

pay, police extortion and harassment, and the enduring threat of deportation (pp. 85–92). Yet a humanitarian logic led his co-workers to privilege “gender transformative approaches” that were “primarily focused on behavioural change” (p. 131).

Migrants, too, emphasized behavioural change—this despite recognizing that their precarious living and working conditions underpinned their experiences with violence. By offering gendered behavioural prescriptions to avoid or reduce violence—be a dutiful wife, for example—migrants participated in reproducing the gendered social order that shapes their lives. The individuals with whom Saltsman spoke “often seem to frame violence between partners, or how to prevent that violence, in a way that relies on some idea of fixed gender roles” (p. 99). Consequently, “migrants’ discourse[s] on violence ... reinforce the need for gendered orders” (p. 102).

In sum, *Border Humanitarians* goes beyond existing structuralist accounts to illuminate the everyday reproduction of the border’s social order and the significant role of humanitarian actors and migrants themselves in reproducing that order in deeply gendered ways. In so arguing, Saltsman makes an important contribution.

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In Search of Justice in Thailand’s Deep South: Malay Muslim and Thai Buddhist Women’s Narratives. Edited by John Clifford Holt. Compiled by Soraya Jamjuree and translated by Shintaro Hara. Charlottesville: University of Virginia Press, 2022. lii+154 pp.

This book utilizes personal narratives to delve into the power of discourse within the armed conflict still simmering in Thailand’s southern provinces. It focuses on the experiences of ordinary individuals, particularly Malay Muslim women, who face state intimidation and militant insurgency. These narratives reveal how the ethno-political conflict has compelled people to rely on their ethno-

religious faith to protect their families amid the violence. The stories in the book were carefully selected from two previously published pocketbooks: *Voices of Hope* (2012) and *Behind the Smile* (2017).

The book is edited by John Clifford Holt, an emeritus professor of the humanities in Religion and Asian Studies known for his extensive research on armed conflicts in Asia, particularly in Myanmar and Sri Lanka. Inspired by the dedication of local civil society organizations (CSOs) and non-governmental organization (NGO) workers in Patani, Holt draws comparisons between the Buddhist-Muslim conflicts in Myanmar and Sri Lanka and the situation in southern Thailand. In the introduction, Holt provides the historical background to the conflict and discusses its impact on state security in Thailand's Deep South. He traces the relationship between Siam and Patani since 1782 (during the early Rattanakosin era) and discusses how the quest for the recovery of Patani's autonomy shifted from the ruling class to religious scholars. Holt then explicates the surge in violence during the early 2000s, which forms the backdrop for most of the narratives in the book. During this period, civilians suffered from the brutal policies and undisciplined behaviour of the military. Holt emphasizes that the Malay Muslim community does not neatly fit in with Thai nationalism, primarily associated with the Thai language and Buddhism. Additionally, Holt discusses the contemporary context and significance of religion and education in the Patani region.

The book employs a multivocal approach, providing an intimate glimpse into the lives of individuals living in the conflict-ridden area. It presents selected narratives from fifteen Muslim and five Buddhist individuals, mostly women, who bear witness to the violence committed by both sides of the Buddhist-Muslim divide as well as repressive acts and torture by the armed forces of the Thai Buddhist state. The contributors highlight the fundamental challenges faced by minority villagers in finding a sense of belonging within a state that promotes religious, cultural and linguistic homogenization. In the translator's note, Hara Shintaro emphasizes the importance of attentively listening to the experiences of ordinary people during the translation process, highlighting the dynamics of the locals' lives.

Soraya Jamjuree, a woman activist, played a significant role in selecting and compiling the narratives, offering her unique perspective and framing the work. Nearly half of the narrators were engaged actively in CSO activities, particularly those organized by the Civic Women's Network, on their journey towards reclaiming agency and emerging as "victors" (p. xiii). The book provides readers with a distinctive opportunity to hear the voices of resilient Muslim and Buddhist individuals who have endured profound personal tragedies.

The book challenges the nationalist rhetoric of the modern state, particularly through its portrayal of women, children and families during times of conflict. It highlights significant events such as the massacre at Patani's Kru Se Mosque on 28 April 2004, the Tak Bai Massacre of 25 October 2004 and other violent incidents that resulted in the detention, injury or death of numerous Patani residents. The tragic death of Chuling Pongkhamoon, a Buddhist assistant teacher, in Kuching Lepah village on 9 May 2006, deepened the existing distrust between Malay Muslims and their fellow Thai citizens. It is important to acknowledge that the violence perpetrated by Malay Muslim separatists against Buddhist villagers also fuelled hatred and suspicion.

The narrators explore their search for agency within the context of victimhood. They navigate dominant discourses that label them as terrorists by creating their own space or perceiving their experiences as a test from god. Despite instability and loss, these individuals strategically adapt to the prevailing circumstances to pursue their personal aims, often embracing the art of existing in between, claiming ownership over the land and yet being subordinated to the Thai kingdom. The book's collage technique, blending stories and first-person narratives, offers a multivocal view of the conflict, reflecting the narrators' belief in the capacity of memory to report the truth. Says Saniyah, "There's nothing to fear or to lose" (p. 126) and "I felt brave to express my own thoughts and ask questions" (p. 129).

In conclusion, *In Search of Justice in Thailand's Deep South* is a remarkable contribution that empowers ordinary villagers through the recounting of their memories of the violent conflict. Through these narratives, readers gain a rare opportunity to hear the resilient

voices of Muslim and Buddhist women and men who have endured profound personal tragedies. In an environment characterized by fear and silence, these women find empowerment through their engagement in activities organized by local NGOs, which aids their recovery from traumatic experiences and enables them to demand justice. The book challenges preconceived notions of victimhood and provides valuable insights into the lived experiences of individuals caught in a complex web of conflict.

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- Thitinop Kōmonnimi. 2017. *Behind the Smile: A Story for Revitalizing Oneself and the Southern Border Community*. Pattani: Khrūakhāi Phūying Phāk Prachāsangkhom.

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Monetary Authorities: Capitalism and Decolonization in the American Colonial Philippines. By Allan E.S. Lumba. Durham, North Carolina: Duke University Press, 2022. xiv+215 pp.

Allan Lumba defines monetary authority as “an ensemble of authoritarian and authoritative decision-making powers over a capitalist monetary system” (p. 3). The central argument of his book is that this authority served “U.S. Empire” (p. 3)—a term used throughout the text with no definite article—as a crucial means of “maintaining racial order and capitalist security” (p. 4) and of practising “counter-decolonization” (p. 3) following acquisition of the Philippines in 1898.