

The implications and influences of events occurring in India and the broader diaspora — notably the Komagata Maru tragedy of 1914 — are the concern of Chapter Five, which also offers further analysis of the dissemination of Indian nationalist ideology to Singapore in the interwar years. The formation of ethnic organizations by caste and religion attests to efforts to project discrete cultural identities, while economic depression solidified class interests through the trade union movement. Chapters Six and Seven cover the period of the Second World War, when Japanese troops occupied Singapore, and consider the nationalist fever that gripped the Indian community, which culminated in the mass recruitment into the Indian National Army headed by Subhas Chandra Bose. Rai's comprehensive survey of the history of Singapore's Indian community ends with the re-establishment of British control in 1945.

This volume will surely stand the test of time to remain an indispensable resource for the study of the history of Singapore's Indian community for many years to come.

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The Future of Singapore: Population, Society and the Nature of the State. By Kamaludeen Mohamed Nasir and Bryan S. Turner. Abingdon: Routledge, 2014. xi+146 pp.

The Future of Singapore addresses pressing issues surrounding the nation's demographic changes and population dilemmas. Focusing on Singapore's history, geopolitical location and neoliberal aspirations, the authors explain the effect of falling fertility rates on the country. Against this background, the book delves into the country's policy responses, including conscription and pronatalist and immigration

policies. The effects of these state-driven efforts are twofold. While encouraging population growth, unevenly distributed policy incentives have perpetuated societal divides, and rising xenophobia has met liberal immigration policies. Through an examination of these trends, the authors unpack the complexities and contradictions of citizenship in Singapore and their implications for individual rights and responsibilities.

This book speaks to scholars interested in Singapore, as well as to those in the fields of multiculturalism, citizenship and social policy. Kamaludeen Nasir and Bryan Turner compare Singapore with European and East Asian societies facing similar population dilemmas. They write that recent developments in Europe “have important consequences for conventional patterns of citizenship” (p. 13). While the authors are right in pointing out that societal fractures arising from labour migration impact notions of citizenship, a one-dimensional discussion of negative public reactions to Muslim immigration undermines their comparison between Singapore and Europe. The discussion glosses over the perspective that the governance of multicultural societies can also be constructive and dialogical; it can encourage new expressions of citizenship rights. For example, productive policies and initiatives in Europe include platforms for political participation and fora for intercultural dialogue, such as those in Germany and Britain, that encourage the acceptance of hyphenated identities and stimulate higher levels of national identification (O’Toole et al. 2013, pp. 61–63).

The third chapter of the book critically examines the People’s Action Party (PAP) and its “soft authoritarianism”. Similarly, the fourth chapter highlights the role of conscription in Singapore in reifying norms of “manhood” and reproducing citizenship norms that marginalize Malay-Muslims and new immigrants. The fifth chapter, contributed by Youyenn Teo, argues that “pro-family” policies promote specific familial norms and deepen gender and class inequalities. While such policies are certainly exclusionary, these critiques neglect the existence of other narratives and identities that contest the status quo. For example, National Service also serves as a site for the

expression of a “subaltern Malay masculinity [that] challenges the link between hegemonic masculinity, citizenship and nationalism” (Lyons and Ford 2012, p. 154).

The currency of this book lies in its ability to relate Singapore’s population dilemmas to issues of technological progress, increased migration and emerging population trends. A chapter dedicated to new reproductive technologies (NRT) discusses the implications of modern reproductive solutions to Singapore’s population dilemmas. It argues that state policies supporting NRT promote “reproductive citizenship” (p. 84): the idea that it is the moral obligation of citizens to contribute biologically or reproductively to the nation, if they are to be socially responsible members of society (p. 85). The authors argue that such a concept of social citizenship reproduces national identity and citizenship norms.

The book’s seventh chapter examines the policies and incentives used to attract “foreign talent” to Singapore. The authors view the growing resentment towards these policies as an expression of social unrest as well as a challenge to what they term “state policies designed to supplement the population of Singapore through racial lenses” (p. 111). In the penultimate chapter, transcribed interviews with Singaporean citizens show the anxieties and the sense of social distance towards new arrivals, despite their putatively shared ancestries. These reactions further compound the sense of uncertainty that surrounds Singapore’s future.

This book successfully shows how recent changes in Singapore have affected meanings of citizenship. In particular, it relates issues of race, class, gender and sexuality to state-led expressions of citizenship. However, there is room for further thematic discussion of the ethics of citizenship, which surfaces only briefly in references to ecological citizenship (p. 15), the eugenics inherent in pronatalist policies designed to favour educated women (p. 21), and the employment of NRT (p. 84). To be sure, the book does examine the ethical aspects of the terms of citizenship, justifications for its revocation, dual citizenship and rights and responsibilities relating to citizenship that extend beyond the state (Isin and Turner 2007,

p. 14). Still, further consideration and exploration of other ethical dimensions would provide a more complete discussion. For example, the tension between NRT and religious ethics, a potentially contentious subject in the context of Singapore's multi-religious society, merits exploration.

The book covers an admirable breadth of topics. However, it misses some connections. I refer to discussions of illegal migrants (pp. 8–9) and statelessness as the result of the revocation of citizenship (p. 61); the impairment of rights held by Singaporean citizens, such as Singaporean-Malays whose promotion prospects in the armed forces suffer because of unwarranted suspicions about their presumed brand of or affiliation with Islam (p. 58); and the heteronormative pronatalist policies that disadvantage sexual minorities and unmarried citizens because they do not conform to the correct way of “doing family” in Singapore (p. 70). These topics disturb fixed boundaries of citizenship and highlight the differentiated scale of rights and responsibilities affecting citizens, non-citizens and those caught “in-between” (McNevin 2011, p. 139; Ní Mhurchú 2014, p. 226). These exclusions reinforce the ways in which the biopolitical nature of Singapore's population dilemmas trouble constructions of the “raced”, gendered and sexualized citizen and non-citizen.

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Southeast Asian Muslims in the Era of Globalization. Edited by Ken Miichi and Omar Farouk. Houndmills, Basingstoke: Palgrave Macmillan, 2015. xiii+271 pp.

This book presents the results of a research project led by Omar Farouk and Ken Miichi, and sponsored by the Japan International Cooperation Agency Research Institute. The main goal of the project is to further our understanding of Southeast Asian Islam by investigating the ways in which Muslims in Indonesia, Malaysia, Thailand, Cambodia and the Philippines “are responding to” (p. xi) the social and economic changes brought about by globalization. This is an ambitious goal, given both the size and internal diversity of Southeast Asia’s Muslim population. Nevertheless, it is an extremely important one.

The volume’s contributors are almost all scholars working in universities in Southeast Asia, Japan and the Netherlands. In addition to the editors’ introduction and conclusion, Chapter Two on education by Ahmad Fauzi Abdul Hamid and Chapter Eleven on “gaps across religions” by Satoru Mikami are broadly comparative. While mostly taking the form of single-country studies, the remaining chapters nevertheless also address to a greater or lesser extent the volume’s general themes of globalization, education, the role of religion in politics, communal violence and peace-making.

The authors come from a variety of disciplinary backgrounds. Chapter Seven by Ken Miichi and Chapter Eleven by Satoru Mikami are quantitatively oriented studies that analyse data from large-scale