

in Papua affects women from all backgrounds in a relatively homogeneous way. Rather than something unique to Papuan women, Butt contends that contemporary Papuan society, one marked by racism and violence, continues to unleash ‘multiple mechanisms of disempowerment [that] keep women down’ (p. 124).

The edited volume ends with a powerful afterword by Dédé Oetomo, Indonesia’s pioneering gay rights activist, and Tom Boellstorff, a prolific anthropologist of sexuality in Indonesia. Structured as a dialogue, Oetomo and Boellstorff discuss the challenges and limitations of studying sexuality in Indonesia. Although high levels of scholarly publications about sexualities in Bahasa Indonesia indicate intellectual interest and a relative lack of restriction, Oetomo notes that voyeurism and prurience still dominate the tone of such scholarship. While there are a rising number of gay and lesbian authors commenting on non-normative sexualities in Indonesia, transgender or waria scholars writing about trans experiences and histories remain nonexistent. Both agree that scholars from within and without are working in a volatile society where the state is unwilling to apprehend violent threats towards LGBTQ communities. As Boellstorff argues, a deeply sinister irony exists in Indonesia when extremist Islamist groups are not unrestrained from harming and scapegoating LGBTQs as terrorists. Such logics can prevail in the discursive power struggle over identities and religion within and beyond the limits of the nation-state — a fitting topic for future scholarly consideration. When reviewed together, the three books discussed in this article underscore the critical significance of rejecting the linearity of modernity and sexuality. Sociology, anthropology, gender and queer studies today have brought into closer contact sexualities from disparate and distant places to foreground interconnected inequalities and struggles.

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*British economic development in South East Asia, 1880–1939*

Edited by DAVID SUNDERLAND

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*British economic development in South East Asia, 1880–1939* is an impressive, three-volume set of primary sources, covering the countries that are now Brunei, Malaysia, Myanmar (Burma), Singapore and Thailand (Siam). The eighty selected documents deal with a broad range of issues related to British economic policies and their impact during the late colonial period. These texts are organised into broad thematic groups. With its focus solely on agriculture, Volume One includes sources on the mainstays of the export-oriented economies such as rice, rubber and timber but also finds room for some exploring of the roles of fishing and hunting. Volume Two, meanwhile, showcases documents related to mining (such as that of tin, gold and coal), trade (local, intra-regional and international), and manufacturing

and processing industries (including textiles, canned pineapples and coconut oil). Lastly, Volume Three broadens the collection's scope beyond economic issues to explore what its subtitle calls 'the building blocks of development'. The sources therein cover governance, transport and communications infrastructure (including railways, shipping and postal services), human capital (specifically, the healthcare, sanitation and housing of migrant populations), and, finally, financial capital (banking, cooperative societies and currency).

The collection starts with a General Introduction in which David Sunderland outlines British economic goals in the region and how they sought to achieve them. This essay is heavily descriptive and provides the necessary context for appreciating the sources. Each of the thematic sections is also prefaced by a short introduction that expands upon the related information in the General Introduction. In all of these essays, Sunderland shows a high level of familiarity with the relevant historiography. However, he does not really engage with any of the debates concerning the nature and effects of British economic policy; seeming to prefer to let the sources speak for themselves. These are a mixture of publications and archival records drawn from libraries across the United Kingdom, especially the British Library in London, the National Archives in Kew and the British Library of Political and Economic Science at the London School of Economics and Political Science (LSE). They range from extensive sets of statistics on, for example, the imports and exports of the Straits Settlements (Singapore, Penang and Malacca) to detailed discussions of mining in British Malaya and the indigenous cotton industry in British Burma. Each document has a brief introduction in which Sunderland provides information about the author (where known), summarises the contents and, occasionally, suggests other relevant texts that are not reproduced in the collection. Archaic, jargonistic or non-English words and phrases in the texts have explanatory notes at the end of each volume. Unfortunately, there are some inconsistencies and omissions here, with some Malay terms, for instance, carrying no explanation. Locating documents on a particular topic or country is straightforward thanks to the extensive index in Volume Three. Moreover, each of the thematic introductions also cross-references documents pertinent to that theme that can be found in other sections and volumes.

Little indication is given to how the sources were selected, with Sunderland merely noting that they were chosen 'for balance and for their relative scarcity in modern print form' and in the belief they would 'be of interest to most scholars or researchers' (Vol. 1: p. lvii). Questions might be raised as to how successfully the collection meets these criteria, however. Some documents, such as that describing the Malayan railway network and the different types of locomotives used on it, might be too technical for all but the dedicated specialist. A more serious weakness, though, is the uneven coverage given to different countries in the region, with the majority of the documents focusing on Malaya (present-day Peninsular Malaysia and Singapore). In contrast, there are just eleven that concern Burma and, despite being the world's leading rice exporter in the early twentieth century, only one on its rice industry (compared to three on that in Malaya). This concentration on Malaya is also apparent in the various introductory essays, but nowhere is it explained or justified. Another problem is that almost all the sources are written from a Western perspective. Indeed, only a government memorandum summarising some articles from a

Tamil-language newspaper on the living conditions of Indian labourers in Malaya comes close to representing the views of the colonised.

Overall, this sourcebook is well organised and presented. Its thematic breadth and depth mean that all economic and social historians of British imperialism in Southeast Asia should find something of interest within, though it will be most useful for those who focus on Malaysia and Singapore.

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## Indonesia

*Islam, politics, and change: The Indonesian experience after the fall of Suharto*

Edited by KEES VAN DIJK and NICO J.G. KAPTEIN

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This edited volume contains the results of the Islam Research Programme–Jakarta, a Leiden Institute for Area Studies (LIAS) research project (2010–2012). Both the editors, well-known scholars of modern Indonesian Islam themselves, do not contribute chapters, but rather curate the contributions by many younger scholars (and a few well-established Indonesian authors) into three themed sections.

The first section treats ‘Islamic political parties and socio-religious organisations’. Ahmad-Norma Permata’s chapter, by far the longest in the book, is a detailed examination of the co-evolution of the Tarbiyah movement (Jamaah Tarbiyah, JT) and the party it spawned: the conservative Partai Keadilan Sejahtera (PKS). Focusing on the decade following 1999, Permata is able to articulate clearly the relationship of JT-PKS with the Egypt-based Muslim Brotherhood — something other authors tap-dance around — and the shifting positions of JT and PKS on questions of practical politics. In the second chapter, Syaifudin Zuhri gives a more concrete examination of the PKS by looking at its takeover of a local mosque following the Yogyakarta earthquake of 2006. The process by which PKS made its move, and the strong reaction by the Muhammadiyah organisation that had previously run the mosque, show not only the contested dynamics between these religious movements but also the continuing centrality of local mosques in Indonesian life. Bastiaan Scherpen turns back to the national in his look at responses to the 2011 attack on an Ahmadiyah community in West Java. By contrasting the public responses of Islamic political parties, who universally emphasised law-and-order and sought to limit the Ahmadis, and Islamic mass organisations, who were more concerned about theological questions and promoted compromise to protect the group’s rights, Scherpen exposes a paradox in public Islam where parties are often at odds with their backing organisations.