

alternative modernity to this international trend is, unfortunately, not investigated in this book.

Eloquent as it is to address the plurality of global history discussions in a plural world, readers need an additional meta-discourse in order to piece together the nation-specific global history discourses and to make sense of, for example, the Chinese modernity in a global context. An extra chapter for analyzing and problematizing the various global history discourses in the context of the criss-cross of the power of the globalization and the regional academic politics to control the former would have been a better finish than the epilogue for summarizing the background of the international rise of the global history discourse. Nonetheless, there is no doubt that *Global Perspectives on Global History* is the most balanced and ambitious introduction to global history in true sense among the ones published so far.

China and the Shaping of Indonesia, 1949-1965.

By Hong LIU. Singapore and Kyoto.

NUS Press and Kyoto University Press, 2011. 321pp.

ISBN: 978-9971-69-381-7 (Paperback)

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doi: <http://dx.doi.org/10.12773/arwh.2013.1.1.159>

China and the Shaping of Indonesia presents a transnational approach to Indonesian history, aiming at transcending the existing nation-state and liberal democratic frameworks that have dominated the Indonesian history and constrained the possibilities of locating the Indonesian history within a broader Asian context. Relations with China and perceptions of China constituted an important dynamic in this regard, that has been mar-

ginalized by political-ideological developments in Indonesia since 1957 (and especially since 1965), the position of the Chinese in Indonesia, and the Cold War environment between the 1960s and the 1990s.

In his book, Liu Hong examines changing Indonesian perceptions, representations, and discourses of China in the context of political changes in Indonesia and China, transformations in China-Indonesia relations, and changing perceptions of the ethnic Chinese in Indonesia. The period between 1949 and 1965 was an important period in the histories of both China and Indonesia, straddling the creation of these new states and major transformative events that were to result in important power shifts and regime changes in these nation-states, within a global environment shaped not only by the Cold War but by various initiatives from Asian and African states to form new alliances and platforms. The Afro-Asian conference in Bandung in 1955 was to lay the foundations for the Non-Aligned movement, but it was also to mark one of the high points of China-Indonesian relations.

This book is an attempt to go beyond existing approaches to China in different traditions of Indonesian historiography, which have been largely dominated by the emphasis on China-Indonesian diplomatic relations, cultural exchanges between these nation-states (primarily in PRC scholars), the history of the Communist Party of Indonesia, and the ethnic Chinese in Indonesia (and their connections to China). These have been studied in their own right, but not in the context of nation-building in Indonesia, such as the strategies of socio-political mobilization and the intellectual and cultural debates and articulations about the new Indonesian nation and society. They do not, however, examine the role of China in shaping Indonesian politics and Indonesian discourses about nation, national politics, economy, and society, either directly or indirectly.

Making use of a large range of sources from newspapers, popular magazines, to memoirs, travelogues, and public speeches or parliamentary debates, the author himself acknowledges unavoidable limitations in the sources and materials used in his study, as mainly Javanese, Jakarta, and male-centered. This, however, reflected hierarchies, demographics, and geographies

of power within the new Indonesian state and its political and cultural circles, as well as the “elitist thrust of political and cultural discourse” between 1949 and 1965. He had also not distinguished between the secular and the religious because most of the writings appeared in secular contexts and targeted the general educated public.

Nevertheless, the strength of the book, according to the author, is in the extensive use of Chinese language materials that had never been used in either China or Indonesian studies. They included official and restricted materials pertaining to China-Indonesia relations, as well as recently published memoirs by Chinese diplomats and those involved in Indonesian-Chinese exchanges. The gradual declassification of the PRC Ministry of Foreign Affairs archives between 2004 and 2008 also offered rich data related to the interior dynamics of China’s diplomatic and cultural policies in Indonesia.

This book is long overdue in its attempt to bring China and East Asia into the writing of Southeast Asian history. In addition to the constraints of nationalist frameworks, Southeast Asian studies and historiography have also suffered from the academic constraints of the area studies programs in American academia, which has succeeded in separating the historiography and the study of East and Southeast Asia, to the detriment of both. Some extreme defendants of Southeast Asian studies have voiced the impossibility of East Asian historians writing about Southeast Asia, and possibly believing that the reverse is equally impossible.

China, in particular, has been cogent in this regard, partly due to the distrust of various elite segments in Southeast Asia of the ethnic Chinese in the region. Liu Hong’s study has shown how important China was in the national debates and imaginaries within Indonesia, and not necessarily always in a negative light, and how national imaginaries and debates were inevitably global and Asian in their scope and frame of reference. In this way, this book constitutes an important balance to earlier dominant narratives and frames of liberal democracy defined by western academia.

The period between 1949 and 1965 was, as various Southeast Asian and pan-Asian historians have emphasized, one of

flux, and no less of an “age in motion” as the early 20th century Dutch East Indies described by Takashi Shiraishi. Like the earlier period, the movers saw themselves as part of an Asia in motion. In the official memories and histories of the post-1965 regime in Indonesia, this vibrancy, cosmopolitanism, and open-ness in the search for modernity and the nation had come to be characterized as chaos and anarchy, and of danger to the survival of the nation-state. This book promises to play an important role in the continuous effort to reevaluate the history of a formative period in the history of Indonesia, as well as Southeast Asia, from a regional and global perspective.

The Rise of the Rich: A New View of Modern World History.

By Peter GRAN.

Syracuse, New York: Syracuse University Press, 2009. 269 pp.

ISBN: 978-0-8156-3171-2 (Hardcover)

ISBN: 0-8156-3171-5 (Hardcover)

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doi: <http://dx.doi.org/10.12773/arwh.2013.1.1.162>

Peter Gran has gone beyond his *Beyond Eurocentrism: A New View of Modern History* (1996) in *The Rise of the Rich* in his long-term effort to challenge Eurocentrism in the study of world history. In his earlier work, he had challenged “the core-periphery” model with a model based on “roads” of national development, examples found both in the core and in the periphery countries. But in that work, he did not clarify what the connections were among those roads in a global context much less how to bridge the gap between the national and global levels. About *The Rise of the Rich*, he wrote: “It came to me at one point as an insight that the leading politicians and the economically important groups