

Wa salesperson in Cangyuan county of Lincang, who has attracted 953,000 followers on TikTok and whose video of the Wa folk dance has received 13.78 million likes.

In general, this volume is not a serious academic work and remains a curate's egg. One cannot help but wish for something more substantial. The author maintains that "Chinese support for the Wa gives Beijing leverage inside Burma, it provides China the easiest and most convenient access to the Indian Ocean" (p. 3). But both the Wa's and Myanmar's strategic importance to China have been overstated. Scholars on Myanmar studies agree that the country has never trusted nor yielded to any foreign powers, including China, since its independence.

Lintner argues that Myanmar has played a key role in connecting China with the outside world and foreign trade since the 1990s. But China has increasingly attached importance to the maritime Southeast Asian countries in the post-Cold War era, particularly after China's accession to the World Trade Organization. Indeed, China-Myanmar bilateral trade volume hit US\$18.7 billion in 2019, making China Myanmar's biggest trading partner. The value was insignificant to China, however, accounting for merely 0.4 per cent of China's total foreign trade and 3 per cent of China-ASEAN trade in 2019.

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*Home SOS: Gender, Violence, and Survival in Crisis Ordinary Cambodia.* By Katherine Brickell. Hoboken, New Jersey: Wiley, 2020. xviii+262 pp.

Arguably the most conceptually innovative monograph on Cambodia to emerge in the last ten years, *Home SOS* brings together two critical themes in contemporary research on Cambodia—namely,

gender-based violence and forced eviction—within a common nexus of a displacement that is at once cultural, gendered and immutable. Scholars who focus on gender issues in Cambodia and those who have been attuned to corruption, governance and human rights will find common ground in *Home SOS*.

Human geography lends itself to interdisciplinary research; *Home SOS* is an exemplar in this regard—drawing from gender studies, cultural studies and theories of displacement and violence. This is the latest monograph in the Royal Geographers Society (with the Institute of British Geographers), or RGS-IBG, book series published by Wiley. Initiated in 2000, this series is unique in the discipline of geography for featuring research rather than teaching-oriented publications.

Chapter 1 details the theoretical and methodological strategies Brickell employed in the book. The domestic realm, ‘home’, is situated as a space in which violence, poverty, gender relations and intimate relationships are enacted and endured. Brickell is forthcoming about data from four studies, undertaken over some fifteen years, in creating a convergence of research for the present publication. Some may consider the older ethnographic material dated; yet, given the scope of the book—to chart the unchanging nature of Cambodian women’s experiences in terms of intimate and state violence—it is appropriate. Hearing participants’ views in successive studies also assists the reader in understanding events as the fabric-of-life stories rather than isolated incidents.

Chapter 2 continues to establish the conceptual and theoretical frameworks begun in the introductory chapter; specifically, regarding structural violence as the underlying precursor to domestic violence and forced eviction. Chapter 3 gives a truncated history of Cambodia to the present day, underscoring the role of conflict and violence therein and situating the political economy as a factor in domestic power struggles that spill over into violence. In chapter 4, we begin to hear at length the voices of Brickell’s participants as they narrate their experiences of domestic violence and forced eviction. Chapter 5 explores community, state and non-state actors’ responses to these. Chapter 6 looks at what happens to those who participate in

resistance to violence, at the hands of intimate partners and the state, and whether existing laws can offer any protection. Lastly, chapter 7 provides a conclusion and asserts that violence experienced by women is an integral factor in the governance structure of Cambodia today.

Some readers will be unfamiliar with the terminology Brickell uses throughout the book: “crisis ordinary” (p. 5) and “pre-political” (p. 2) may be foreign concepts to those not well versed in discourses of citizenship, whereas “ever-married” (p. 3) and “bio-necropolitical” (p. 2) are the purview of a particular subset of scholars working on issues of social and physical displacement through a gender lens. Brickell balances this necessary invoking of complex theoretical concepts, however, with the voices of her participants. In allowing the women at the centre of her research to articulate their own experiences, hopes and resilience, the reader cannot help but empathize with them and rail at the avarice and malice of those in power who force displacement upon those who have nowhere, emotionally and practically, to go.

Cambodia watchers within and without the academy will find this book essential. Researchers of intimate violence, state-sanctioned forced eviction, human rights and gendered violence will similarly find *Home SOS* a welcome addition. Educators seeking ethnographic material illustrating the experiences of women in post-conflict Southeast Asia will be able to employ specific chapters for their advanced undergraduate and graduate courses.

This is a first book, although far from the first publication, from a scholar who has spent over a decade researching the lives of her participants. Arguably, the depth of conceptual sophistication embedded in the book could not have been achieved had Brickell attempted to produce it earlier in her career. The author has achieved her intent: to show the constant violence attending the lives of Cambodian women, within, around and beyond the home, and their resilience.

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