

The book not only contributes to the understanding of Sinophobia in Mongolia, but also provides a solid footing for people to look at anti-Chinese sentiment in other regions, such as Turkey. In July 2015, there was an anti-Chinese protest in Istanbul. Several news reports stated that the protesters were opposed to Chinese government interference in Uighurs' religious life in Xinjiang Autonomous Region. Uighurs consider themselves as belonging to eastern Turkistan, and share the same cultural and religious identity as the Turkish, not the Chinese. During the protest, a Chinese restaurant in Istanbul was attacked by the protesters, but the complexity of the problem is highlighted by the fact that the owner of the restaurant is Turkish and the chef is a Uighur from China. It reminds me of the distress of Inner Mongolian people running a Chinese restaurant in Ulaanbaatar that had been attacked by a local anti-Chinese group. I am wondering if there will come a day when Turkish people will say that Uighurs are Turkish gone bad, in the sense that they have become Sinicised.

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## SOUTHEAST ASIA

**Oral history in Southeast Asia: memories and fragments**, edited by Kah Seng Loh, Ernest Koh, & Stephen Dobbs, New York, Palgrave Macmillan, 2013, 240 pp., €79.99 (hardback); €66.99 (eBook)

Oral history has opened the way for alternative histories of Southeast Asia. Where documents have been lost, destroyed or never existed, oral sources can prevent stories of times past being lost forever. *Oral History in Southeast Asia* brings together a collection of such histories. The volume demonstrates the rich variety of oral history work taking place across Southeast Asia by historians, social scientists, local academics, activists and foreign researchers.

The book consists of ten chapters, separated according to three themes – Oral History and Official History, Memories of Violence, and Oral Tradition and Heritage – though several chapters speak to more than one of these subjects. The contributions span five Southeast Asian nations – Singapore, Malaysia, Thailand, Indonesia and the Philippines – with a particular focus on Singapore in four of the ten chapters. This volume highlights “fragments”, memories that fail to conform to the existing historical narrative and also those that underline the complex relationship between personal narrative and the dominant – often state-sponsored – narrative.

Part 1 explores the relationship between individual narratives and official histories in Singapore. Kevin Blackburn considers memories recorded by trainee teachers who interviewed their elderly relatives about the past. These narratives reveal memories that both counter and conform to the state's official history. Blackburn's contribution also offers important methodological insights into the interviewing process and the significance of cross-generational family interviewing in the Singapore context. Loh Kah Seng uncovers similarly ambivalent memories of the British military withdrawal in the late 1960s and its impact on those who worked at the dockyards. He discovers memories that exist alongside, but do not counter, the official narrative. Ernest Koh's contribution examines the memories of overseas Chinese who served in World War II. These memories sit at the margins of existing historical accounts.

Part 2 focuses on memories of violence. As political landscapes change across Southeast Asia, stories previously too dangerous to tell have slowly begun to surface. Jularat Damrongviteetham's

chapter examines collective and individual memories of the “Red Barrel” incident in Southern Thailand involving the mass killing of alleged communist supporters by the Thai military in 1972. Damrongviteetham finds competing narratives that are being reconfigured and reframed as the community attempts to find a way to make sense of the past. Leong Kar Yen draws on the compelling testimony of survivors of the Batang Kali massacre in 1948, a “fragment” of the Malayan Emergency, to examine the place of the traumatic past in Malaysia’s history. Unlike other narratives in this volume, these are memories made public for the purpose of pursuing restitution from the British government. Damrongviteetham and Leong’s chapters are excellent case studies of how experiences of violence are remembered. Rommel A. Curaming and Syed Muhd Khairudin Aljunied examine the memories of the lone survivor of the Jabidah massacre in the Philippines. The authors did not interview the late Jibin Arula who is at the centre of their chapter, but rely on media reports. Unfortunately, the authors fail to discuss the nature of their source material and how their subject’s memories have been mediated. As a result, their analysis is unconvincing.

The three chapters that form the third part of this volume explore oral histories recorded in the context of modernising landscapes. Rapid or sudden modernisation can instigate oral history projects and motivate those who remember times past to tell their stories. Recording the past may contest the onslaught of change. Chou Wen Loong and Ho Sok Fong explore memories of residents of the Sungai Buloh leprosy settlement in Malaysia during the struggle to preserve it as a heritage site. This work is an excellent example of how oral history can be used as a tool for advocacy. Stephen Dobbs likewise investigates a community in the midst of change. Dobbs shows how Singapore’s lightermen interpret their role in modern Singapore as the lighterage industry, once a feature of the Singapore River, is transformed. Finally, Emilie Wellfelt investigates how the Alor community in Indonesia remembers Cora Du Bois, a Swiss American anthropologist who studied the Alor people in the early twentieth century. Her chapter examines an oral tradition that the Alor community now seeks to preserve through a tangible monument.

The theme underlying all the contributions to this volume is how authoritarian rule has shaped, and continues to shape, individual and collective memory, and the practice of oral history in Southeast Asia. The book illuminates the role of states in creating and reinforcing particular historical narratives and shows how personal narratives may conform to, or counter, these official histories. As a collection, these contributions highlight the diversity of oral history work being undertaken in the region and provide much-needed insights into the peculiarities of oral history in Southeast Asia.

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**Institutions and social mobilization: the Chinese education movement in Malaysia, 1951-2011**, by Ang Ming Chee, Singapore, Institute of Southeast Asian Studies, 2014, 278 pp., US\$29.90 (paperback)

Vernacular education has been a site of conflict and cooperation in Malaysia since colonial times. Ang does a fine job of highlighting the sometimes competing priorities of *Dongzong* (United Chinese School Committees’ Association of Malaysia), *Jiaozong* (United Chinese Schoolteachers’

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