed to take over this year, although he will still be serving simultaneously as President of the Royal Asiatic Society until the Spring of next year. Aseasuk offers its heartfelt thanks to Professor Taylor for his enormous contribution to our work and the very skilful and careful way in which he steered the Committee (and its budget) through the difficult transition from the status of a British Academy-based and funded Committee to an incorporated Committee of Aseasuk. His wise counsel will be very much missed.

We also announce that after his tireless work as secretary of the Research Committee, again during the transition from a Committee of the Academy to one within a British-Academy funded learned society, **Dr Tim Harper** will be standing down after the next meeting on 26 November. He will be handing over to **Dr Becky Elmhirst**, who is a member of both the Research and Executive Committees and who will assume her official duties from 1 January 2009. Aseasuk wishes to offer its sincere thanks for all the hard work which Tim Harper has put in over the past several years, and the very helpful, constructive and energetic way in which he has developed our changing relations with the Academy and contributed to the promotion of our successful research programme.

UK Southeast Asianists

Dr Peter Carey's (Oxford University) second revised edition of the biography of Prince Diponegoro (1785-1855) *The power of prophecy: Prince Dipanagara and the end of an old order in Java, 1785-1855* was published by KITLV Press in Leiden in July 2008, the first edition having sold out within five months. In October 2008, Peter moved to Jakarta to take up the post of Project Director for the new Indonesian Prosthetic & Orthotic programme which is being established in joint partnership between the **Cambodia Trust** (which Peter co-founded in 1989), the Nippon Foundation of Japan, and the Indonesian Ministry of Health. As Peter explains:

This will involve in the first instance the establishment of a Category 1 (graduate school) for the training of P&O trainers/lecturers in South Jakarta (RS Fatmawati) which will be developed in line with the very exacting standards of the International Society of Prosthetists and Orthotists (ISPO). Provided this is successful, the graduates (who will have

four years' P&O training and two years' teacher training) will return to their own provinces to staff the planned six provincial P&O schools (out of the 32 health boards in Indonesia) which within 15 years will turn out the requisite number of disability health professionals (1,250) to serve the needs of Indonesia's estimated 2.4 million physically disabled (1% of the country's current population), namely ensure that they regain their mobility with prosthetic and orthotic aids (artificial limbs; walking aids etc). This is exactly what the Cambodia Trust has done in Cambodia (since 1992) and Sri Lanka (since 2004) – now it is Indonesia's turn.

Dr Matthew I. Cohen (Royal Holloway) is on sabbatical during 2008-09 as an American Council of Learned Societies (ACLS) Fellow, completing a book for Palgrave Macmillan titled 'Performing otherness: Java and Bali on international stages, 1905-1952'. Matthew gave the following papers this year: 'Javanese opera? Opera, exoticism and visual culture: the fin de siècle and its legacy', at an international interdisciplinary Symposium, School of Advanced Study, University of London, September 2008; 'Devi Dja goes Hollywood. Internatinal Federation for Theatre Research (IFTR/ FIRT) conference, Seoul, July 2008; 'Ramayana as *wayang kulit*', Visualising the Ramayana: a study day, British Library, London, 8 July 2008; and 'Dancing to Java and Bali', 24th Aseasuk conference, Liverpool John Moores University, June 2008. He also performed as a *dalang* with the Southbank Gamelan Players in conjunction with the British Library's exhibition, 'The Ramayana: Love and Valour in India's Great Epic'. They presented the Ramayana as *wayang kulit* in four 3-hour episodes from 29 May and 1 June.

Professor John Taylor (South Bank University) visited Timor Leste in May-August 2008 to assess the aid programmes of the Irish Government (Irish Aid) implemented from 2002-07 in preparation for its forthcoming Country Assistance Programme. John was also working on a Proposal for the Organisation of Presidential Anti-Poverty Foundation funded by the United Nations Development Programme. He gave a public lecture on 'Poverty reduction strategies in Timor Leste' at the National University of Timor Leste, Dili, on 27 August 2008.

Russell Jones (SOAS, retired) has collected materials for a number of projects which he does not expect to have time to finish. Potential collaborators to take over the material eventually are invited to contact him. They include (1) Materials for a biography of George Samuel Windsor Earl (1813-1865, he coined the name 'Indonesia'); (2) A history of Malay Studies and the British: materials for a sequel to an article under that name in *Archipel* no. 28, 1984; (3) Name docketts, several thousand docketts in binders (like index cards) recording alphabetically the names of persons (including legendary or fictitious persons) connected with the Malay world up to 1800 AD, a possible basis for a dictionary of persons; (4) Substantial materials, mostly in Arabic, for a biographical study of the Sufi Ibrahim ibn Adham (d. 777 AD); (5) Connected with that, a few materials on the Islamic anecdote, Musa and the caterpillar in the rock; (6) Raja Kecil's invasion of Johor in 1718, materials for a comparative study based on the different accounts, in Malay, Portuguese, English, Dutch etc. Email: rumajones26@tiscali.co.uk. tel: + 44 1326 376 376. Address: Little Antron, Antron Lane, Mabe, Penryn, Cornwall TR10 9JD, UK.

Russell's three publications (see Recent Publications, page 21) complete the work of the Indonesian Etymological Project. He and his colleagues are seeking an institution which has the resources to establish and maintain a website for Loan-words in Indonesian and Malay to take over the 20,000 loan-words collected.

Greg Bankoff who was at the University of Auckland is now Professor of Modern History at **University of Hull**. He spoke on 'Dangers of going it alone: social capital and the origins of community resilience in the Philippines', University of Hull, in November 2007. As invited speaker in September 2007 he presented papers at the Institute of Hazard and Risk Research (IHRR), University of Durham, on 'Cultures of disaster, cultures of coping: hazard as a frequent life experience in the Philippines'; at the Historisches Institut, Universität Bern, for The Politics of Disasters on 'Preparing communities to deal with misfortune: leadership, local politics and community resources in the Philippines'; two papers at the German Historical Institute, Washington DC conferences: for Uncertain Environments: Natural Hazards, Risk, and Insurance in Historical Perspective he presented a paper on 'Living with uncertainty, coping with risk: social capital and the origins of community resilience in the Philippines' and at its Environmental History and the Cold War on 'A curtain of silence: the fate of Asia's fauna in the Cold War'; at University of Canterbury, New Zealand, on 'Where the colony serves as model: Gifford Pinchot, the American Philippines and the US Forestry Service' at the 7th Conference of the Australian Forest History Society.

Dr Karl Hack (Open University) is researching new documentation and

approaches to the Cold War in Southeast Asia. He was co-chair at a July 2008 workshop on 1948 and the origins of the Asian Cold War, Asia Research Institute, National University of Singapore where he gave a paper on the origins of the Malayan Emergency. In April 2008 he made museum trips to Singapore, Hong Kong and Macao for research on postcolonial commemoration and heritage and presented a paper on Singapore and Malaysian commemoration and citizenship/nation-building at the conference on Globalization and Localization in Asia and the Pacific, organised by Maison Asie Pacifique, University of Marseille, and held at Cassis, Provence. In November 2008 he attended an oral history workshop in Singapore on 1962 and the Sarawak communists. Karl is also co-researching a book with Associate Professor Kevin Blackburn of the Nanyang Technological University, Singapore, on war and memory in Southeast Asia.

Dr Tomas Larsson (University of Cambridge) is revising his dissertation, 'Capitalizing Thailand: colonialism, communism, and the political economy of rural land rights' into a book manuscript. Tomas received the Walter Dean Burnham Dissertation Award of the Politics and History Section of the American Political Science Association, 2008, and the Janice N. and Milton J. Esman Graduate Prize, for distinguished scholarship, Department of Government, Cornell University, 2008. He presented the following papers in the last two academic years: 'The politics of easiness: Thai regulatory reform in the wake of the Asian financial crisis', conference on Still the Asian Century? University of Birmingham, September 2008; 'Drugs make states, states make war on drugs: the rise and decline of the opium economy in the Golden Triangle', 24th Aseasuk conference,

Liverpool John Moores University, June 2008; on 'Weber on the Chaophraya: the history and politics of rural land rights in Siam/Thailand', at three places: the Southeast Asian Studies Seminar, St Antony's College, Oxford, February 2008, the South and Southeast Asian Studies Seminar, Centre of South Asian Studies, Cambridge, February 2008, and at the School of Social Sciences, Växjö University, Sweden, April 2008; 'Constitutional evanescence: Thailand's political order in regional perspective', for the Clarke Program in East Asian Law and Culture, Cornell Law School, USA, April 2007; 'Turning subject squatters into citizen capitalists: land tenure, political populism, and ethnic identity in Thailand', annual meeting of the American Political Science Association, Philadelphia, September 2006; and 'Intertextual relations: geopolitical readings of land rights in Thailand', Mellon Workshop on Southeast Asian Inter-Textualities, University of California, Riverside, May 2006.

Professor Duncan McCargo (University of Leeds) spent much of the summer of 2008 in Thailand doing final fieldwork for his ESRC-funded project on political violence in the Southern border provinces. Duncan has given over a dozen seminars during 2008 at universities including SOAS, LSE, Johns Hopkins, UC Berkeley, US Irvine, UC San Diego, University of North Carolina University of Madison-Wisconsin, Alexander University (Erlangen), and University of Southern California. Most of these were on the situation in Southern Thailand. Papers that Duncan delivered abroad this year include: 'What's really happening in Southern Thailand', ISEAS Regional Forum, Singapore; 'Thai-Cambodian relations and the January 2003 embassy crisis', 10th International

Conference on Thai Studies, Thammasat University, Thailand in January 2008; 'The judiciary, politics and policy-making in Thailand', (co-authored with Pichet Maolanond) Workshop on Judiciaries and Policy-Making: Experiences from Southeast Asia, LKY School, National University of Singapore, February 2008; 'Recent developments in Southern Thailand', East-West Center Workshop on Internal Conflicts and State-Building Challenges in Asia, Washington DC, March 2008; 'Cooptation and resistance: the coup, the south and the state of Thai Political Studies', Invited Speaker, Thailand, Laos, Cambodia Studies Group, Association for Asian Studies Annual Meeting, Atlanta, USA, April 2008; 'Southern Thailand: the trouble with autonomy', International Workshop on Autonomy and Armed Separatism in South and Southeast Asia, Asia Research Institute and LKY School, National University of Singapore, June 2008; 'Remodelling Asian media: convergence versus divergence', Comparative Media Systems Workshop, University of California San Diego, September 2008.

Dr Katherine Brickell, a British Academy Postdoctoral Fellow, is with the Department of Geography, **Royal Holloway**, University of London as of September 2008 for three years. Katherine received a grant of £243,652 for her research on 'Geographies of Transition in the Mekong Region: Gender, Labour and Domestic Life in Cambodia and Vietnam'. As explained by Katherine, in recent years, the Mekong region has experienced spectacular economic growth with dramatic changes taking place in the lives of women and men, particularly in the workforce. At the same time, the global 'feminisation' of labour has become the focus of sustained attention on account of its

transformative potential for women's lives. Insufficient consideration however has been paid to two key arenas influencing future trajectories of gender inequality: the implications of the feminisation of labour for men's lives and masculine identities, and for gender injustices within the home. These critical gaps are addressed through the research in post *Doi Moi* Vietnam and combined with focused additional research in contemporary Cambodia to illuminate the gendered geographies of transition shaping the region.

Professor Michael Hitchcock has moved from London Metropolitan University to **University of Chichester** as Deputy Dean (Research and External Relations) for Business, Arts and Humanities. His new email is: m.hitchcock@chi.ac.uk

The current research of **Dr Susan Bayly (Cambridge University)** is on familial and personal experiences of Vietnamese urban mobility, cosmopolitanism and 'marketisation', focusing on the ways in which female participants in Vietnam's all-important contemporary labour and commodity export schemes have negotiated their homeland's urban spaces, as well as those within and beyond the former worldwide socialist ecumene. Susan delivered the following papers recently: 'Hanoi's intellectual families and the wider socialist world: An anthropological exploration of postcolonial family narratives', International Conference on the Anthropology of Vietnam, Binh Chau, Vietnam, 15-18 December 2007, 'Thinking lives in postcolonial Vietnam: constructing intelligentsia selfhood in the worldwide socialist ecumene', 'Orb and Sceptre': Global and Imperial Histories Conference, European University Institute, 14-16 May 2008, and 'L'internationalisation des modes

de vie après l'empire : Intelligentsias révolutionnaires et alliance (ecumene) socialiste globale' [Internationalising the afterlife of empire: revolutionary intelligentsias and the global socialist ecumene], *L'internationalisation de l'histoire de France, 1750-2000*, Centre d'histoire, Sciences Po, Paris, 3 June 2008.

In August 2008, Susan's book, *Asian voices in a postcolonial age. Vietnam, India and beyond* (Cambridge University Press 2007) was the subject of a feature item on the BBC World Service Vietnamese-language website entitled 'Cac gia dinh tri thuc yeu nuoc o Ha Noi' [Hanoi's patriotic intellectual families]; see: <http://www.bbc.co.uk/vietnamese/magazine/story/2008/08/080826_hanoi_intellectuals.shtml>

Dr Mark Hampton (University of Kent) is currently leading a major two-year project funded (£33,000) by the British Council on 'The developmental impacts of international dive tourism in Malaysia'. The project examines the effects of dive tourism on local communities. He is working with Professor Amran Hamzah from Universiti Teknologi Malaysia in Johor Bahru with fieldwork in both peninsula and east Malaysia (Perhentian, Redang and Sipadan islands). The first fieldwork period took place in June and July 2008, with a second round planned for April 2009 and a dissemination event for the dive industry, government planners and other stakeholders due in Kuala Lumpur in summer 2009. Mark delivered two papers with A. Hamzah, one on 'The changing geographies of backpacker tourism in Southeast Asia', Himachal Pradesh University, India, March 2008, and the other on 'Tourism development in small islands: the case of Perhentian Kecil, Malaysia', ISISA Islands of the World conference, Jeju island, South Korea, August 2008.

Professor Roy Ellen (University of Kent) delivered a paper on 'Sago as a buffer against subsistence stress and as a currency of inter-island trade networks in eastern Indonesia' European Association of Southeast Asian Studies (Euroseas) conference held in Naples, September 2007 in panel entitled 'Why Cultivate? Understandings of Past and Present Adoption, Abandonment, and Commitment to Agriculture in Southeast Asia' convened by Graeme Barker and Monica Janowski.

Dr Alessandra Lopez y Royo (Roehampton University) is currently Reader in Visual Culture, with teaching responsibilities in the Dance Studies and the Art History Programmes. In July this year she was selected by the Office of President Susilo Bambang Yudhyono and the Department of Foreign Affairs of the Republic of Indonesia as the UK representative for 2008 in the Friends of Indonesia Programme. This is a new programme launched this year by President Yudhyono, as a tribute to eminent individuals from 33 different countries, regarded as Friends of Indonesia due to their work and interests. Alessandra was in Indonesia, as guest of the President's Office, from 12-20 August. Being involved in the arts, her contribution to the overall discussion was in terms of how Indonesian contemporary arts can be better known overseas. Alessandra is also Research Associate of the Centre for Film and Media Studies at the School of Oriental and African Studies, and is in the process of curating an exhibition at the Brunei Gallery, SOAS, on Photography and Asian Dance Theatre. The exhibition will run from 15 January to 21 March 2009.

Ongoing research for **Dr Alexandra Winkels (University of East Anglia)** as part of her British Academy Postdoctoral

Fellowship is on the connections between migration and development and the vulnerability of migrants and their families in the contexts of economic and climatic changes. Alexandra delivered a joint paper with H. Eakin and J. Sendzimir on 'Nested vulnerability: exploring cross-scale linkages and tele-connections in Mexican and Vietnamese coffee systems', Food Security and Environmental Change, GECAFS, April 2008, University of Oxford, and spoke on 'Migrant vulnerability: the ambiguous role of social networks', Environment, Forced Migration & Social Vulnerability (EFMSV), October 2008, Bonn.

Dr Laura Noszlopy (Royal Holloway) is currently undertaking research for a biography of John Coast, a leading theatrical agent, former POW on the Thai-Burma railway, PR for Sukarno's revolutionary government, and leader of the Dancers of Bali to Broadway and the West End. This year, she has made British Academy and CSEAS supported research trips to Thailand and Indonesia to research his Southeast Asian connections, as well as to New York for archival research and interviews with his former partner. Laura will continue this work during an IIAS fellowship at Leiden later this year. Laura also co-convened the Southeast Asian Performance in Transnational Perspective panel at the Aseasuk conference, Liverpool John Moores University, June 2008.

Dr Felicia Hughes-Freeland (Swansea University) had two very successful short research trips to Cairo in November 2007 and Jakarta in January 2008 to meet filmmakers and view their work as research for a collaborative film about women filmmakers. Nia Dinata very generously offered production facilities at Kalyanashira, and Felicia is now looking for

funding for an academic project of which this film would be one element. Papers presented by Felicia include: 'Victim or virago no more? Women's impacts on recent Indonesian cinema', and 'Two films by Felicia Hughes-Freeland' at the Asia Research Institute, National University of Singapore; 'Divine cyborgs? Ritual spirit presence and the limits of media' at the symposium 'Re-placing Ritual and Ceremony', Lancaster University, June 2008, and in Heidelberg where she was the invited speaker at the conference 'Ritual Dynamics and the Science of Ritual', in late September 2008; 'Java-Japan-Java: Didik Nini Thowok's *Bedhaya Hagoromo*', 24th Aseasuk conference, Liverpool John Moores University, Liverpool, June 2008.

Professor VT King (University of Leeds) was in Malaysia from 23 July to 11 August 2008 to complete a British Academy-funded research project on the middle classes in Southeast Asia. He presented a paper on 'The new middle classes in Southeast Asia' at the Faculty of Arts and Social Sciences at Universiti Malaya on 31 July. In early August he delivered the keynote address on the theme of 'Borneo studies: perspectives from a jobbing social scientist' at the international conference of the Malaysian Social Science Association, Kuching, in early August. He also attended a conference dinner presided over by the Chief Minister of Sarawak for an official book launch where he introduced and endorsed a recent publication issued by the Association and edited by Professor Wan Zawawi Ibrahim entitled, *Representation, identity and multiculturalism in Sarawak*.

Dr Annabel Gallop (British Library) organised a panel on Malay/Indonesian manuscript studies and presented a paper on 'Migrating manuscript art: Sulawesi

diaspora styles of Qur'anic illumination' at the 24th Aseasuk conference, Liverpool John Moores University, 21-22 June 2008.

In May 2008 **Dr Margaret Coldiron (Durham University)** joined the 'Master Topeng Dancers of Lodtunduh' (Ida Bagus Alit, IB Putu Wirabumi and IB Putu Parwita) giving workshops and performances of Balinese Topeng at Dartington College of Arts and at the Sherman Theatre, Cardiff. She also performed 'Topeng Keras' with the LSO Community Gamelan at Jerwood Hall (LSO St Luke's, London) in Old Street and in the Great Hall at City University with City University Gamelan. Margaret convened and chaired 'Difficult dialogues: making intercultural productions' at the Association for Asian Performance annual conference, Denver, USA, in July 2008. In November 2008 she and Ni Madé Pujawati, gave workshops on Balinese Topeng for A-Level drama students on the Isle of Man as well as a public performance of Topeng (a story about the Balinese king Bedahulu) at King William's College, Castletown, Isle of Man.

Centre for South East Asian Studies, SOAS

Dr Elizabeth Moore visited Singapore in August 2008 to liaise with Singapore National Museum and National Heritage Board on January 2008 for an exhibition on 'Vintage Singapore' at the Brunei Gallery, SOAS. She presented the following papers this academic year: 'Pagoda desecration and Myanmar archaeology: 1853-1886 CE', European Association of Southeast Asian Archaeologists international conference (EurASEAA), Leiden, September 2008; 'Cultural exchange between Myanmar and Yunnan circa 600 BC – 400 CE', 'The southern silk route: historical links and contemporary convergences', Kolkata, August 2008; and 'Buddhist archaeology on

the Shan Plateau: the first millennium AD', Shan Buddhism & Culture conference December 2007, SOAS.

Professor Vladimir Braginsky is continuing research on two projects: 'Islamic India and the Malay world: problems of literary ties' and 'Hamzah Fansuri and around: Sufi literature of Sumatra'. For the latter project he was on a four-day field trip to Aceh sponsored by the Archaeological Service of Indonesia to study the Gunungan complex at Banda Aceh and a number of fortresses, mosques and cemeteries around Banda Aceh. He was Visiting Professor from 1 July 2008 to 30 September 2008 at the National Institute of Education, Nanyang Technological University (NTU), Singapore. Besides lectures and consultations for the staff and postgraduate research students Vladimir also presented a paper at a seminar in honour of Masuri S.N. in late July, National Library of Singapore on 'A dialogue across Eurasia: poetry of Masuri S.N. in the context of Russian Malay studies', and two public lectures: 'Traditional literatures of Southeast Asia: a comparative perspective', National Library, and 'Sufistic tradition and aesthetics of classical Malay literature'.

PhDs

The following have successfully defended their dissertations: **Chang Kuang-jen** from Institute of Archaeology, **University College London**, on 'Social use and value of trade ceramics: an analysis of mortuary practices in Calatagan, southwest Luzon, the Philippines' (supervisors: Dr Elisabeth Bacus, Dr Wang Tao and Professor Stephen Shennan); **David Irving (University of Cambridge)** on 'Colonial musical culture in early modern Manila' (supervisor: Dr Tess Knighton).

Aseasuk Register 2008

Aseasuk is updating its 2000 Register and invites Southeast Asianists in the UK to provide information on their research and publications. The data collection form can be found at the end of this newsletter. It can also be accessed on the Aseasuk website www.aseasuk.org.uk

Completed forms should be sent as an email attachment to aseasuk@soas.ac.uk and a signed copy of the form has to be posted to Aseasuk, c/o Centre for South East Asian Studies, SOAS, Thornhaugh Street, Russell Square, London WC1H 0XG.

Abroad

Dr James Alastair Warren is currently a Postdoctoral Fellow at the **National University of Singapore**. His research is on vice, society and state-building in modern Thailand, and criminality and colonialism in Southeast Asia. He spoke on 'Siamese vice: the criminality of gambling in Thailand' at the Centre of South East Asian Studies, SOAS, in January 2008. In June 2008 he convened a panel for the 24th Aseasuk conference at Liverpool John Moores University and also presented a paper on 'Gambling, the press and the middle class in Siam, 1910-1932'.

Dr Claudia Merli's PhD thesis, *Bodily practices and medical identities in southern Thailand* (2008) has been published by **Uppsala University**.

OBITUARY

Professor Constance Mary Turnbull* 1927 – 2008

The UK community of Southeast Asian scholars lost one of our most eminent members on 5 September 2008, when Professor Mary Turnbull passed away. Her work included *The Straits Settlements, 1826-67* (1972), *Dateline Singapore: 150 years of the Straits Times* (1995), and her magnum opus, *A history of Singapore* (1977). A second edition was published in 1988 and a third will follow at the end of this year.

A history of Singapore was at the crest of the wave of nationalist historiography that emerged in the 1970s. Seeking to overturn elite colonial narratives, these new works rewrote national histories in the context of pre-colonial histories and justified new nation-states by creating myths of shared pre-colonial ethnic, linguistic, and cultural identity.

Turnbull's work in many ways epitomised this new nationalist historiography. Singapore had previously always been conceived as part of the Malayan peninsula, separated from its hinterland by an accident of history and political expedience, the border an artificial line writ on water. Turnbull reconceptualised Singapore as distinct, a country with circumstance unique to itself, a nation with historical roots stretching back in time.

Turnbull's work, however, did not hark back to a pre-colonial past, but instead explicitly fused the idea of the Singaporean nation-state with its colonial heritage. This

suit the Singapore government perfectly. They emphasised continuity with a prosperous colonial past created by the decisive intervention of enlightenment individuals. As such, they chose her work as the basis for the official 'Singapore story'. Moreover, Turnbull's values, born of the Great Depression, forged by the Blitz and sharpened by the poverty of post-war Britain, were of stability, hard work, and thrift. These values influenced her work and were exactly the values that the Singapore government wished to inculcate.



Mary Turnbull in Hong Kong in the 1970s.

Photo, courtesy of Penny Rayner.

Unfortunately, the institutionalisation of her work as orthodoxy has also meant that the 'Singapore story' inherited its weaknesses. In particular, it rejects the possibility of alternative contexts to Singapore history. Turnbull herself, having been witness to much of Singapore's history, gave greater weight to personal experience and was doubtful of the merit of other perspectives. Her staunch defence of that approach has helped to legitimise the exclusion of other equally valid frameworks for Singaporean history.

Turnbull grew up in Coventry, and experienced hardship and deprivation from an early age. She was a bright pupil. Studying in a bombed out classroom during World War II, she still managed to pass all her subjects at the School Certificate examinations and won a county scholarship. She went on to Bedford College, University of London, where she graduated with a degree in History.

However, opportunities for women in post-war Britain were rare, and the poverty and rationing depressed her. By a stroke of luck, she found a place with the Malayan Civil Service. She was despatched to Malaya in 1952, just before the Chief Secretary of the Federation of Malaya, Sir David Watherston, cancelled the scheme, arguing that the natives would never work under women. In any event, she never had much of a problem.

Coming from grey, spartan England, Malaya seemed to Turnbull a technicolour land of plenty. She arrived at the height of the Emergency, in the midst of tremendously exciting times. She witnessed all the milestones of Malayan independence first hand. But the glass ceiling prevented any promotion in the Civil Service. In 1955, her contract ending, she took a position teaching history at the University of Malaya. She had intended to teach for only a year or two, but history became a 53-year love affair.

At the University, Turnbull taught many of Malaya's and Singapore's first civil service administrators, who graduated with history degrees. She also made major contributions to modern Malayan historiography. In 1971, she moved to the University of Hong Kong, at which she rose to Head of the History Department before retiring in 1988.

In later life, she moved to Northamptonshire, and then to Oxford. There she was active in the University community, and held various fellowships and visiting professorships at other universities throughout the UK. She worked right up to the end, finishing the final revisions for the third edition of *A history of Singapore* the week before she died. A tireless advocate and friend of Singapore, she spent much time and effort promoting Southeast Asian Studies. She was a friend and mentor to many students who passed through. But with typical grace and humility, she always felt surprised when they came to her doorstep, looking to meet the Grand Old Lady of Singapore history. A teacher to the end, she would read and critique their work, and tell them stories of Malaya as it had been, when she stepped off the plane, a young woman looking for a little sunshine and adventure.

Her husband, Leonard Rayner, an accountant, predeceased her. She is survived by two daughters, Penny and Susannah, and three grandchildren. A fund to benefit Southeast Asian Studies in the University of Oxford is being organised in her memory.

P.J. Thum

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* *An earlier version of this first appeared in the Straits Times, 11 September 2008.*

CONFERENCE REVIEWS

24th Aseasuk conference
Liverpool John Moores University
21-22 June 2008

The conference opened with a reception and performance by the Nusantara group to an appreciative audience. Some 80 participants from Southeast Asia (Brunei, Indonesia, Malaysia, Philippines, Singapore), UK, Europe, US, Australia, and South Africa attended the conference. Dinner the following evening was held at Liverpool Cathedral which was preceded by a tour of the cathedral. The conference ended with a walking tour led by Nick White to various areas of Liverpool that had connections with Southeast Asia.

The next Aseasuk conference will be held at Swansea University. There will not be an Aseasuk conference in 2010 as there will be a Euroseas conference. Aseasuk conferences for 2011 and 2012 will be held at the Universities of Cambridge and Durham, respectively.

Aseasuk would like to thank all participants for making this event a warm and welcoming one. In particular we thank Nick White at LJMU and his event colleagues Lesley Swift and Sandra Rogers for the smooth running of the conference as well as Mathew Cohen for arranging the performance.

Below are the papers or panel reviews for the five panels at the conference.

Southeast Asian performing arts in transnational perspective

Reviewed by Laura Noszlopy

This conference panel, co-convened by Dr Matthew I. Cohen and myself, was designed with the hope of drawing together a collection of papers on various aspects of transnational performance. We were fortunate to be offered papers from a range of international scholars, both established and emerging, that gave a broad perspective of transnational performance work across the Southeast Asian region. There were several Indonesia-focused papers presented, perhaps because Matthew and I both work primarily with Indonesian material ourselves.

David T. W. Wong (Open University) presented a fascinating paper exploring the concept of 'far-border' locations and cultural links. In particular, he discussed the musical cultures of Chinese in Sabah, Malaysia, and the tendency to draw on culturally and geographically 'distant' European musical traditions, rather than traditionally Chinese ones.

How Ngean Lim (Royal Holloway, University of London) presented choreographer Marion D'Cruz's alternative vision of pluralist Malaysian identity, formulated through generations of transnational exchange, as contrasted with hegemonic state-manipulated images of Malaysian multiculturalism. Focusing on her *Bunga Manggar Bunga Raya*, which utilised 15 culturally diverse non-dancers without formal training, he argues that D'Cruz's work has become a Malaysian sign of the times.

Lee Watkins (Rhodes University, South Africa) presented a stimulating paper on the role of Filipino musicians living and working in Hong Kong. He discussed the role of the Hong Kong Musicians Union as a

vital discursive and performative space in the Filipino diaspora.

On Indonesian transnational performance, we had a good historical spread.

Matthew Isaac Cohen (Royal Holloway) presented a richly illustrated survey of early 20th-century western fantasies of Java and Bali as manifest in impressionistic dance-drama numbers performed on western stages. Some performers based their style on books and imagination, while others travelled to Bali and Java and studied with indigenous teachers. He analysed how many of these performances were developed in relation to developments in the colonial Indies – ethnomusicology, schools of dance and the rise of tourism – and asked the group to question how the exoticism of these performances of the 1920s and 30s might be considered to be a ‘surrogate for travel’.

Peter Keppy (Amsterdam) presented his research in progress on colonial Indonesia’s ‘Jazz Age’. During the 1920s and 30s, Southeast Asia produced an unprecedented and vibrant range of popular music, inspired by new mass media and musical genres that were introduced, domesticated and transformed into fresh indigenous styles.

Laura Noszlopy (Royal Holloway) presented a paper on her work in progress, a biography of the theatrical impresario John Coast. In particular, she discussed reviews and receptions of the 1952 Dancers of Bali tour of London’s West End and Broadway. The reviews were contrasted with the dancers’ memories of their experiences, as recounted by surviving members of the troupe in Bali, 2008.

Felicia Hughes-Freeland (Swansea University) spoke about the conception and production of the multi-talented Chinese-Indonesian performer Didik Nini Thowok’s *Bedhaya Hagoromo* (2001), among others. On the face of it, the performance appeared to be transnational by virtue of the borrowing of Noh drama elements, ostensibly based on Didik’s own experience of study and cultural exchange in Japan. What becomes clear, however, is that the performance is more deeply transnational in conception, since its conception also relies heavily on input and brokerage from western performance scholars, both directly and indirectly. This paper raised crucial discussions about mediation, labelling and the brokerage of transnational performance.

Andrew McGraw (University of Richmond, USA) presented a little known variant of Balinese music, as many assert that there is no authentic ‘contemporary music’ in Bali. Drawing on a very few instances in which Balinese musicians, experimenting with the boundaries of tradition and challenging local taboos, introduce international and indigenous ideas and manifestations of the grotesque as a device for cultural critique. He presented exceptional examples, such as Sang Nyoman Arsawijaya’s 2005 *Grausch*, which culminates with the raucous destruction of the *gamelan* when Arsawijaya plays it with a metal grinder, as a transnational expression of experimentalism and the grotesque, as well as the local mode of social critique, *bebungklingan*.

Hypatia Vourloumis (New York University) presented a vibrant portrait of the work of Balinese feminist artist-activist Cok Sawitri and her challenge to established stereotypes of ‘the dancing Balinese woman’. Through her experiments with

gesture, speech and sound that both grow from and transgress Balinese traditional forms, Cok Sawitri offers a radical alternative to internationally accepted images of the Balinese woman.

Margaret Coldiron (Durham University) and **Manuel Jimenez (SOAS)** presented on the transnational/cross-cultural implications of *kreasi baru* – in particular the latest one, based on the *Oedipus* story – created by London-based Balinese Ni Madé Pujawati and I Nengah Susilo in collaboration with London's *Lila Cita* gamelan (primarily British players). These collaborative works have been performed both in London and at the 2006 Bali Arts Festival in Denpasar.

It was an enjoyable, friendly and stimulating panel, which gave rise to questions and discussion about the nature and definition of transnationalism and nationalism, about flows of culture and the economics of transnational work, the borrowing, adaptation and 'theft' of heritage and performance forms, and the application of post-colonial theory to theatrical and musical practice. Matthew and I have been invited to edit a volume based on several of the conference papers, combined with invited authors writing on countries and issues not covered in the panel. We hope to see it come to publication in 2009.

Sinful pleasures: attitudes towards and depictions of vice in Southeast Asia

Reviewed by James Warren

The panel opened with a paper by **Tomas Larsson** titled 'Drugs make states, states make war on drugs: the rise and decline of the opium economy in the Golden Triangle'. Larsson argued that the main reason opium

production in the northern parts of Burma, Thailand and Laos had dropped dramatically in recent decades was due to changes in the geo-political context, specifically the combined backing of the US and China for eradication programmes. He also highlighted the shift towards the production of methamphetamines in the region.

Erin Sanders then presented some initial findings from her fieldwork in Pattaya and Phuket in her paper on 'The Thai sex industry as tourist "experience": exploring western women's consumption of sexual place/spaces on holiday in Thailand'. Sanders argued that western women, inspired by depictions of Thailand in the western media, visited red-light areas as part of their 'authentic' Thai 'experience'. Sex shows are thus just another 'sight' to be crossed off the female tourist's list.

In 'Gambling, the press and the middle-class in Siam, 1910-1932', **James Warren** examined how, in the pages of the fledgling Thai media, the emergent Bangkok middle-class of the early twentieth century appropriated the anti-gambling discourse of the ruling elite to expose the inequities and hypocrisy of the traditional, absolutist social order. These attacks fed into the general air of discontent that formed the backdrop to the 1932 coup in which the absolute monarchy was replaced with constitutional democracy.

The final paper, 'Manila's burning: architecture, fire and seismicity in a late colonial capital' marked an interesting departure from the panel's theme, with **Greg Bankoff** exploring how fire management in the city became a contested domain. Because the contents of their bamboo and palm dwellings were more

important than the actual structures, indigenous inhabitants were primarily concerned with saving their possessions when fires broke out, rather than saving their houses and risking injury by assisting the colonial authorities in fire-fighting.

Liverpool & Southeast Asia

Reviewed by Tony Webster

The panel consisted of three sharply contrasting papers which examined the relationship between Liverpool and the region in several different contexts. **Tony Webster's** paper examined how during the early nineteenth century there emerged both within Southeast Asia and in Britain (particularly in cities such as Liverpool) a network of commercial interest groups who successfully came to exercise influence over colonial policy in the region, often in spite of the opposition of the governing institutions of the East India Company. The paper was essentially a study in the role of trans-imperial networks in the shaping of imperial policy. **Nick White's** paper charted the changing fortunes of the Ocean Steamship Company (Liverpool) in its trade with Southeast Asia and China, demonstrating how decolonisation in the region affected both the fortunes of the Company, and contributed to the long term decline of Liverpool as a port. **Tim Bunnell's** paper examined the role of the Malay and Singapore centre in Liverpool as a focus for the Malay population of the city, and how it celebrated *merdeka* in Liverpool. The paper showed the means by which cultural identity is both created and preserved in a small ethnic enclave in a former imperial city, whose links with empire and the region concerned have long diminished.

Malay/Indonesian manuscript studies

Reviewed by Annabel Gallop

There was a good mix of familiar and new faces amongst the 15 paper presenters at this panel, the fourth time it has been held at the Aseasuk conference. The panel opened on Saturday morning with papers by **Jelani Harun** (Universiti Sains Malaysia) on 'The place of the Malay states in world history according to the *Bustan al-Salatin*', which highlighted the work's grounding in Muslim historiography, and **Vladimir Braginsky**, (SOAS), who spoke on "'Newly found" manuscripts which were never lost; three manuscripts of F. Valentijn in the collection of Muzium Seni Asia', discussing three manuscripts of Hikayat Isma Yatim, Syair Perang Mengkasar and Ma'rifat Islam, and postulating an Aceh origin for the Hikayat Isma Yatim. **Uli Kozok** (University of Hawai'i) then presented the latest news from the ongoing study of an early legal text from Kerinci in his paper 'More research on the oldest Malay manuscript'. Ramon Guillermo (University of the Philippines) presented '*Ina bisa kata: an experimental decipherment of the Calatagan pot inscription*', a welcome contribution from the Philippines. **Seda Kouznetsova's** (London) paper – 'On the formation of the Mataram-Kartasura chronicle; an unusually long canto in Dhandhanggula metre from RAS MS Raffles Java 7' – reached the conclusion that this manuscript has preserved a fragment of the Mataram *babad* that was probably composed in the 17th century which predates the earliest known version of the *babad*, found in BL MSS Jav. 29 and dated to the 1720s.

Aceh's written heritage was the subject of the paper by **Nurdin AR** (Museum Negeri Aceh) on 'The manuscript collections of the Aceh Museum', which now comprise over

1500 manuscripts written in Arabic, Malay and Acehnese, and covering a wide range of disciplines including history, philosophy, astrology and astronomy, traditional healing, divination, amulets, ethics, romances and poetry, and works on Arabic language and literature. **Ervan Nurtawab** (Syarif Hidayatullah State Islamic University, Jakarta) spoke on 'The tradition of writing Qur'anic commentaries in Java and Sunda' focussing on manuscripts and printed works which date mostly from the 19th century.

The last session on Saturday brought together three papers on the Malay narrative poetical genre of *syair*. In 'Syair Lampung Karam: literary images of the 1883 eruption of Mount Krakatau in a classical Malay text', **Suryadi** (Leiden University) spoke on a *syair* inspired by the cataclysmic eruption of Krakatau on 26-27 August 1883 and its aftermath. **Zaharah Othman** (London) discussed the conflict between good and evil in her paper 'Syair Dang Sarat: a study of beauty in ugliness', based on her MA dissertation. Dayang Dang Sarat, who tries to wreck the marriage of the Sultan of Johor and a Patani princess, is the epitome of everything that is ugly, as implied by her name ('Maiden Heavily-Laden'). **Ampuan Haji Brahim** (Universiti Brunei Darussalam) gave a paper on 'Re-examining Brunei's manuscript par excellence, Syair Awang Semaun', which promised a critical consideration of this important but still unpublished national epic.

Sunday morning began with two papers relating to Sulawesi. In 'Vassal lists as a category in Bugis historiography', jointly presented by **Ian Caldwell** (University of Leeds) and **Steven Druce** (Leeds), it was argued that Bugis vassal lists – 'the

Cinderellas of Bugis historiography: seen in passing but never paid attention to' – in fact were able to shed light on the nature of power in pre-colonial kingdoms. **Annabel Gallop** (British Library) continued her study of the art of the Qur'an in Southeast Asia with a paper on 'Migrating manuscript art: 'Sulawesi diaspora' styles of Qur'anic illumination'.

In the final session, **Amiq Ahyad** (Leiden University) spoke on 'The wisdom from three places: Islamic manuscript collections from three *pondok pesantren*', based on manuscripts from three East Javanese collections – Pesantren Tegal Sari Jetis in Ponorogo, Pesantren Langitan Widang in Tuban, and Pesantren Tarbiyya al-Talaba in Keranji, Paciran, Lamongan – which had been digitised under the Endangered Archives Programme. **Syed Muhammad Dawilah al-Edrus** (Universiti Tun Hussein Onn Malaysia) then spoke on 'Kitab Jawi: their role and influence in the theological discourse of the Malay Archipelago'. The panel ended with a technological leap forward into the digital age: **Mohammad Faidzul Nasrudin** (Universiti Kebangsaan Malaysia) spoke on 'Challenges in Jawi character recognition systems for handwritten manuscripts' (in a paper jointly authored with Khairuddin Omar and Shanuddin Zakaria). He tackled head-on the many problems for optical character recognition of Jawi script, making use of advances in the recognition of other handwritten texts using variants of the Arabic script such as Persian and Urdu.

Civil societies & middle class identities

Reviewed by Victor King

This panel was something of a mixed bag in that originally two separate panels – one on the new middle classes and one on civil society - were brought together to provide

a viable panel. Therefore a range of issues was considered from the nature of political regimes in Southeast Asia, to social class identities and the emergence of a new middle class in Vietnam, to educational policies in Malaysia in relation to ethnic issues, and then to various aspects of civil society in the region and their relationships to development processes in the Philippines and Thailand.

The conference papers by King and Akihito Aihara are soon to be published in the *Journal of Asia Pacific Studies*, an e-journal produced by Universiti Sains Malaysia. Turner has submitted a different paper for publication which focuses on Thailand.

Popular perceptions of political regimes in Southeast Asia

Mark Turner, University of Canberra

The new middle class(es) in Southeast Asia: some comparative observations on identities

Victor T. King, University of Leeds

Paradoxes of higher education reforms in Malaysia: ethnic divide and government intervention weakened?

Akihito Aihara, SOAS

Bureaucrats, reformers and community-driven development in the Philippines: hegemony, consent and coercion

Ben Reid, University of Bath

Map, measure, monitor: regulating 'civil society' in the Philippines

Gerard Clarke, Swansea University

Developing as one? The role of community groups in the pursuit of wellbeing in NE Thailand

Rebecca Schaaf, Bath Spa University

Emerging scholars panel

Convenor: Ben Murtagh

Aseasuk through its British Academy grant provides funding to support the attendance of young scholars at its annual conference and encourage the development of the next generation of researchers on Southeast Asia.

The inner line: boundary in the making

Sam C. Ro, London Metropolitan University

'A family should not be split': the perspective of the Chinese-speaking in Singapore towards the merger of Singapore, the Federation of Malaya, and the Borneo States, 1957-1963

P.J. Thum, University of Oxford

Nimbyism and environmental accountability in Malaysia: exploring the Broga and Bukit Merah environmental campaigns

Li Kheng Poh, University of Brighton

The socio-political identity of Indonesian immigrants in Japan

Beata Switek, UCL

Before turning to terrorism: SM Kartosuwiryo (1923-1948)

Chiara Formichi, SOAS

Inter-generational bargains in an era of rapid change: seeking security in northeast Thailand

Susan Upton, University of Bath

Becoming 'men' and 'women' through gender mainstreaming policies in Nanggroe Aceh Darussalam, Indonesia

Marjaana Jauhola, Aberystwyth University

Configurations of Islamic modernities in Indonesia: transformations of youth identities in Yogyakarta

Claudia Nef Saluz, University of Zurich

The culture of the road in late colonial
Vietnam

Erich DeWald, SOAS

On conducting mixed-method research in the
Vietnamese countryside

Kirsten Besemer, University of Chester

The Dutch and the kingdom of Bone, 1816-
1860: The 'events driven policy' of the local
Dutch administration

Salina Zainol, University of Leeds

Themes in Indonesian exile writing

Dorothea Schaefer, SOAS

Farmer decision making in the Mekong delta,
Vietnam

Charles Howie, Royal Holloway University
of London

SEALG Annual Meeting
11-12 July 2008
Marseille

*Reviewed by Jana Ignuma
British Library*

The Annual Meeting 2008 of the Southeast Asian Library Group (SEALG) was held at the Université de Provence Aix-Marseille. Participants from Denmark, France, Russia, the Netherlands, and the United Kingdom attended the meeting this year.

The programme on Friday started with a visit to the Bibliothèque Universitaire Lettres et Sciences Humaines in Aix-en-Provence, where we were invited to a guided tour to CADIST, a special collection on the French colonisation 1450-1914. We viewed the collection of books and artworks by Nobel Prize winner Gao

Xingjian at the Espace de recherché et de documentation.

The library tour was followed by a lovely walk through the old town centre of Aix-en-Provence, before the group returned to Marseille. In Marseille we visited the Maison Asie-Pacifique and were given an introduction to their collections.

Our Annual Meeting was held on Saturday morning at Maison Asie-Pacifique. Jana Ignuma presented the report for last year's meeting and the financial report of SEALG for the year 2007, which had been prepared by Margaret Nicholson.

Three presentations were given at the meeting: Nicholas Martland (SOAS) on 'Southeast Asia film and cinema studies in SOAS: the role of the library'; Jana Ignuma (British Library) on 'The Chakrabongse archive at the British Library' and the acquisition, cataloguing, conservation and digitisation of this collection; and Jotika Khur-Yearn (SOAS) on 'Shan manuscripts collections outside the Shan States'.

Following the presentations, participants gave an update of what had happened in their libraries since last year's meeting. The posts of Vice-Chairperson/ Secretary which had been vacant for two years were filled by Sergei Kukushkin as Vice-Chairman and Louise Pichard-Bertaux as Secretary.

An offer from Leiden University Library to host the 2009 meeting in July was accepted.

Finally, the following issues were discussed: (a) exploring in the next 12 months, about adding a book reviews page to the SEALG website, which will also have commercial advertisements. The income would be used to help fund the travel costs of annual meetings for retired but active members of

SEALG and hold a committee post; (b) reviving the SEALG Newsletter in electronic form and made available on the SEALG website. The presentations given at the Annual Meetings will be published in the Newsletter.

The meeting ended with an excursion to the Calanques / Frioul island.

CALL FOR PAPERS

25th Aseasuk conference

Swansea University
11-13 September 2009

For proposals of panels and papers contact conference organiser Dr Felicia Hughes-Freeland; email: F.Hughes-Freeland@swansea.ac.uk

Aseasuk would also welcome panels on international relations and environmental studies. Proposed panels so far:
Creating resilient tourism in Southeast Asia.
Convenor: Dr Janet Cochrane;
email: J.Cochrane@leedsmet.ac.uk

Malay/Indonesian manuscripts
Convenor: Dr Annabel Gallop;
email: Annabel.Gallop@bl.uk

ICAS 6

Daejeon, Korea
6-9 August 2009

The International Convention of Asia Scholars (ICAS) will be hosted by the Chungnam National University (CNU), the Center for Asian Regional Studies (CARS) and Daejeon Metropolitan City. For further information see:
<http://www.icassecretariat.org>

LECTURES, SEMINARS & WORKSHOPS

Aseasuk Distinguished Lecture at SOAS 24 April 2009

Dr Jomo Kwame Sundaram
UN Assistant Secretary-General for
Economic Development
Did Southeast Asia learn the correct
lessons from the 1997-1998 crisis?

Asian Studies Centre

St Antony's College
University of Oxford

Southeast Asian Studies seminars
5.00 to 6.30 p.m. on Thursdays
Deakin Room, Founder's Building
All welcome.

6 November Dr Catherine Allerton (LSE)
Drum houses and monkey-huts: village
resettlement and the politics of landscape in
West Flores

13 November Dr Andrew Walter (LSE)
Governing finance in Southeast Asia: the
post-crisis experience

20 November Dr Sandra Dudley
(University of Leicester)
Materialising exile: rethinking the
experience of Karenni refugees in Thailand

27 November Dr Bridget Welsh
(Johns Hopkins University)
Malaysia's democratisation: rhetoric or
reality
Convenor: Dr Eva-Lotta Hedman
Enquiries: asian@sant.ox.ac.uk ;
tel: 01865-274559
Updates to the programme at:
<http://www.sant.ox.ac.uk/asian/asianlectures.html>

SOAS Centre for South East Asian Studies

G52, Main Building, SOAS, 5.00-7.00pm
Contact: Justin Watkins (jw2@soas.ac.uk) or
Jane Savory (js64@soas.ac.uk). All welcome.

14 October 2008

Alessandra Chiricosta

(University Roma III, Italy)

Following the trail of the fairy-bird.
Vietnamese feminism?

18 November 2008

Dimitrios Konstadakopulos

(University of the West of England)

The role of clean technological change and
networking in the emergence of small-scale
enterprise clusters: an empirical study in the
Red River Delta of Northern Vietnam

25 November 2008

Susan Conway (SOAS)

Apotropaic rituals in Shan States: power,
protection and good fortune

2 December 2008

Alain Ruche (European Commission)

Do we need a strategy towards Asia? The
case of the EU

Asia Research Centre, LSE

H102, Connaught House, Aldywch

9 October 2008

6.00-7.00pm

Chair: Professor John Sidel (LSE)

Professor Duncan McCargo

(University of Leeds)

Tearing apart the land: Islam and legitimacy
in Southern Thailand.

CONFERENCES

Languages of Southeast Asia

University of California

Berkeley & Los Angeles

30 January – 1 February 2009

2nd ASEAN textile symposium

Sustaining traditional textiles of ASEAN

Manila

2-6 February 2009

Jointly hosted by the National Museum of
the Philippines and the Museum
Foundation of the Philippines, with support
from the Himpunan Wastaprema
(Indonesia), the founding organisation.

**Continuity and change: (re)conceptualising
power in Southeast Asia**

Centre for Research in the Arts, Social
Sciences and Humanities (CRASSH)

University of Cambridge

26-28 March 2009

Keynote speakers:

Professor James Scott (Yale University)

Professor Shelly Errington (UC Santa Cruz)

**19th Annual Meeting of the
Southeast Asian Linguistics Society**

University of Social Sciences and
Humanities

Vietnam National University

Ho Chi Minh City

Vietnam

28-29 May 2009

25th Aseasuk conference

Swansea University

11-13 September 2009

Contact: Dr Felicia Hughes-Freeland;

email:

F.Hughes-Freeland@swansea.ac.uk

RECENT PUBLICATIONS



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- (with Peter Boomgaard, eds.) *A history of natural resources in Asia: the wealth of nature*. New York: Palgrave-Macmillan, 2007.
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- 'Fire in the house': gendered experiences of drunkenness & violence in Siem Reap, Cambodia. *Geoforum* 39, no. 5 (2008): 1667-75.

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- (with Manuel Jimenez) Kreasi Baru for London audiences: collaborations of I Nengah Susila and Ni Madé Pujawati with Gamelan Lila Cita. *Seleh Notes* 15, no. 3 (2008): 10-13.

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- *Elevatio* in Malay diplomatics. Special issue. Marie Favereau (ed.), Dossier: Les conventions diplomatiques dans le monde musulman. L'umma en partage (1258-1517). *Annales Islamologiques* 41 (2007): 41-57.

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- (with Kevin Blackburn, eds), *Forgotten captives in Japanese-occupied Asia*. London: Routledge, 2008.
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BOOK REVIEWS



JONATHAN RIGG (ed.)

Southeast Asian development: critical concepts in the social sciences

Oxford: Routledge, 2008; 3 vols, 5 parts, vol I, x, 529pp; vol II, viii, 292; vol III, xx, 504; ISBN 0-415-39436-8 (set), £475.

*Reviewed by Victor King
University of Leeds*

Jonathan Rigg's collection of reprinted articles and book chapters and extracts on Southeast Asian development will become a major reference work (as I assume it is intended to become) for those who have a professional interest in development studies both in the region and beyond. It will also be enormously valuable for social scientists interested in issues of social, cultural, economic and political change, and for those who are searching for and perhaps anxious about the character and importance of Southeast Asia as a region in the post-war period and its status in relation to other regions. Obviously such a large compilation is for our convenience, for dipping into, sampling and savouring, teaching from, referring to and refreshing our memories of, though for the serious reviewer it tends to lead to almost total exhaustion if attempted at one prolonged sitting. It deserves our extended attention, hence this rather long-winded review, but my starting point has to be to offer my sincere congratulations (and warm admiration) to Jonathan Rigg for taking on such a monumental task and managing to come through it with great aplomb and skill, and achieving a large measure of success.

As with the other collections in Routledge's 'Critical Concepts in the Social Sciences' series, the three-volume *Southeast Asian development* is big and expensive (£475), and I recommend that it be consulted in close companionship with Stuart Corbridge's even more ambitious 6-volume set entitled *Development*; this is as the title suggests a more general contribution to the field and was published a few years ago in the same series. The publication of what I have come to refer to affectionately as 'the Rigg reader' should also be an occasion for great rejoicing and celebration among Southeast Asianists; it is the first in the Routledge series which combines concepts with region. Southeast Asia is now firmly inscribed on the 'critical concepts' map.

Although I do not wish to become overly preoccupied with 'bigness' a word needs to be said about the scale, scope and coverage of *Southeast Asian development*. The editor, in his well wrought and thoughtful 'Introductory Essay' (pp. 1-57) which does help us make sense of his selection and mode of categorisation and appreciate what interconnections he is trying to make between the large number of readings, declares modestly that his efforts have resulted in a collection of 'more than 1,000 pages', though he advises that even this is 'far from exhaustive' (I, p. 5). In fact the collection approaches 1,400 pages, including preliminaries, acknowledgements, introduction and index. Aside from the editorial introduction volume I comprises two parts: part 1: 'History, geography and colonialism: development before the development project'; 10 readings, pp. 59-215; part 2: 'Rural society, community and culture'; 11 readings, pp. 217-504). Volume II embraces part 3: 'Urbanisation, industrialisation, and modern lives and livelihoods'; 11 readings, pp. 1-292. Finally volume III is divided into

two parts: part 4: 'Making miracles, creating crises: the political economy of growth and crisis'; 13 readings, pp. 1-249; and part 5: 'Poverty, affluence and the cultures of development'; 14 readings, pp. 251-498.

The 59 readings range from John Sydenham Furnivall's classic statement on the economic dimension of the concept of the plural society, which was published in 1939 in his book *Netherlands India*, to Mark Thompson's perceptive article published in 2004 on Asian values, authoritarianism, and 'developmental dictatorships', which is the most recently published item in the reader. The very helpful chronological breakdown which Rigg provides (I, pp. xv-xx) reveals a clustering of items in the 1990s (30), with ten in the 2000s, and smaller numbers in the remaining decades (one in the 1930s; two in the 1950s; four in the 1960s; seven in the 1970s; and five in the 1980s). If we take Rigg's choice as an indicator of the level of performance of scholars working on the region then we might suggest that development studies in Southeast Asia began to come of age in the 1990s after a very sluggish start with only 18 worthy items in the post-war period up to the end of the 1980s. This pattern of achievement, in other words a slow post-war start in comparison with some other regions of the world with some evidence of a gathering momentum in the last two decades (though I would say from the very late 1970s), was obvious to me in my own region-wide attempt to capture the contribution of sociologists and political economists to the study of Southeast Asia; in anthropology the trajectory started earlier and rose more steeply.

Rigg also makes some observations about the coverage of the volume and provides a useful table of the readings by country,

discipline and date of publication (I, table 2, p. 6). About one-third of the readings (19 in total) cover the region as a whole or Southeast Asia and East Asia. The largest number of country-specific readings concern Indonesia (14), whilst four countries (Philippines, Thailand, Malaysia, Singapore) have reasonable coverage but still trail far behind Indonesia with five items each. As is all too familiar for those of us who have attempted to provide general books on Southeast Asia one tends (simply because of the very uneven and patchy quality of the information and research undertaken) to focus on the original country members of ASEAN. This volume is no exception. Rigg indicates that three countries do not have 'an item solely devoted to them', namely Brunei Darussalam, Timor Leste and Cambodia (I, p. 47). Furthermore, Vietnam and Laos have only one item each. At least Burma (Myanmar) because of its historical importance in the work of Furnivall in particular can claim four readings.

Although it is difficult to separate out disciplines, especially in the multi-disciplinary field of development studies, Rigg classifies two-thirds of the contributions within three broad fields: anthropology, economics/business studies and political science/political economy (13 readings each). It is especially pleasing from an anthropological viewpoint that we are given the attention we deserve. Rigg's own discipline of geography is represented by nine items followed by development sociology/development studies (though this category seems to me to be problematical), and history is the runner-up with four readings.

It would also have been interesting to have had a breakdown of authorship according

to nationality, although given the internationalisation of scholarship and research collaboration and interaction across political boundaries it is perhaps not as significant as some observers like Hans-Dieter Evers and Solvay Gerke have argued recently. Nevertheless, an examination of the 60 authors represented here, leads to the conclusion that the study of development in Southeast Asia has been largely an Anglo-American-dominated enterprise and that debates about the region have been conducted primarily outside and not in dialogue with those in the region. By my reckoning there is also only one contribution from a continental European (W.F. Wertheim). However, I am certainly impressed by Rigg's very positive efforts to search out contributions by local Southeast Asian scholars and it is important that a fifth of the authors selected are from the area (primarily Malaysia, Singapore and Thailand). Such scholars as Jomo Kwame Sundaram, Hla Myint, Aihwa Ong, Shamsul Amri Baharuddin, Shari Ishak and Thongchai Winichakul occupy a deserved place in the reader (though sadly not Syed Hussein Alatas, Syed Husin Ali, Chua Beng Huat or Ungku Aziz). More explicit editorial attention to the implications of the unequal relationships between foreign and local scholarship would have been a useful way of locating some of the thinking about development in a wider theoretical context.

A related issue in the excursion into debates about local as against non-local scholarship is that of locally generated, region-specific concepts versus Western ones and the possibility of writing autonomous histories of the region. Rigg's selection does address these matters in commendable detail through the work of Julius Boeke, John Furnivall, Manning Nash, Anthony Reid (though interestingly not Victor Lieberman)

and John Smail among others, but perhaps more could have been made of the issues surrounding local as against non-local perspectives, ideas and priorities, and the importance of local agency and genius. One of the most appropriate, and now a classic set of studies on the societies and cultures of Asia which demonstrates the problems and opportunities presented by western sociological concepts in the understanding of Asian realities, and to which Rigg might have made reference (among too much else that he has had to cover), is W.F. Wertheim's *East-West parallels: sociological approaches to modern Asia* (1964). An interrelated debate, which again Rigg might have covered with profit, at least in his introduction, because it is germane to the issues raised by Boeke and his critics (including Furnivall's dialogue with Boeke) is that between the 'formalists' like Raymond Firth and the 'substantivists' such as Karl Polanyi. Though it was conducted primarily in the field of economic anthropology it has been and is very relevant to wider debates in development studies about the appropriateness or otherwise of neo-classical economic concepts, rational choice, scarcity and market-based calculation for the analysis of non-Western economies. Firth is important in another context in development studies in Southeast Asia to which I will make reference in a moment; in my view he certainly deserves an honourable mention in any historical overview of the field.

A collection such as this which attempts to cover a large, ill-defined and expansive field of academic and practical endeavour could have been arranged in a variety of ways, and, of course, most reviewers of this reader, with their own disciplinary and subject interests, will bemoan that Rigg has made too much of this and not enough of

that. You simply cannot please everyone in such an enterprise, especially those who feel that they have made a contribution themselves and have been omitted. Rigg admits with great candour in his acknowledgements that '[p]ulling together this collection was more difficult than I first imagined' (I, p. 46). He notes that there is some work that selects itself, but that 'for much of the rest' there were difficult choices to make (ibid). What he has tried to do, as he explains, is to provide as wide a view as possible of the Southeast Asian region, with as representative a collection of different disciplinary methods and perspectives as seemed feasible, and to address 'a broad swathe of ideological tendencies, from the neo-liberal to the neo-Marxist' (I, p. 5). Nevertheless, we can all appreciate the editor's dilemma: he says 'Even now, as I write the final words to the introductory essay, I feel slightly uneasy about some of the selections and, by implication, omissions' (I, p. 46).

I want to reassure the editor that he has done a pretty good job. The way in which the collection is arranged and categorised and the main areas of concern and effort to which he has given attention are about right. There is important space given to the historical and geographical context of development and some of the consequences of the colonial encounter for Southeast Asian peoples. What this section illustrated to me was not just the importance of Boeke and Furnivall in these debates but also the strength and significance of the Dutch historical-sociological tradition in the work of Jacob van Leur and Bertram Schrieke. Wim Wertheim and Otto van den Muijzenberg then carried this tradition forward with distinction. How would Smail have written his seminal article without the pioneering work of van Leur, Locher,

Resink, Romein and others? Moving on, although the distinction is sometimes difficult to make, and Rigg acknowledges this in his selection, a substantial number of readings are arranged between parts 2 and 3 according to whether they are concerned with urban issues (and industrialisation) or rural ones. Interestingly in this regard one of the few early post-war scholars to bridge the urban-rural divide in Southeast Asia was Clifford Geertz who again engaged in dialogue with prominent Dutch writers like Boeke, but who also saw his work on involution, shared poverty and dualism as only making sense in his engagement with the interrelationships between both urban and rural social, economic and cultural processes. Rigg makes it very clear now that for any serious student of the region recognition must be given to the fact that 'the futures of rural livelihoods and agriculture are increasingly tied up with urban areas and industry' (I, p. 21). He warns against the tendency, citing Ruth McVey, to see Southeast Asia as 'quintessentially agrarian' (ibid), although it has to be said that the most influential literature which has emerged from the region has been primarily rural-focused.

Rigg also provides an important section on poverty, affluence and inequality, which covers both urban and rural populations, although here there might have been a bit more emphasis on entrepreneurs and the professional middle classes. Rigg's attention to the literature debating the so-called Asian miracle and 'developmental states' and then the reasons for and consequences of the economic crises of the late 1990s is to be expected in any collection on development and political economy and is suitably covered here in a separate section. It contains many of the major contributions which one would anticipate. A final sub-

section on culture and development dwells primarily and again perhaps predictably, on the Asian values debate, though here perhaps there might have been some attention to the 'myth of the lazy native' admirably dissected by Syed Hussein Alatas among others and debates about the complex role of religion and philosophy in economic affairs in the work of such writers as John Clammer, Stanley Tambiah, Tham Seong Chee and Fred von der Mehden.

So, what could have been done differently? Not a great deal, in my view. We would all expect ample coverage of some of the key concepts which have emerged from the engagement of social scientists, historians and geographers with Southeast Asia: dual economy/society, plural society/economy, agricultural involution, shared poverty, moral economy, weapons of the weak, rational peasant and imagined communities (though the latter is not particularly relevant to development studies, and perhaps Evers's notion of 'strategic groups' of which I am very fond, might have found a place). Aside from Boeke, Furnivall, Geertz, James Scott, Benedict Anderson and Samuel Popkin, other authors who appear in the collection and who would not be surprise inclusions (leaving aside the Southeast Asian scholars already mentioned) are Anne Booth, Gillian Hart, Benjamin Higgins, Terry McGee, Rex Mortimer, Manning Nash (though the concept of 'multiple society' proved to be a non-starter), Wim Wertheim and Eric Wolf.

Overall the reader succeeds, but there are two major areas of development studies which, it seems to me, could have been addressed much more robustly, even if only by some discussion in the editorial introduction. Firstly, a major conclusion which comes out of this collection for me is

the problem of theorising and generalising in the context of the diversity of development experiences in Southeast Asia. Therefore, what seems to me to follow from this observation is that one also needs to be very conscious of the relationships between concepts and practice and to the need to capture, understand and address the varied processes and consequences of development in quite practical and on-the-ground terms and in local contexts. Of course, the Routledge series is concerned with 'critical concepts', but if nothing else the field of development studies has been and is about practice and about deliberately planning for and engineering economies, societies, cultures, and importantly the everyday lives of ordinary people. These concerns give rise to a set of interrelated themes.

Development (and the studies of it) has regularly come under attack for its 'irrelevance', and that the truly enormous energy devoted to it by governments and agencies and the resources invested in it have been a huge waste; in other words, in this view development doesn't work and that it is more about the hegemony and control of developed, mainly Western countries, over developing ones (even given the relative economic success of the newly industrialising economies), rather than about the improvement of human welfare in its widest sense. In this respect it would have been useful to have had some reference not just to the politics, ethics and methods of development, but also (if one accepts some of the criticisms levelled against development theorists and practitioners, as I do) to some of the dilemmas of practice. I would certainly have liked to have seen some attention, for example, to A.F. Robertson's masterly analysis of the interrelations between ordinary people and representatives of the

state, and, in his dissection of the institutions of national planning using Malaysia as a case study, his plea for an anthropology of development. Aside from Robertson's *People and the state* (1984) there is a substantial body of work which amply demonstrates the problematical character of development in a Southeast Asian context, the bureaucratic 'growth of ignorance', the problematical encounters between those who plan and implement and those who 'receive' and 'suffer' from development and the ethical dilemmas that involvement poses for academic practitioners (found in the work of Michael Dove, Mark Hobart among many others).

Perhaps some attention to these issues, if only in the editorial introduction, would also have prompted a reference to the work of Raymond Firth in his (and his wife, Rosemary's) pre-World War II studies of Malay fishing communities which combined a particular approach to the analysis of local level economic organisation with a concern for some of the practical matters of development; these in turn have direct relevance to the debates stemming from Boeke's dual economy thesis. Firth also played an important role in directing and organising practical development-oriented studies from the later 1940s in the then British dependencies of Malaya, Singapore and the northern Borneo territories under the auspices of the Colonial Social Science Research Council. I count this as a most significant period in the expansion of academic studies of development in the region which raised many of the issues which were subsequently debated about the prospects and difficulties of engineering socio-economic change and the involvement of academic social scientists in this process.

My second broad area of concern comprises a major moment and shift in Southeast Asian development studies in the 1980s. This was the emergence of a group of Australian-based political scientists (Richard Robison, Kevin Hewison, Richard Higgott and Garry Rodan) who began to reorient the field in the direction of political economy (more radical and structural) and the engagement with the state and with social class. These writers provided a much more sophisticated analysis of the relations between politics and economics than the underdevelopment and dependency writers (represented in 'the Rigg reader' by Mortimer and Shamsul, for example, and in some respects Fenichel and Huff). It is interesting that in Rigg's selection there is a handful of readings from the 1980s, and yet there was an outpouring of political economy publications in this decade. For example, Higgott's and Robison's edited *Southeast Asia: the political economy of structural change* (1985) appeared (a book I consider to be an important watershed in the study of Southeast Asian development), Robison's own *Indonesia: the rise of capital* (1986), and the edited book by Robison, Hewison and Higgott, *Southeast Asia in the 1980s: the politics of economic crisis* (1987) (which was addressing issues of capitalist crises before the economic dilemmas of the late 1990s).

Finally, a glossary of concepts might have been included in an introductory section. There is, for example, specific attention to the concept of 'culture' in part 2 on rural society and community and in part 5 in the sub-section on culture and development, and yet the different ways in which 'culture' is conceptualised in different traditions of development studies is not really explored. And much the same could be said for the concepts of 'underdevelopment' and

'dependency' which would have helped to locate the work of such people as Fenichel and Huff, and Mortimer in theoretical debates. I could go on, although one way to overcome this problem is, as suggested earlier, to read Rigg along with Corbridge.

These critical observations notwithstanding Rigg has done us an enormous service in sifting, bringing together, structuring, interweaving and commenting on some of the best published work on Southeast Asian development, including most of the outstandingly influential contributions. Of course, we can quibble about what to feature and what to cast aside; these are the perils of addressing the region as a whole, a task which too few scholars have been willing to undertake. We all have our pet interests, obsessions and commitments. Nevertheless, Rigg has succeeded in putting the region on the conceptual map and in particular, in his own words, deploying and contemplating writings on Southeast Asian development 'to reflect on global discourses and experiences of development' (1, p. 46). His scholarly profile has been immeasurably enhanced in providing us with what will become a very widely consulted and cited collection.

ANDREW MCGREGOR

Southeast Asian development

London: Routledge, 2008, pp. xvi, 251; ISBN 10: 0-415-38416-8, hb £70; 10:0-415-38152-5, pb £18.99; 10: 0-303-08600-7 (e-bk).

*Reviewed by Victor King
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Routledge appears to be cornering the market in books on Southeast Asian development, two in the same year with the same title (by Jonathan Rigg and Andrew McGregor). Interestingly, there is also an endorsement of McGregor's book by Rigg: 'With admirable clarity and directness, this introductory text uncovers and details the human and environmental underside of Southeast Asia's rapid development, providing a valuable route map through the literature and the debates'.

The test of a good basic textbook is that it is easy to read, well structured, full of pertinent information balanced with interesting illustrative and case-material. More particularly it should endeavour to explain difficult concepts in a straightforward fashion. The development literature is large, cumbersome and user-unfriendly and there is a rapidly increasing, indeed burgeoning body of work on Southeast Asian development. It therefore requires some pretty ruthless surgery or at the very least some careful pruning to present it in a comprehensible way to a student and novice audience. The book meets these requirements on the whole. It is packed with diagrams, maps, photographs and tables, 'boxed' items where case-studies and further discussion provide valuable amplification of the main narrative; and well thought out bullet-point summaries,

discussion questions and guides to reading and websites at the end of each chapter.

It is claimed, perhaps too boldly that the book adopts 'a unique perspective based on equitable development principles' (p. 16). I am not convinced that it is such a unique approach, but in concentrating on the themes of 'equality and inequality, political freedom and opportunity, community participation and empowerment, and environmental sustainability' (pp. 1-2) the author succeeds in arranging the material in an interestingly thematic way. Following an introduction to the diversity and unevenness of Southeast Asian development and a brief explanation of development theories and perspectives (or what in Riggian fashion we might refer to as the 'topside' or 'upside' of the development literature), there is a useful 'setting the scene' on pre-colonial and colonial Southeast Asia. There are then six substantive chapters; one each on the 'economic', 'political' and 'social' dimensions of development and on the transformation of 'urban', 'rural' and 'natural spaces'. The concluding chapter picks up on the theme of equitable development in cautiously optimistic mode and suggests that 'the growth in political freedoms and participatory opportunities, may well provide the basis of more culturally sensitive and appropriate forms of development that can assist in overcoming negative trends related to increasing economic inequality' (p. 224). The book amply illustrates the 'on-the-ground' aspects and processes of development and some of the pressing issues occasioned by 'development-from-below'.

However, it is always difficult to write a general book on a region. It is unlikely that

one author will have sufficient first-hand knowledge of all the countries of a diverse region let alone a command of a range of disciplines or subject areas. In my own recent excursion into region-wide texts, I have already been gently reminded that I have got certain things wrong; and so has McGregor. I recognise that, however careful one is in editing and proof-reading, some errors may be the result of less than meticulous deskwork by the publishers and the desire to meet tight deadlines. Aside from several typographical errors, there are also errors of fact, a vagueness on some particulars, and, in my view, several problems of English expression.

Here are a few examples at random. First, there is a niggling discrepancy between demographic data in the narrative and in the table on pages 2 and 3 (Brunei has a population of 370,000 and, in Table 1.1, 0.38 million, Indonesia, 217 million and 222.73 million in the Table, though I acknowledge how difficult it is to get reliable and comparable statistics). There is also a need to specify on what basis Singapore and Brunei are among the world's 20 richest countries (Table 1.1 refers only to GDP per capita in 2005, and the HDI world ranking for 2004 puts them at 25 and 34 respectively); the lack of precision is compounded when we are told that 'citizens of five other [unspecified] countries average less than US\$2 a day' (p. 2).

The otherwise helpful list of abbreviations needs more care. In this list and in the text members of the United Malays National Organisation will be unhappy to see their long-established political party abbreviated consistently as UNMO (p. xvi, 119). Certain other abbreviations need at least a translation from English or an additional reference. To be exact PAS is Partai Islam

Se-Malaysia (though of course in English the Pan-Malaysian Islamic Party), and the VOC is Vereenigde Oost-Indische Compagnie and not simply the United East Indian Company. FRETILIN is referred to in the text but not in the list and should in any case be FRETILIN (Frente Revolucionária do Timor-Leste Independente). Perhaps ISI is best rendered as Import Substitution 'Industrialisation' rather than 'industrialism' and with reference to Myanmar, SLORC is a 'Council' rather than a 'Committee' and it then became the State Peace and Development Council (SPDC) from 1997. EMR, though referred to as an 'extended mega-urban region', also appears in the literature as an 'extended metropolitan region'.

For prominent leaders in the region we should render their names properly. The former Prime Minister of Singapore Goh Chok Tong appears at one point as 'Goh Chok' (p.64), and Lee Kuan Yew is affectionately referred to as 'Yew' rather than Lee (p. 97). President B.J. Habibie becomes Habibe (p. 120, 246), and the political economist Raúl Prebisch is rendered as Prebische, (p.9, 249).

The statement that Malaysia 'declared itself an Islamic state in September 2001' (p.119) probably needs a little more elaboration and qualification. Perhaps the imprecision of referring to the religions of Islam, Buddhism, Christianity and Hinduism as 'the world's biggest' needs attention (p. 2), as well as the statement that they 'dominate' particular countries or sub-regions. The reference to 'Confucian teachings and community-based animist belief systems not practised anywhere else in the world' (p. 2) is puzzling, as is the assertion that religious institutions 'have incredible networks that link remote rural

communities with their urban counterparts' (p.115).

References to the pursuit of 'consumptive lifestyles' (p. 14), 'development-oriented NGOs [which] ferment...alternative imaginaries' (p. 15), 'civil libertarians' who suggest that Asian values 'are more a mythic invention of elites' (p. 88), and Myanmar as 'one of the most abusive authoritarian states in the world' (p.100) seem odd. And I wonder if all countries in the region do 'harbour' a range of beliefs (p. 114), and are 'often littered with museums, galleries and important monuments' (p.130).

The sections on Southeast Asian history probably need a modest health warning when we learn that the Portuguese retained 'Portuguese Timor', (p. 26), the British came to power in 'Malaysia' (p. 27), and decided 'to combine parts of northern Borneo with Malaya as the Federated Malay States' (p. 28), and that Thailand accompanies Singapore, Malaysia, the Philippines and Indonesia as one of 'the new independent governments' of the region (p. 48).

Am I being picky? There is much in the book that is useful. It's on my student reading list because it does bring together a range of very helpful and interesting material in a convenient and student-friendly form. But for someone who knows the region reasonably well the book does require some careful navigation.

JEAN MICHAUD

'Incidental' ethnographers. French Catholic missions on the Tonkin-Yunnan frontier, 1880–1930

Leiden: Brill, 2007. xvi + 279 pp., photos, bibliography, index.

ISBN 978-90-04-13996-1. €104, US\$155

J.P. DAUGHTON

An empire divided. Religion, republicanism, and the making of French colonialism, 1880–1914

Oxford: Oxford University Press. xii + 330 pp., notes, index. ISBN 978-0-19-530530-2, hb £32.99; 978-0-19-537401, pb, £13.99

*Reviewed by Jan Ovesen
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Jean Michaud has done a great service to the history of anthropology with his meticulously researched account of French Catholic missionary ethnography of the highland populations of Tonkin (present-day northern Vietnam) and adjacent areas of Yunnan and northern Laos. Through his own contemporary anthropological work in that region, Michaud is eminently qualified for the task, and the reader gets a vivid sense of the author's dedication and his occasional thrills at new discoveries when trawling the archives of the *Société des Missions étrangères de Paris* (MEP, the French Overseas Missionary Society), the most important missionary organisation in Tonkin.

The book is divided into four parts. The first is a general introduction that discusses the relation between missionary and anthropological endeavours and gives an overview of the Tonkin area. The second goes into detail about the formation (also in the French sense of the word) of Catholic

overseas missionaries. The third part takes us back to Tonkin and reviews the MEP's presence in the area. For readers with a sympathetic interest in the organisation and personnel of the missionary society this part contains a lot of detailed factual information. Given the considerable number of missionaries active in the Tonkin area, all these potential 'incidental' ethnographers, who lived mostly alone in the local communities and could hardly avoid doing participant observation, produced very little of scholarly interest. If this comes as a surprise (given that one might assume the book would be about missionaries' contributions to historical ethnography), the author (pp. 68-80) explains the reasons: Prospective overseas missionaries were mainly recruited from rural peasant families. A family might give one of their brighter sons to the Church at about the age of 12.¹ He would then be taken away to an elementary boarding school seminary, from which he would proceed to higher seminaries and eventually to the society's seminary in Paris. All through this education, the young man had virtually no exposure, socially or intellectually, to the secular world around him. After having thus been brainwashed, he would be shipped off to the penultimate destination of this religious trafficking, the mission's headquarters in Hanoi, to spend a year learning the Vietnamese language and the practicalities of missionary work, and finally he would be sent out into the bush to live among the natives and convert them to Christianity. The missionaries regularly submitted written reports to their bishop, detailing success rates of conversion and conveying ethnographic observations. Such reports, however, were not preserved in the

¹ A similar recruitment strategy was employed by the Khmer Rouge revolutionary movement in Cambodia in the early 1970s.

original as they were censored and edited by the bishop and synthesised with others into the vicariate's official annual report, the *compte-rendu*. Appropriately sanitised versions of individual missionaries' travelogues and ethnographic observations could find their way into missionary journals for the home market, for the purpose of boosting financial contributions to the mission. As Daughton shows in his book (pp. 230-2), the missionary journals' fanciful accounts of the savagery of not yet converted natives served the double purpose of titillating the readers' taste for exoticism and impressing upon them the urgency of conversion. During their education, the missionaries had been admonished not unduly to attempt to change local customs, unless, of course, they were 'decisively wrong habits, contrary to moral and religion' (Michaud, p. 80). For a missionary working among highland groups in Tonkin, chances were that a fair proportion of local customs would fall into the decisively wrong category: Polygyny, pre-marital sex, or lavish communal feasts involving the invocation of spirits of nature or of the ancestors, animal sacrifices and the consumption of copious amounts of liquor – definitely not the way things were done back home in the village in Auvergne or Bretagne.

Against this background the most remarkable thing is that any missionary of the *Société des missions étrangères* would produce anything of scholarly value, and indeed those who did were few and far between. In the fourth part of the book Michaud goes into detail about the contributions of (the only) five missionary ethnographers whose works merit serious attention as historical ethnography. To me, this is the most rewarding part of the book. Among the five, the most prominent was

François Savina, both because of the quality of his scholarly output and its sheer quantity due to the fact that he managed to stay alive till the ripe old age of 65 at which time he had spent 40 years in the field (1901–1941). He published extensively on linguistics (French bilingual dictionaries of Tai, Miao and Chinese languages); his main ethnographic works were devoted to the Miao/Hmong (also the group among whom Michaud has done field research), his magnum opus being *Histoire des Miao* (1924). Michaud provides a balanced and informative assessment of this work. Savina was a colourful figure, decidedly a maverick. Right from the beginning he was reprimanded for 'transgressing the rules,' apparently by going native, and for most of his career his superiors tried their best to be 'rid of this turbulent priest.' But as the missionary order could not dismiss him against his will and he himself refused to defrock, he was instead allowed unofficial leave of absence from his conversion duties for extended periods, among other things to assist military campaigns in Tonkin and northern Laos, and even to work for the Dominicans, missionary competitors of the MEP, on the Chinese border. The author (or perhaps the archive?) is tactfully silent about the specific nature of Savina's alleged transgressions, but he was eventually banned from Tonkin altogether and sent off to Hong Kong, where he spent five years writing his monumental *Guide linguistique de l'Indochine française* (1939) – after which he managed to return to Tonkin for the last two years of his life.

In the concluding chapter, Michaud touches lightly on the fraught relationship between the Catholic missions and the civil colonial government after the turn of the century and indirectly blames the latter for the decline of the missions in the northern

uplands after 1920 and the fact that no worthwhile missionary ethnographic publications appeared after Savina (pp. 228-30). The complex and uneasy relationship between the Catholic missions and the colonial state is the subject of J.P. Daughton's book, which analyses the case of Indochina (as well as French Polynesia and Madagascar). Rather than taking for granted a collusion between missionaries and colonisers, Daughton shows convincingly that their separate agendas eventually led to mutual distrust. For the highlands of Tonkin, Michaud points to the connection between the apostolic assignments and the colonial military agenda of winning territories and controlling populations (p. 74) and sees the missionary as the perfect scout, the eyes and ears of the colonial system at the margins of the empire (p. 80). This was no doubt generally the case during the phase of colonial military conquest and 'pacification' which in Tonkin was a protracted affair, lasting a decade from around 1884. But the alliance between the missions and the military during that period was first of all a pragmatic one: the military needed logistic intelligence, and the missionaries could hope for military protection for themselves and 'their' communities of Christian converts. This did not mean, as Michaud claims, that the missionaries were totally committed to the colonial institution and aligned themselves ideologically and politically with the colonial project (pp. 13, 79). Daughton cites former Governor General of Indochina, Jean-Marie de Lanessan, for the observation that the missionaries had only one goal, to make Christians, and that this should hardly surprise us, since that was the reason they became missionaries in the first place (p. 96). By this Lanessan implied that the missionaries were not to be trusted as part

of the colonial project which was the Third Republic's *mission civilisatrice* based on the liberal, secular values of the Enlightenment. The law separating the Church from the State had been passed in 1905,¹ and the ideological and political division between the church/military on the one hand and the republicans on the other was made painfully obvious by the Dreyfus affair. For the missionaries this meant that they had to persuade the government that they were indeed patriots, working for the glory of France and not only for the glory of God. In Indochina the division emerged in practical terms in the cause of everyday colonial administration, once it had been established and manned mainly by republicans. The often bitter antagonism between missionaries and colonial administrators also revealed something about the impact of the missionaries on the local societies, which was not restricted to the formal religious conversion. Daughton (p. 12) observes that 'missionaries' mere presence in a community often led to devastating social unrest, as conversions could turn neighbors against one another'. Notwithstanding the hardships of missionary life, a benefit of working in Tonkin was that both among lowland Vietnamese and upland minority groups, the local societies were generally organised communally, along the lines of kinship or territory. This meant that religious conversion was not an individual affair; once the village or clan leader was persuaded, the whole community could be declared Christian, something that significantly aided conversion statistics. As part of the conversion deal, the missionary

¹ The same year saw the establishment of the state's colonial medical service which, at least in Indochina, implied that the religious sisters were no longer permitted to work as nurses in government hospitals and that the military physicians became subordinate to their civilian *confrères*.

would often assume the role of spiritual and social authority of 'his' communities and was expected to act as their patron. Daughton relates examples of how missionaries intervened in favour of their Christian clients accused of criminal conduct, which the colonial administration saw as the obstruction of both French and indigenous legal procedures (p. 68). But there were limits to the missionaries' abilities to protect their converts, even during the pragmatic alliance with the military. During the religious violence that accompanied the French military invasion of Tonkin from 1884, Daughton notes (p. 63) that between 30,000 and 40,000 Vietnamese Christian converts were killed, by the Vietnamese emperor's army and by non-Christian communities who saw them as traitors collaborating with the invading enemy. This amounted to the death of about 20% of all converts in Tonkin, but lest we believe that this was a serious set-back for the mission, rather the opposite turned out to be the case: the mission needed converts, but it also needed martyrs. The killings of Christians were glorified as martyrdom in the missionary journals; that the martyrs were natives rather than French was of course an added benefit.

Daughton's book is indispensable for scholars with an interest in French colonialism. Michaud's book will appeal to a more specialised audience, but even so it deserves a wider readership than it is likely to get, considering its outrageous price (equivalent to £1 per 3 to 4 pages). Moreover, language editing has obviously not contributed to the production costs. English is not Michaud's first language, and the correction of the occasional awkward choice of words and turns of phrase would have made reading an even greater pleasure.

ROSS H. MCLEOD & ANDREW MACINTYRE
(eds)

Indonesia: democracy and the promise of good governance

Singapore: Institute of Southeast Asian Studies, 2007; 208 pp. ISBN 978-981-230-466-7 pb US\$ 21.90

Reviewed by Nick Ford
University of Exeter

Given that it is now a decade since the Asian financial crisis led to the fall of President Suharto and ushered in the latest phase in the democratisation of Indonesia this is a highly timely collection of essays. The book is primarily based upon papers presented at the annual Indonesian Update conference (that shared the title of the book) held in September 2006 at the Australian National University, Canberra. Such conference collations are often ramshackle collections of disparate papers by academics each seeking to add another publication to their research assessment profiles. Such cynicism cannot be levelled against this collection of rather fine papers that have been skilfully drawn together by the editors.

The last ten years have been an incredible period of political and social change across this most ethnically diverse archipelago with its seemingly intractable developmental challenges. The common conceptualisation is to contrast the economic progress and political repression of the Suharto era with the economic stagnation and political progress of the post-Suharto era. The 'inconvenient truth' is that the Indonesian economy grew rapidly and consistently during the three decades of the 'New Order'. This book seeks 'to take stock of both Indonesia's progress in

establishing and refining a democratic framework of governance, and the extent to which this is yielding satisfactory outcomes' (p.1). On a more general level the volume is exploring in some depth the requirements of such a process of democratisation if it is to be successful and sustainable. As such although the focus is wholly upon Indonesia it also marshals comparisons with other countries, particularly those of Southeast Asia.

The challenge of a collection of papers focused upon a single case study is both provide sufficient detail on the particular cultural and situational factors, but also to try to apply general theory and distil insights of broader significance. The editors and contributors (the core of whom hail from Australia and Indonesia) to this book have trod such a tightrope with admirable deftness. Each chapter is succinct, well expressed and supported by sound supporting evidence although, as may be expected, they do differ considerably with respect to the level of reference made to pertinent theory.

The book is introduced with reference to fundamental questions of the nature of governance, the exercise of state power and the beneficiaries of such intervention. Such themes obviously resonate powerfully with the recent political history of Indonesia, with the perennial debates concerning growth, equity and endemic corruption. The challenge of good governance is here defined as "to design systems of government that will ensure that the interests of society as a whole are promoted effectively, while the conflicting interests of the individuals charged with implementing government are kept in check" (p.2). The editors note that the high level of corruption under Suharto still exists albeit on a less

centralised and more fragmented and thus possibly even more damaging basis.

The book helps to put some shape on the tremendously complex changes in the re-configuration of political power currently taking place in Indonesia, by structuring the contributions in three sections. The first section focuses upon the current process of the refinement of Indonesia's national and regional political institutions. Ellis provides an overview of the recent dramatic constitutional change, highlighting the ambiguity in the shared nature of political power in the new framework. Reilly focuses upon the crucial role of political parties in the emerging democratic system, showing parallels with the broader trend across the Asia-Pacific region. In Indonesia electoral reform has sought to encourage fewer larger parties, with an express concern being to diminish ethnic and regional cleavages. Erawan explores the way which decentralisation has drastically changed central-local government relationships, including the pattern of corruption.

The second section is concerned mainly with the actions of government. In a fascinating chapter, which draws upon the literature on new institutional economics, Duncan and McLeod provide an explanation of how the highly corrupt Suharto regime was able to generate high-level economic performance. They argue that whilst the main focus of *reformasi* has been upon facilitating public participation in political processes, insufficient attention has been addressed to the related changes needed in the bureaucracy, judiciary and state-owned enterprises. Hamilton-Hart examines the various links between business and government, and the ways these have changed in the open and democratic forms that are emerging. Salim

discusses a series of case studies of 'Muslim politics', the pressure of the religious majority imposing its views on others and the risks of marginalisation and possible harm to Indonesia's national integration.

The third and final section focuses upon Indonesia's civil service and legal system. Synnerstrom analyses the 'corruption culture' and militaristic style of civil service introduced by Suharto. He discusses the challenge of reforming the bureaucracy so as to ensure greater transparency and accountability, which in turn is fundamental to fostering an effective democracy. Butt explores the search for a balance between judicial independence and judicial accountability. He certainly does not pull his punches, noting that the problems faced by the Supreme Court and the courts below 'have brought the judicial system to the brink of complete dysfunction' (p.184).

This book makes a useful contribution to the understanding of the fast-changing and complicated political structure of Indonesia. Naturally common threads recur throughout the book, but the carefully structured foci of the individual chapters ensure that they do not needlessly duplicate one another. The themes of the chapters beneficially interrelate. Several of its chapters would make excellent required reading for students of a range of social scientific disciplines focusing upon Southeast Asia, as well as making interesting reading for the specialist.

ADRIANA WILLIAMS & YU-CHEE CHONG
Covarrubias in Bali

Singapore: Editions Didier Millet, 2005. 144 pp. ISBN 9814155225, US\$50

*Reviewed by Matthew Isaac Cohen
Royal Holloway, University of London*

Mexican artist Miguel Covarrubias and his dancer wife Rose went to Bali on their honeymoon in 1930 and were so entranced by the island's lively arts and spirituality that they returned with the support of the Guggenheim Foundation in 1933 for Miguel to research a book about 'the Balinese' as a 'developed race of artist' (p. 29). This book, *Island of Bali*, became an instant classic after publication in 1937. Covarrubias' book has been widely used and criticized by Baliologists, and remains one of the most accessible works on the island, reprinted many times. What have remained unexamined are the many art works created by Covarrubias between 1930 and 1936 on Balinese themes. This lovingly assembled volume brings together all Covarrubias' Balinese paintings and lithographs, and a generous selection of his sketches and Rose's photographs. Some of these have been displayed previously in exhibitions in New York and Mexico City, published in *Vanity Fair* or included in catalogues or in *Island of Bali*, but many receive public attention for the first time. The book is rounded out by a finely detailed biographical essay on Covarrubias' involvement with Bali by Covarrubias' biographer Adriana Williams and a short essay on Covarrubias' art work by London-based fine art dealer Yu-Chee Chong.

Covarrubias' art focuses on traditional Bali. There are no hints of the supernatural; the

presence of Dutch colonialism, tourists or other foreigners goes unmarked. Eyes are mostly blank and faces are not finely detailed, though mammary glands are highlighted, unsurprisingly. Bodies are sometimes elongated and distorted in a caricature-like manner, but everyday bodily postures and dance positions are legible. Colours are warm and Mexican. Yu-Cheen Chong takes up in her essay the question whether Covarrubias influenced Balinese art. The answer she comes with is negative: the elongated proportions of Balinese sculpture have only an accidental similarity to Covarrubias' lanky figures. Covarrubias' work was intended for Western markets, and not available to Balinese artists. Though Covarrubias offered some art lessons to Balinese artists at Walter Spies' encouragement, this was limited to technical use of tools, and did not extend to stylistic modeling.

Covarrubias was in the position to offer a more politically engaged rendering of 'the Balinese' in his artwork and writing. He had a Marxist background, with links to Diego Rivera and other Mexican artist-activists. Williams, in her introductory essay, is at pains to point out the many commonalities between traditional Balinese culture and the rites, mores and traditional world view that Covarrubias imbibed as a child in Mexico – commonalities which could have resulted in the de-exoticisation of Bali. Instead, Covarrubias offers the locus classicus of Bali-as-paradise in his book, and unchallenging art works on canvas and paper. This perhaps is testament to the strength of ideology. Covarrubias had a sensitive eye for ethnographic detail and painted with flair, and his artwork is highly desired by collectors worldwide, but he helped construct rather than dispute the stereotypes haunting Bali to the present.

DAVID KOH WEE HOCK (ed.)

Legacies of World War II in South and East Asia
Singapore: Institute of Southeast Asian
Studies, 2007. xvii + 212 pp. ISBN 978-981-
328-8. S\$39.90/US\$29.90

Reviewed by Nicholas J. White
Liverpool John Moores University

This volume of short but incisive essays, written by an impressive team of international scholars, derives from a conference organised by the Institute of Southeast Asian Studies in Singapore in 2005. Despite the book's title, seven of the thirteen chapters are focused on Southeast Asia. Most of the essays on Southeast Asia regard World War II in Asia and the Pacific as a significant watershed with enduring long-term legacies. This is perhaps not surprising since, as Tim Harper tells us in his masterful overview of 'the Great Asian War', the obvious immediate legacy of the Japanese invasion of 1941-2 was the 'abject humiliation of the Western powers' (p. 12). Moreover, an enduring legacy of the Japanese Occupation in post-war economic development has been centralised planning, state intervention and 'crony capitalism'.

On the European humiliation dimension, David Chandler points out that the Indo-Chinese experience was slightly anomalous, given that the colonial power – France – was never officially at war with Japan. Yet, the events of 1945 clearly had a huge impact on Indo-China's decolonisation – the Japanese *coup de force* in March led to the sudden removal of French political authority, allowing Ho Chi Minh to fill the power vacuum in August when the Japanese capitulated. Ho's declaration of independence was for Vietnam only, leading to

the eventual break-up of Indo-China and in which Prince Sihanouk of Cambodia can also be seen as a 'a creature of World War II' (p. 27). Moreover, the influx of British, Chinese, French and US military contingents in September 1945 laid the basis for the internationalisation of Vietnamese, Cambodian, and Laotian affairs for the following 30 years. For Richard Leirissa 'the imprints' of the Japanese Occupation are 'still a reality' in Indonesia (p. 37). For example, 'one of the causes of intellectual degradation among school-children of today' (especially with regard to foreign language skills), the school system established during the Japanese era, is still largely intact; as is a principal cause of wide-scale corruption, the low-scale salary system in the bureaucracy; while, the anti-westernism of the Japanese Occupation can still be observed in contemporary foreign policy trends and 'co-prosperity' rhetoric has easily translated into anti-urbanism and Islamic revivalism.

Robert Taylor's excellent essay on Burma/Myanmar reminds us that to the 1990s Rangoon's political and military elite was dominated by individuals who had cut their teeth during the war years. At the same time, ethnic insurgencies, the parlous state of the economy, the mass departure of the South Asian population,* and the way in which the 'Myanmar story has become conflated with the story of its army' (p. 71) are all major and enduring legacies of the destructive conflicts of 1941-45. Reynaldo Ileto's equally thought-provoking piece challenges the notion that the Second World

War in the Philippines cemented the relationship with the United States. Rather, Ileto emphasises a 'hidden and sometimes proscribed' (p. 76) alternative narrative of nationalist assertion *against* the US and a corresponding turn towards Asia. He reminds us of the long-term relationship between Filipino nationalists and Japan which pre-dated 1942, and argues that the shift towards Maphilindo and then ASEAN during the 1960s had wartime roots in the attractiveness of the 'Asia for the Asians' concept. For Thitinan Pongsudhirak, Thailand's post-war political elite had learnt the dangers of 'neutrality' from the war-time experience, paradoxically reinforcing prime minister Phibunsongkram's Cold War alliance with the United States after 1948 (despite Phibun's earlier flirtation with Japan). At the same time, military-authoritarian rule had been strengthened (notwithstanding a brief foray into liberal democracy after the war) as had an ongoing Thai irredentism in mainland Southeast Asia (albeit today through 'economic and developmental means' [p. 111] rather than military ones).

The chapters by Cheah Boon Kheng and Asad-ul Iqbal Latif on Malaysia and Singapore respectively take a different tack by addressing why it is that governments in both countries have chosen to down-play the horrors of the Japanese Occupation in their post-war discourses. Extraordinarily, as Cheah points out, Japanese atrocities are skated over in Malaysian history textbooks (just as they are in the Japanese equivalents). But this explicable given that the war period remains a divisive issue in multi-ethnic Malaysia as well as Singapore: as Latif tells us, the 'racial score-setting' of the immediate post-war period is hardly 'a salutary memory' (p. 95). Meanwhile, both countries were anxious to re-engage with

* Interestingly, the chapters on India and China (by Sunanda Datta-Ray and Huang Jianli respectively) both point to a downturn in the Southeast Asian linkages of those countries as a consequence of the Japanese Occupation and the far-reaching political changes which immediately followed.

the Japanese economy from the 1950s onwards – in Kuala Lumpur, the ‘Look East’ strategy came to emphasise the Japanese Occupation as a period of awakening Malay nationalism, and, in the pragmatic island republic, prime minister Lee Kuan Yew ‘came to respect [Japanese] solidarity, discipline, intelligence, industriousness and [Japanese] willingness to make sacrifices for their nation’ (p. 97).

Indeed, these ambiguous legacies in Malaysia and Singapore point to the dangers of exaggerating World War II (and the Japanese Occupation particularly) in bringing about long-term and far-reaching change in Southeast Asia; an issue which is not consistently and fully addressed in this volume. The nationalist awakening, as Harper reminds us, was often ‘transient’ - for example, those women who ‘provided the backbone of nationalist movements... failed to reap the full benefits of their participation’ (p. 16). This suggests that current socio-political arrangements in many Southeast Asian states owe more to the *post-war* struggles for independence and national identity both against the returning imperial powers and within anti-colonial movements themselves. The significance of events immediately *after* the war rather than *during* the war are brought out in Chandler’s chapter whereby the Nationalist Chinese occupation of northern Vietnam made a major contribution to the revolution there, whereas the British military aided the re-establishment of French rule in Cochin-China and Cambodia, thus contributing to the splitting of both Vietnam and Indo-China more generally during the 1950s. Pongsudhirak’s bets are hedged, meanwhile, in the argument that ‘the genesis of the current monarch’s immense authority, prestige and popularity [in Thailand] ... goes back to the periods

during, prior to, and in the aftermath of World War II’ (p. 112). Analytical difficulties aside, however, this remains a fine collection of intellectually stimulating essays and one which I shall be recommending to my students of Southeast Asian decolonisation.

JANET COCHRANE (ed.)
Asian tourism: growth and change
Oxford: Elsevier, 2008. 396 pp.
ISBN 9780080453569 hb £64.99

Reviewed by Mark P. Hampton
University of Kent

In her editor’s introduction Janet Cochrane notes that the book arose from papers presented at the Asian Tourism Conference at Leeds Metropolitan University in June 2006 with additional chapters commissioned from other researchers. It consists of 31 chapters and is logically organised into three main sections: ‘The Politics and Policies of Asian Tourism’; ‘Market Demand and Supplier Choice’ and ‘Destinations, Industry and Forces of Change’, although, as is noted in several places, the themes of many chapters clearly overlap. Each section has an excellent introduction that gives the reader a quick overview of the key themes that occur.

This has been a somewhat difficult book to review, not because of any problems with its content or quality, rather, due to its sheer size and wide coverage. It is a brick of a book weighing in at just under 400 pages, and as with many edited collections involving so many contributors (in this case around 40), it is impossible in a short review to do justice to every chapter. It is likely that

the book will become a major reference source given its wide reach both geographically across the region, and thematically, as it spans so many crucial areas in our understanding of the rise and continuing significance of tourism in Asia. I have enjoyed reading it overall, but as with many collections, it is not a book to read through from cover to cover, rather, it is an important source for dipping into for specific issues or themes that interest the reader.

Most of the contributions are well written and contain useful analysis and insight. In a collection like this it is almost inevitable that there will be one or two weaker, more descriptive chapters. However, the editor should be congratulated on the high standard of the vast majority of the book's chapters. The variety of topics covered in this collection echo the complexity and diversity of the entire Asian region from the vastness of India and China, to small islands such as the Andaman and Nicobar islands (Reddy). Southeast Asia is well represented with around half of the chapters either explicitly concerned with countries in the sub-region, or covering significant issues such as regional cooperation (Wall, Sofield), air transport (Cambridge and Whitelegg), or emerging sectors such as the rise in health and medical tourism (so-called 'wellness tourism') in Thailand, Singapore and other countries (Laing and Weiler). Some of the other highlights include excellent chapters by White on sex tourism in southern India, Travers on the tensions between planning and economic 'reality' in Laos, Yuk Wah on borderlands and gambling in Vietnam, Hitchcock and Darma Putra on Bali and the 'new' (Asian) tourists, Fallon on Chinese outbound tourism to Indonesia, Hamzah on the Malaysian 'homestay' programme for Japanese youth, Brickell on employment

changes and gender for households in Cambodia, and Porananond and Robinson's discussion of the Songkran Festival in Chiang Mai.

There are two minor disappointments with this collection. First, I was a little surprised that there was a no final chapter or end piece on ways forward for tourism research on Asia. This would have been a useful addition and could have pulled together some of the recurring themes from the whole collection. For example, one area is the need for a better analytical understanding of the role of regional and domestic tourism within Asia. Another is what appears to be a growing distinction between models of tourism development predicated broadly upon historical European experiences (and European outbound tourists) compared with current development across Asia. The lack of a 'what next for research' type concluding chapter is a little surprising in a text published in a series explicitly entitled 'Advances in Tourism Research', but the editor may have been under space constraints from the publisher since the book is already approaching 400 pages long. Second, the index is rather short and somewhat basic for what, I am sure, will become an important and well-used reference source.

However, overall this is an excellent and timely collection of research that explores the breadth of Asian tourism and I will certainly be recommending it to my students. The book would be suitable for second and third year undergraduates; for postgraduate students in tourism, leisure studies, sociology, anthropology, geography or development studies; and for academic researchers both within and outside Asia.

REGINA LIM

Federal-state relations in Sabah, Malaysia. The Berjaya administration, 1976-85.

Singapore: Institute of Southeast Asian Studies, 2008, x, 153pp. ISBN 978-981-230-811-5 (pb S\$39.90/US\$29.90), 978-981-230-812-2 (hb S\$59.90/US\$49.90), 978-981-230-813-9 (e-version S\$100.00/US\$80.00)

*Reviewed by Victor King
Leeds University*

One of the preoccupations in domestic political studies of Malaysia has been that of federal-state relations, particularly with regard to the Malaysian Borneo territories of Sarawak and Sabah. This is for the simple reason that as less developed late-comers to the Federation, geographically separated from West Malaysia by a large expanse of sea, and with their own particular histories, identities and ethnic composition, the potential for conflict and tension between senior political leaders in the two Borneo states and the political elite in Kuala Lumpur has been considerable. What has been of special interest in the period since the formation of Malaysia in 1963 is the process by which federal politicians have attempted to organise and control potentially troublesome constituent states by drawing them into patron-client relations, using revenue flows and economic policy to reward or punish state leadership, deploying legislation in the interest of national security, federalising state institutions, and engineering the gradual acceptance of a Kuala Lumpur-based political, administrative and economic model. In the case of Sabah this exercise of progressive 'Malayanisation' has been relatively successful and the United Malays National Organisation (UMNO),

unlike the situation in neighbouring Sarawak, has managed to make significant inroads into the local political and electoral scene. These are the themes which Regina Lim addresses in her very useful study of contemporary politics in Sabah, specifically during the period of Harris Salleh's BERJAYA administration (Parti Bersatu Rakyat Jelata Sabah, United Sabah People's Party; 1976-1985) when the state government in effect capitulated and the interests of the Malay-Muslim elite and UMNO in Kuala Lumpur were progressively accommodated.

The book emerged from postgraduate research conducted at Universiti Sains Malaysia under the supervision of Francis Loh Kok Wah who has himself undertaken important work on Sabah politics. Lim adopts a long-range historical perspective in attempting to understand the trajectory of local politics from 1976. Indeed, BERJAYA really only comes on to the scene from chapter 4, a third of the way through the book. Lim considers the pre-colonial *jajahan* and *datu* systems, then North Borneo under Chartered Company rule from 1881 to 1941 (which is a well covered period in the literature), followed by a brief look at the Japanese and British crown colony periods, before examining post-independence politics. Part of her analysis also focuses on the competition and struggles between local Muslim politicians and Kadazan-Dusun leaders, exemplified in the well known pre-1976 encounter between Tun Mustapha Harun of the pro-Muslim United Sabah National Organisation (USNO) and Donald Stephens of the United National Kadazan Organisation (UNKO), and then the United National Pasok Mamogun Organisation (UPKO). These tensions and Tun Mustapha's colourful and, from a federal perspective, independent political style

paved the way for the emergence of the federal-sponsored Berjaya. Lim makes the important point that Sabah politics was very much about personalities and patronage, especially evident in the Tun Mustapha years when the state was run like a personal fiefdom, though in part dependent on patron-client relations between local politicians and senior UMNO leaders.

The main focus of the book is the way in which BERJAYA attempted to reconcile the pressures being exerted at the federal level with the demands of the various ethnic constituencies in Sabah. Lim considers BERJAYA's fitful struggle to overcome the continuing challenge of Tun Mustapha's USNO and its eventual electoral demise at the hands of Joseph Pairin Kitingan's Sabah United Party (Parti Bersatu Sabah, PBS) and his championing of the Kadazan cause. To address the aspirations of both the Muslim and non-Muslim native communities of Sabah BERJAYA adopted a multiracial ideology, although, unable to resist an increasingly national pro-Malay-Muslim stance from the 1980s it too presided over the progressive Islamisation and Malayanisation of state-level administration. Sabah also witnessed the phenomena of Muslim conversions and the influx of Muslims from the Philippines and Indonesia. Where it had somewhat more success in securing its legitimacy was in its policy of 'technocratic developmentalism', which also fitted well with the prevailing Barisan Nasional policies of development under Prime Minister Mahathir Mohamad. This in turn depended on the politicisation of development, underpinned by the exploitation of natural resources, particularly timber, and the operation of patronage networks through timber concessions, the Sabah Foundation, the Sabah Economic Development (SEDCO),

the BERJAYA-sponsored cooperative movement (KOBERSA) and Village Development Committees (Jawatankuasa Kemajuan Kampung, JKK). Eventually BERJAYA's attempts to secure the support of Muslim voters at the expense of USNO, its cultural and political marginalisation of the non-Muslim native communities, its emphasis on national rather than local priorities, as well as its patronage system which favoured some and not others led to its downfall. BERJAYA lost out to the PBS and USNO in the 1985 elections, one emphasising 'the salience of cultural identity' and the other 'the importance of Islam' (p. 122).

As with the earlier discussion of Tun Mustapha and Donald Stephens it would have been helpful to have had a more detailed exposition of personalities and patronage networks operating during the BERJAYA period. Harris Salleh, for example, receives only a few passing references and the internal workings of the BERJAYA administration are not really revealed to any extent. The emphasis is on its policies and overt political actions. Nevertheless, Lim's book is nicely argued and a welcome addition to the politico-historical literature on Malaysian Borneo; it is a thoughtful, well structured study of a relatively neglected period in Sabah's post-colonial history.

TERENCE CHONG (ed.)

Globalization and its counter-forces in Southeast Asia

Singapore: Institute of Southeast Asian Studies, 2008. xii, 416 pp., ISBN 978-981-230-478-0 (pb S\$54.90/US\$43.90), 978-981-230-488-9 (hb S\$69.90/US\$54.90), 978-981—230-493-3 (pdf)

*Reviewed by Victor King
University of Leeds*

This is a substantial volume. Sixteen chapters and an introduction have emerged from two international workshops hosted at Singapore's Institute of Southeast Asian Studies. One was held as long ago as February 2004; this workshop has given its title to the book and was jointly organised by the Institute and the Swedish School of Advanced Asia-Pacific Studies (SSAAPS), hence the important contribution of Scandinavian researchers (seven in number: Stefan Amirell, Martin Andersson, Elin Bjarnegård, Christer Gunnarsson, Fredrik Gustafsson, Kristina Jönsson and Timo Kivimäki). The workshop delivered eleven of the chapters in this volume, focusing principally on the political and security dimensions of globalisation. The second workshop took place over 15 months later focused on the theme of 'Cultural Globalization in Southeast Asia' and has provided the remaining five chapters. There is also a spread of contributors from across Southeast Asia – Indonesia (Dewi Fortuna Anwar), Thailand (Suradech Chotiudomphant), Singapore (Terence Chong and Wayne Fu), Malaysia (Francis Loh Kok Wah, Helen Nesadurai and Tham Siew Yean), the Philippines (Janet Arnado), with several Australian-based academics (most of

them Asian) (Terence Lee, Surin Maisirikrod, Carlyle Thayer and Yao Souchou) and an American contributor (Randolph Kluver, though Singapore-based). As the editor informs us it made sense to bring selected pieces from the proceedings of the two workshops together to examine the multi-dimensional character of globalisation processes and responses to them and there was added value in studying them in a multi-disciplinary way.

As is so frequently the case in books which carry Southeast Asia in the title, several countries of the region do not feature significantly, if at all. The usual candidates are missing again as Chong indicates in his preface; Brunei ('for lack of appropriate scholarship') and Vietnam, Laos, Cambodia and Myanmar ('not discussed in separate chapters but studied as a collective') (p. ix; specifically in the chapter by Jönsson). The book is divided into five sections which deal consecutively with political contradictions, economic regionalism, local security and global insecurity, social processes and cultural production.

The editor makes the point and it is reiterated in many of the chapters that globalisation generates a range of contradictory processes and perhaps this is what fascinates those who are intent on devoting themselves to its study; it provides opportunities to examine the tensions between the cross-national and intra-national, and between the homogenising and differentiating effects of internationalisation. Unfortunately whenever one addresses globalisation as a phenomenon there is usually an unsatisfactory, perhaps uneasy indeterminateness about the whole exercise (an 'open-endedness', p. 4). Chong and his contributors consider its 'counter-forces' which are equally indeterminate and

embrace an array of actual and potential responses ('actions, processes and behaviours', p. 8, and of course 'discourses' and 'ideological interests', p. 13, 16), some intended and some not. Chong tells us that '[r]esistance, hybridity and sheer indifference are legitimate possibilities ...' (p. 3), and these operate at different scales from the individual, to the group, to the network, and through to the state, the region, and international agencies. Even more problematical social actors and other more nebulous entities can be both agents and counter-forces, strengthening and weakening globalisation. The problem is also, we are told, that these counter-forces are responding to different things: ideologies, institutions, or the process of globalisation itself. But whatever one's interest one always returns to the issue of power, who holds it, its character, how it is exercised and in what degree and with what consequences (pp. 6-7).

Indeed the counter-forces are so diverse in this volume that it is difficult to say much that is meaningful about them as a collectivity. They appear to comprise individuals, national and local interests, nation-states, regional organisations, international agencies, NGOs, informal groups, civil society groups, elements within a social class, minorities, regional organisations like ASEAN, international criminal and terrorist networks, and ideologies including economic nationalism, Asian values, Third World feminism, pluralism, the 'immigrant imaginary' and cultural citizenship, culturally creative networks, and literary genres. Given the problems of getting a handle on all of this, it also seems a rather improbable exercise to measure something referred to as 'global culture' as Randolph Kluver and Wayne Fu attempt to do. The topics and themes in the

book range over authoritarian states and economic policies in the region, Malaysian political pluralism and the ideology of developmentalism, Indonesia's role in ASEAN, Thai politics and opposition under Thaksin, the economic role of the state, China's economic rise and its relations with Southeast Asia, maritime piracy, Indonesian-European cooperation against international terrorism, radical Islam and terrorism, Asian values and gender inequality particularly in Thailand, women's emancipation in the Philippines, Chinese education in Malaysia, measuring cultural globalisation using a cultural imports index, Singaporeans in Perth and their cultural connections with home, and magical realism in Thai literature.

Even though I remain deeply sceptical of the value of a lot of the work in globalisation studies, there is much in this volume which is worth reading. There are some very well written and thoughtful chapters, and the editor has expended much effort in trying to construct a degree of unity in diversity. However, it doesn't quite come off. Chong, in attempting to find coherence in what seems to me to be a rather miscellaneous collection has strained to shoe-horn the book into his all-embracing concept of 'counter-forces'. It works for some chapters but parts of the book seem not to be overly concerned with the main theme.

SELVARAJ VELAYUTHAM

Responding to globalization: nation, culture and identity in Singapore

Singapore: Institute of Southeast Asian Studies, 2007, pp. xii, 238, ISBN 978-981-230-421-6 hb S\$59.90/US\$43.90; 978-981-230-420-9 pb S\$35.90/US\$28.90; 978-981-230-717-0 (pdf)

*Reviewed by Victor King
University of Leeds*

I am tempted to start this review with the comment that I have made several times before 'Yet another book on globalisation'. Velayutham's claim for originality in his Singapore study, however, is that in spite of the outpouring of studies on globalisation there has been insufficient attention to the ways in which governments address its challenges in their concern to maintain and promote national identity.

This concern has been especially acute in Singapore which, as a globally interconnected city, is at the same time a relatively recently established state and a newly emergent nation. Velayutham, whose family 'left a small village in Tamil Nadu to a modern and multicultural city-state of Singapore in search of a better life' (p. xi) ponders the post-independence images (the 'official discourses') of Singapore. Central to his quest are the contradictions between the promotion of world-city status and the maintenance of a viable city- or nation-state, and the attempts to resolve or at least manage these contradictions.

In my view Velayutham's endeavour is perhaps less original than he asserts. The images which he analyses are very familiar to those who have studied Singapore and its

historical and contemporary place in the Southeast Asian region and the wider world. Singapore has always been seen as a controlled human laboratory where social engineering has been exercised on a grand scale. Therefore, I am not convinced by Velayutham's claim that there has been 'little attempt in the literature on Singapore to think about national identity as a product of a globalized modernity' (p. 43). Neither am I persuaded by his argument that 'historians have never considered envisioning Singapore's past as always interconnected with the rest of the world' (p. 44). Students of Singapore history can hardly ignore these interconnections nor have they.

Much of the book treads well-known territory. Nevertheless, in the way in which the author has woven together the recent history of the city-state in the context of Singapore's rapid economic growth and modernisation and its increasing integration into regional and global processes, his study does have value and interest. He succeeds in giving us a clear understanding of the 'nation in transition' narrative of the Singapore elite. One area of particular interest is his study of Singapore émigrés conducted through email surveys, an internet discussion forum, newspaper reports and selected detailed interviews with 10 Singaporeans in Australia (Sydney) in which he examines their views of home and their reasons for living and working abroad.

Velayutham, in examining the strategies adopted by government in responding to globalisation processes, argues for the continued relevance of the nation-state in the Singapore case, and its role in constructing, manipulating and transforming national identity. This is not an

unsurprising position to adopt and one with which I concur. The route taken by the Singapore government is a very well known one, and in the construction of identity the state has directly associated the process with the need to be constantly vigilant in the face of potential crisis, instability, vulnerability and fragility. This in turn has entailed the need for the exercise of control and for the message delivered *ad nauseam* that its citizens must be committed, loyal, hard-working, orderly and obedient. Velayutham examines this theme of vulnerability and the anxiety-induced environment within which Singaporeans conduct their daily lives, a theme which has been addressed regularly by numerous pundits and researchers (probably Singapore has the densest population of social scientists anywhere in Southeast Asia).

Much of Velayutham's study presents and explains the changes in image-construction since the 1960s: from the multi-cultural and multi-lingual CMIO model and its 'imagined' racial harmony, on to the Asian

values debates and finally to the image of cosmopolitanism and Singapore's status as a global city. This new policy demanded a set of supporting actions to equip the citizenry to take on the challenges of globalisation and to internationalise and professionalise the work force. What it has also done, despite the constraints on cultural expression imposed by the government and its particular perspective of what culture and the arts are, is to make Singapore a rather more interesting place (culturally, recreationally and touristically) than it would otherwise have been.

Velayutham handles the historical analysis of Singapore's movement from colony to independent state and the creation of the nation very well indeed. There is a tendency towards repetition in his narrative and certain key points become rather laboured. Nevertheless, he helps to bring together several strands of Singapore's history into a coherent account and gives expression to some of the voices of migrant Singaporeans. But in its several parts it does not really tell us anything we did not already know.

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