

we are left wondering in the conclusion, what next? Will the route forward be assimilation, as has been the case for many Hmong (Miao) in China (see Turner, Bonnin and Michaud 2015), or in the Vietnam case will this customary and well-worn resilience win out? Ó Briain ends by hinting at the latter, his work being a testament to Hmong cultural dynamism and the richness and diversity of ‘minority’ cultural resilience.

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DOI: 10.1355/sj34-3j

Traders in Motion: Identities and Contestations in the Vietnamese Marketplace. Edited by Kirsten W. Endres and Ann Marie Leshkovich. Ithaca: Cornell University Press, 2018. xiv+264 pp.

In post-economic-reform Vietnam, urbanization and gentrification have had a huge impact on ordinary people’s livelihoods. Those who sold their land to the government now have to adjust to the new economy. In the past, they enjoyed a flexible lifestyle as mobile traders in other cities while waiting for their field harvests or in their hometowns during the fallow period. Today, however, many of them find themselves in a financial predicament because they were not fairly compensated by the government and are no longer able to rely on agriculture for their livelihoods. At the same time, in

urban areas, traditional marketplaces are largely being replaced by supermarkets, and itinerant traders are being removed in the service of urban modernization. The enforcement of the policy and law that aims to remove illegal traders on the street has further reduced petty traders' space for commerce.

It is against this backdrop that this edited volume develops its arguments and discussions. It explores from various angles how the Vietnamese marketplace and its traders have been affected by the new economy. The book is divided into three parts that address the dynamics of emplacement, mobility and boundary-making, respectively, with each consisting of an introduction and four chapters. The first part deals with the politics of marketplaces, looking into how market renovation projects marginalize petty traders and how these traders cope with bureaucracy and the police in such circumstances. The second part considers petty traders as social actors. The chapters therein discuss how traders maintain business through, for example, building up social networks, how their engagement in the trade is affected by gender, and how they deal with the uncertainty caused by inconsistent law enforcement. Finally, the third part looks at boundary construction and maintenance in petty traders' daily lives. The ideas of border and boundary here connote versatile meanings, both in a geographic and in a conceptual sense. They are used to analyse the reconfiguration of the public and private spheres after urbanization of a locality, the making of moral claims by traders in contesting the state, and the influence of the volatile diplomatic relationship between China and Vietnam on border trade practices.

The book structure enables readers to grasp the points raised in the beginning of the book. The introduction provides a comprehensive picture of the predicaments faced by the actors in Vietnam's street economy and leads readers to reflect on globalization from a local perspective. A short introduction of each section highlights the points made in each chapter, and the twelve chapters are rich with ethnographic data and well connected to each other. The afterword reviews the key points in the vignettes of the twelve studies and draws upon similar studies conducted in Africa.

Neoliberal governmentality, along with globalization, has been undertaken in Asia as a symbol of state modernization. Yet, as this volume shows, this power is never homogeneous nor singular. It invites various forms of reactions when encountering local forces, involving different levels of negotiation with and resistance from local actors, such as state border control and traders' tactics used to circumvent the power of authorities in their daily lives. Moreover, the inconsistency of law enforcement enables traders to carve out some space to manoeuvre. All of these exactly reflect what Anna Tsing describes as "friction" (2005, p. 84) in her study of global trade in Indonesia, as the editors have pointed out in the introduction. This "friction" in Vietnam is particularly worthy of scholars' attention because of the socialist nature of the state, a situation that is similar to China's socialist embrace of the market economy. How the two different value systems and ideologies—socialism and capitalism—coexist in these post-socialist countries remains an important issue to study. There has been a considerable number of studies on China in this regard, but very few on Vietnam. This edited volume helps to fill this gap through nuanced theoretical discussions and rich empirical evidence.

This volume also pays attention to how gender plays out in traders' negotiations with power and patriarchy in the marketplace and in the domestic sphere. It is particularly interesting to see how female traders downplay their role as the successful entrepreneur in order to meet patriarchal expectations of women and to conform to the socialist morality that devalues entrepreneurship. Some ethnographic data also show how male petty traders negotiate their masculinity, especially when their businesses have a negative impact on it. These nuanced observations enrich existing scholarship on the dynamics of agency and structural constraint, despite the fact that these concepts were not explicitly deployed by the editors when addressing these issues.

Overall, this edited volume successfully presents its arguments and analyses with clear contextualization and well-organized theoretical frameworks. Without these, readers could easily get lost in the detailed

vignettes. The only weakness of this volume would be the vague idea of identities presented in the book title. The understanding of the concept of identity seems to be taken for granted, as the editors did not unpack it in their introduction. Given that identity can refer to any quality and status of an individual, it could easily become a floating signifier without a referent and lose its analytical power. Also, since all chapters share the same focus of the marketplace in Vietnam, the introduction to market development in Vietnam each contributor provides overlaps and becomes repetitive.

I highly recommended this book to students and readers who are interested in economic anthropology, urban planning, globalization, gender, and Southeast Asian studies.

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DOI: 10.1355/sj34-3k

Read Till It Shatters: Nationalism and Identity in Modern Thai Literature. By Thak Chaloemtiarana. Canberra: ANU Press, 2018. xi+243 pp.

Anyone who has studied modern Thai politics or history will know Thak Chaloemtiarana's classic work on the Sarit dictatorship, *Thailand: The Politics of Despotism*, first published in 1979. They may not, however, be as familiar with Thak's more recent work. In the latter part of his career, Thak has reappeared with a series of stimulating and provocative essays. A number of these have been collected and republished in this volume, *Read Till It Shatters: Nationalism and Identity in Modern Thai Literature*. The