

There are two things missing from the analysis. The first is a detailed consideration of the other types of resettlement that occur in China (and that affect much larger numbers of people), and how this policy environment may differ from dam-induced resettlements. In the past decade millions of people have been affected by resettlement for poverty alleviation and resettlement for ecological protection, receiving much lower compensation payments and with none of the long-term compensation mechanisms that can be drawn from large hydropower projects. A growing body of literature documents these resettlements, which the author does not address. In these cases, different regulations apply, the make-up of actors is not the same, local governments face different constraints, and communities have far less leverage. How should we think about the local state and about state–society relations in these instances? Does fragmented mediation under hierarchy still apply? The second is some basic statistics on the households before and after resettlement (i.e. income, expenditure, land, crops, housing), which would give the reader a better sense of resettlement impacts and the extent to which the “move migrants out, let them have a stable lifestyle, and give them the ability to become rich” guideline (p. 135) has actually been achieved. Land availability is clearly a huge constraint on post-resettlement livelihoods in Pu’er, but we do not really get a clear picture of these livelihoods.

Despite these gaps this book makes a significant contribution to the state–society relations literature and to the resettlement literature. While it is perhaps less suited to undergraduate teaching, it will find an audience amongst scholars and postgraduate students of Chinese politics, resettlement, water governance and rural development.

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Inside Xinjiang: Space, Place and Power in China’s Muslim Far Northwest

Edited by ANNA HAYES and MICHAEL E. CLARKE

London and New York: Routledge, 2016

xx + 267 pp. £100.00

ISBN 978-1-138-78079-8 doi:10.1017/S0305741016001284

This latest edited volume on the Xinjiang Uyghur Autonomous Region adds to the impression that the region is experiencing a boom in scholarly attention. It also establishes Australia as an important node in this fast-growing academic network. The volume includes a diverse set of papers from various disciplinary perspectives, with contributions from anthropology, development, health and political science, though it is notable how many of the contributors are based in area studies departments.

The introduction by Anna Hayes and Michael Clarke and the concluding chapter by Clarke seem aimed squarely at informing policy debates by paying greater attention to academic studies of what is going on inside the region. The volume is divided into three loosely delineated sections, on identity formation, inter-ethnic relations and state policies, all with a focus on contemporary lived realities.

Several chapters concern representations of the region and its peoples (primarily the Uyghurs) in state media (Yangbin Chen), museums (Hayes) and in popular culture (Joanne Smith Finley). Other chapters draw on ethnographic research: Ildikó Bellér-Hann provides an elegant study of memories of communization, while Timothy Grose focuses on the uneasy homecomings of young Uyghurs educated in inner China. It is pleasing to find chapters on the experience of Han Chinese in

Xinjiang alongside the focus on Uyghurs, such as in David O'Brien's chapter. These cultural and ethnographic approaches are productively juxtaposed with data-driven chapters on demographics, health and development: James Leibold and Danielle Xiaodan Deng focus on residential segregation, Alessandra Cappelletti provides a powerful indictment of the development gap and the role played by Uyghur elites, while Hankiz Ekpar contributes informed insights into the looming HIV epidemic.

I would have welcomed a greater sense of integration between the different chapters, and a more leisurely introduction which made the links between them, but this is a very useful addition to the literature, which does a great deal to deepen our understanding of what life is like inside Xinjiang.

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Xinjiang and the Modern Chinese State

JUSTIN M. JACOBS

Seattle and London: University of Washington Press, 2016

xvi + 297 pp. \$50.00

ISBN 978-0-29599565-6 doi:10.1017/S0305741016001296

This book presents a nuanced history of ethnopolitical discourses and institutions in and about Xinjiang from the beginning of the Republican period through the early Mao era. Jacobs's work improves significantly on previous efforts by drawing critically on a range of new archival sources, including the normally impenetrable Xinjiang Regional Archives. It succeeds in illuminating the strategies that Chinese state actors and certain Uyghur and Kazakh leaders used in their often desperate attempts to maintain control and project legitimacy over the region's people. While we are accustomed to understanding Xinjiang's political figures through caricatures or hagiographies, Jacobs presents a history in which each one acts rationally according to their knowledge, goals and resources. The result is an at times gripping narrative of political wrangling as an imperial territory gradually became a modern autonomous region.

The core of the book is a narrative history that illustrates the mobilization of two basic strategies of government, both of which draw on or react to Qing imperial precedents and respond to discourses surrounding ethnic difference with regard to the sovereignty of the Chinese state. The "ethno-elitist" strategy co-opts local leaders, usually hereditary nobles, who possess their own legitimacy, while the "ethnopolulist" strategy seeks to establish the state as the authentic representative of the common people. In Jacobs's account, the region's first Republican governor mastered the ethno-elitist approach, and so used "indirect" rule to consolidate his own authority. When his successor attempted to do the same by projecting the meagre power of the Xinjiang state, the failure of his reform program demonstrated the limits of an activist, pseudo-imperial government by outsiders under conditions of scarcity.

Instead, a Soviet-backed governor introduced a successful ethnopolulist strategy supported by the resources and infrastructure of the Stalinist state. From the 1930s onward, Jacobs argues, the elite-popular dichotomy defined the politics of ethnicity and legitimacy in Xinjiang as a range of actors deployed one strategy or the other: in the 1940s, the Chinese Nationalists and the Soviets both competed for influence over Kazakh and Uyghur politicians, or over newly empowered local leaders, depending on which strategy they perceived to be expedient. Ultimately, neither power had a firm grip on the region's