to reflect critically on the forms of evidence they use (p. 233). He raises important questions: What might an evidentiary form that fully incorporates historical and contextual nuance look like? Could such a form lead to different outcomes in justice and accountability?

Despite Myanmar's status as the site of one of the longest-running violent conflicts of the last century, its human rights crises—both "slow" (p. 79) and "fast" (p. 86)—have often been overshadowed by more widely covered wars, most recently those in Gaza and Ukraine. MacLean's study provides a crucial examination of how international institutions and the broader public come to understand conflicts like Myanmar's. His analysis of human rights documentation practices makes this book essential reading for students, scholars and practitioners across multiple disciplines—from anthropology and history to sociology and critical legal studies—and geographic contexts beyond Southeast Asia.

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Christianity and the Chinese in Indonesia: Ethnicity, Education and Enterprise. By Chang-Yau Hoon. Liverpool: Liverpool University Press. 2023. xxvi+285 pp.

This book presents the work of the author published between 2011 and 2021 on the interrelationship between ethnicity, religion, education and politics in Indonesia. It focuses on how Chinese Indonesian

Christians, as an ethnic and religious minority in one of the biggest Muslim countries in the world, have navigated a contentious political, religious and ethnic landscape across time. Based on document analysis and ethnographic fieldwork, the data-rich chapters take the reader across time—from the Dutch colonial era to the post–New Order period—exploring identity politics as experienced by Chinese Indonesians. As such, this compilation of the author's work offers a unique reference to an extremely relevant but seriously understudied feature of Indonesia's rich history—namely, the interwovenness of Christianity (Protestantism), Chineseness and Christian education.

The book is divided into four parts, each addressing a subset of this wider research field but all with a common red thread, Christianity. The first part, Studying Christianity in Indonesia, discusses the heterogeneity of Protestant Christianity in the country, identifying three core movements—namely, the ecumenical, evangelical and Pentecostal-charismatic movements. The rise and fall of these religious movements are discussed within debates of contested understandings of "religious pluralism" and "multiculturalism" to position their development within state-religion tensions. For those new to Indonesia studies, these tensions often include othering, violence, exclusion and scapegoating of minority groups. The third chapter in this part stands out (and could also have been chosen as the opening chapter), as we learn more about the author himself and his own identity politics during the research. In this chapter, titled "Shifting Selves: Fieldwork, Faith and Reflexivity", the author addresses what it meant to do ethnographic fieldwork as someone with religious and ethnic affiliation to the research topic. In this self-reflexive narrative, the author explores, next to offering details of the data collection on which the various chapters are built, how the fieldwork experiences contributed to his own "shifting selves" journey. This is a valuable chapter in that it not only offers guidance for the other chapters but also serves as a great example for anyone doing or aiming to do ethnographic fieldwork on how to harness reflexivity and questions of identity, fieldwork relationships and power dynamics.

The second part of the book, "Christianity and the Ethnic Chinese", offers rich insights into "Chineseness", a term that expresses a more fluid approach to questions of identity. This part offers both historical contextualization of the interplay between Christianity and "the" Chinese as well as more detailed explorations of churches and their congregations. This part showcases the complexity of the term "Chineseness" and indicates that there is no such thing as a uniform "Chinese church". An important takeaway is that Chinese Indonesian Christians "take a spectrum of positions when identifying themselves as followers of any particular [Christian] movement" (p. 87). The final chapter in this part discusses philanthropic giving as a way through which Chinese Indonesian Christians try to claim "national belonging", which is a testament to the lingering contested position of the Chinese throughout Indonesia's history.

Together, the first and second parts of the book offer rich insights into the intricacies of Christianity, Chineseness and their interlinkages. In the third part we learn more about how education co-shapes these identity politics. Through the research on Chinese Christian schools in Jakarta, we come to understand how these schools (can) act as (strict) boundary keepers for questions of identity and as places where values (religious and cultural) are transmitted. The final part, part four, Christianity and Enterprise, touches upon a topic that has been researched more widely in Southeast Asia: the presumed business acumen among ethnic Chinese in the region. The upsurge of charismatic Christianity in the region during the 2000s, the arrival of mega-churches in various urban areas, and the strong and at times increasing presence of ethnic Chinese in these movements has created some research traction. These developments correspond with the growing Islamization in Indonesia and hence renewed religious tensions, with religious tolerance and pluralism once again becoming hot topics. The chapters in this part engage with wider debates of modernity, capitalism, fundamentalism and globalization, centring on relationships among state, religion and capital as played out in the case of charismatic Christianity and the involvement of Chinese Indonesians. The alignment of these new

religious movements with "global modernity" finds resonance with, among others, Chinese Indonesian urban middle classes. Because of their global networks and reach, these new religious mega-movements also offer a "wider" sense of belonging to those whose identities are contested within the nation-state.

This compilation of Chang-Yau Hoon's work is a must-have for anyone interested in Christianity and Chinese Indonesians (or either one of these) in Indonesia. Apart from being well written and argued, its grounding in empirical data and historical contextualization makes the book a core reference. What would have been valuable is a closing chapter with reflections by the author on what he, as an expert in this field, considers the new and urgent research questions. What should aspiring Indonesianists explore and critically examine at the crossroads of Christianity and Chineseness today? It feels like a missed opportunity that the book does not offer such future research ideas to ensure that this important research focus does not disappear from our research agendas.

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The Made-Up State: Technology, Trans Femininity, and Citizenship in Indonesia. By Benjamin Hegarty. Ithaca: Cornell University Press, 2022. xvii+179 pp.

A few years ago, during one of my field visits to the *pesantren waria* in Yogyakarta—a boarding school for transgender Muslim women—I witnessed an episode that shaped my understanding of *waria* identities. At that time, immersed in my PhD research, I explored the everyday realities of LGBTIQ+ Indonesian Muslims. As I noted in my field notes during this visit, one of the *waria* told me that she had been bullied by another *pesantren* member for not being "*waria* enough" (Garcia Rodriguez 2019, pp. 376–77). Seeking to understand the