

dismissing his previous High Court acquittal on fresh allegations of sodomy. This unexpected verdict rendered meaningless a by-election dubbed the “Kajang Move” and designed to install Anwar as chief minister of Selangor, purportedly as a launching pad to the prime ministership.

Whatever the outcome of his judicial troubles, Anwar’s place in Malaysian history is assured. While Anwar’s practical contribution remains constricted, his post-*Reformasi* discourse and programmes offered to Malaysians a viable alternative to the condescending, hegemonic and racist politics to which they have been subjected by the UMNO-led political establishment since independence. Putting aside technical weaknesses such as the frequent presence of too many quotations from authors of divergent viewpoints in single sentences, *The Evolution of a Muslim Democrat* manages to capture Anwar’s undying vision of a better deal for Malaysia, Malaysians and Malay-Muslims. Allers contextually locates the heritage of that vision in Malaysian Islam’s legacy of sufi-centric religious tolerance and Anwar’s own socio-religious upbringing at home and school, particularly at the English-orientated secondary institution, the Malay College of Kuala Kangsar. Whether Anwar’s lofty ideals see the light of day during his lifetime is left for Malaysians to decide in forthcoming polls.

Ahmad Fauzi Abdul Hamid

School of Distance Education, Universiti Sains Malaysia, 11800 Penang, Malaysia; email: afauzi@usm.my.

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Adat and Indigeneity in Indonesia: Culture and Entitlements between Heteronomy and Self-Ascription. Edited by Brigitta Hauser-Schäublin. Göttingen: Universitätsverlag Göttingen, 2013. 240 pp.

Brigitta Hauser-Schäublin has contributed to academic debates about indigenous Balinese traditions and rituals for the last two decades. Her latest edited volume targets a wider readership than fellow

specialists on Bali by emphasizing the comparative scope and value of the study of indigeneity. Indonesia's political transition in 1998 created new opportunities and battlegrounds for indigenous peoples to "recapture what they have lost: dignity, recognition, rights, and possessions, namely land" (p. 7).

The Indigenous Peoples' Alliance of the Archipelago (Aliansi Masyarakat Adat Nusantara, AMAN) is on the front lines of the battle for rights and recognition, claiming to represent thousands of disenfranchised communities throughout the country. In May 2013, Indonesia's constitutional court ruled on the 1999 Forestry Act to allow, in principle, millions of hectares of forest land to be reclassified as indigenous or *adat* land. Concession-holders, including agribusiness concerns and extractive companies, will be required to engage in direct negotiations with indigenous communities. While the impact of the court decision and the practicalities of implementation are "difficult to anticipate" (p. 8), Hauser-Schäublin's well-organized book provides the analytical tools to investigate this landmark court decision. This usefulness notwithstanding, much of the empirical evidence presented by the book's twelve contributors reinforces what is already known about the *adat* movement, raising some concerns about originality.

Chapters Two and Three review the status of indigenous peoples in international law, with reference to International Labour Organization conventions and United Nations declarations. The right to self-determination remains a thorny issue, as it requires "parallel sovereignty within the state's territory" (p. 25). While the authors of those chapters, Katja Göcke and Maria V.C. Ormaza, provide convincing accounts of state anxieties surrounding parallel sovereignty, they do not give sufficient consideration to the capacity of "sovereign" indigenous communities to self-govern, self-regulate, or manage natural resources endowments effectively.

Chapter Four is written by Indonesian activists with direct involvement in land disputes. Their account of the repressive tactics used against *adat* communities by pulp and paper companies and mobile police brigades in West Nusa Tenggara and Sumatra ring

quite true and remind me of cases I observed in Sulawesi. The use of aggregative data (pp. 44–45) is problematic, however, as the reader is left with an uneven account of land disputes. Yance Arizona and Erasmus Cahyadi spend most of their chapter reviewing a proposed bill for the recognition and protection of *adat* communities, known as RUU Pengakuan dan Perlindungan Hak Masyarakat Hukum Adat, or RUU PPHMHA. The authors discuss the gradual development of the bill and document the successes and setbacks experienced by lobbyists and mediators. My critique of this approach, published elsewhere (Tyson 2011), is that lengthy courtroom proceedings, negotiations and legislative processes such as RUU PPHMHA often serve to preoccupy NGO leaders and divert attention and resources from the real political battleground — the villages and communities that border plantation and mining concessions.

In Chapter Five, Stefanie Steinbach critically reflects upon the ways in which “indigeneity is strategically performed” (p. 64). This performance is a complex expression of power and resistance against plantation companies. It features a diverse cast of local, national and global actors with an interest in indigenous rights and environmental conservation. The case of the activist group called SAD 113 is examined in detail by Steinbach, revealing links to political parties (in this case, the Partai Rakyat Demokratik) and national unions (in this case, the Serikat Tani Nasional or National Peasants Union), which are jointly demanding the release of approximately 3,800 hectares of land by the palm oil company PT Asiatic Persada. Steinbach acutely observes that common political goals are eclipsing cultural differences in Jambi, Sumatra, although she could have written more about the cultural incongruities that still exist in many parts of Indonesia. These incongruities challenge the notion of a coherent and effective nationwide indigenous revival. Steinbach cites two interviews conducted in August 2012 but could have been clearer about the approach that she used and the research that she undertook in Jambi.

Having spent fourteen months observing ethnic Wana communities in Central Sulawesi, Anna-Teresa Grumbles is more forthcoming

about her fieldwork in Chapter Six. She offers important insights from the field, where interactions with external organizations are creating new vocabularies and attitudes in the previously unstudied villages of Taronggo and Salisarao. People are embracing their status as marginalized villagers confronting the palm oil sector, although the author correctly identifies the deep entanglements and political complications that result from this process, and she warns of the possible emergence of new forms of conflict. Chapter Six focuses on the politicized process of becoming indigenous, whereas the remaining chapters of the book are more attuned to questions of authenticity, or being indigenous. Serena Müller found that claims made by *adat* communities in Maluku were deliberated upon and subjected to verification by local leaders. Based on research from April to May 2012, Müller's analysis of *adat* leaders as potential peacemakers is promising, but could have been more robust and critical. Karin Klenke interviewed a number of elders of noble descent from Toraja, who reinforce the view from Maluku that local elites should have command over *adat*. But she notes that this is largely a calculated claim made by politically savvy elites attempting to reposition themselves in times of transition. Her chapter includes a discussion of environmental NGO coalition-building that complements Steinbach's chapter earlier in the volume. Fadjar Thufail then exposes a number of scandals linked to Javanese palaces and questions the integrity of elites who claim to serve as custodians of culture and *adat*.

Adat and Indigeneity in Indonesia is the latest attempt to discern and decode the rapid political changes under way in post-1998 Indonesia from the perspective of indigenous peoples and their myriad supporters. The book contributes to our understanding of Indonesia and will be of interest to legal anthropologists, political scientists and scholars of environmentalism.

Adam Tyson

School of Politics and International Studies, University of Leeds, Leeds, LS2 9JT, United Kingdom; email: a.d.tyson@leeds.ac.uk.

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Radical Traditions: Reimagining Culture in Balinese Contemporary Music. By Andrew McGraw. New York: Oxford University Press, 2013. xxxi+270 pp.

This book addresses the advent of contemporary music in Bali — music that may deviate from the typical gong cycles, stratified polyphony, and gamelan instrumentation — which is both an extremely complicated and a truly original subject. In the process, the volume problematizes the general understandings and scholarship on Balinese culture and music and traces a counter-trajectory — a trajectory that many contemporary composers have traversed. McGraw illuminates the art, lives and voices of these artists, interweaving the various strands of *musik kontemporer* (contemporary music) — from “intercultural” music (p. 16) to musicians drilling down gongs on stage as performance art (pp. 104–05). He argues for the emergence of *musik kontemporer*

as a form to express new ideas that could not be articulated through pre-existing genres and ... to reconcile for its creators and audiences the discursive paradox between contemporary Balinese culture as lived and Balinese culture as represented. (p. 1)

He does a great service to the individuals studied and their Balinese counter-narrative. The chapters state and problematize the narratives, and hold together to reimagine Bali via the creativity of its contemporary artists.

Although it fits with the theme of the book, McGraw perhaps devotes excessive time to debunking the “anthropological romance