

to be elected as governor of Papua province and was re-elected in 2018 with a strong majority. Highlanders are also well-represented in the leadership of both the pro-independence movement and the Churches. The killing of construction workers in the highland district of Nduga in December 2018 reminds us that the armed pro-independence groups are based in the highlands.

Historically, the highland regions' experience of colonialism is distinct. The expansion of the Netherlands administration into the highlands and the beginnings of Protestant and Catholic missionary activity commenced only in the last decade of Netherlands rule. In other words, most of highland communities' engagement with the outside world has occurred under Indonesia rule. Much of the highlanders' experience of Indonesian rule has been marked by violence.

The highland students studied by Munro are a relatively privileged part of Papuan society. Partially funded by their local governments, they have the opportunity of tertiary studies outside Papua. Some of them will constitute a younger generation of Papuan leaders. Presumably, Indonesian policy makers hope Papuan students studying elsewhere in Indonesia will come to identify more as being Indonesian. Munro's research helps us understand why this objective is not being realized.

Munro argues that highlanders have been stigmatized by foreigners, Indonesians, and coastal Papuans as primitive, backward, violent, unsophisticated, promiscuous, and stone age. She found that the Dani students' experience in North Sulawesi was framed by these attitudes. The racialization and diminishment experienced by the students have served to create feelings of inadequacy, vulnerability, and smallness as well as, paradoxically, cultural pride and political aspirations. The *koteka* (penis gourd) has come to symbolize for many Indonesians the primitiveness of Papuans. The *Koteka* Operation of the early 1970s was the name given to a government program to "civilize" highlanders, including to persuade highlander males to exchange their *koteka* for clothes. The Dani students understand the primitive connotations, in Indonesian eyes, of wearing a *koteka*, but they respect the older male highlanders who still prefer a *koteka*. Wearing a *koteka* demonstrates courage, tenacity, and commitment. Munro argues the Dani students want to see themselves by their own standards, but are worried about how others see them. The *koteka* is a metaphor for a struggle to continue to see courage and tenacity where others only want to see nudity and primitiveness.

Munro observed that much of the social engagement of the Dani students in North Sulawesi was with fellow Dani and other highlanders, based around their accommodation in dormitories funded by their highland local governments. Although they sought new possibilities and new relationships in the hope that Indonesian colonial attitudes were confined to Papua, the students' interactions with Indonesians in North Sulawesi created new feelings of shame, shyness, and embarrassment, shaped by Indonesian colonialism.

The consequences of the Dani students' experience in North Sulawesi has been to further politicize the students' dreams. Munro argues that the students hope to transform conditions in the highlands, take power from Indonesians, and some day achieve political independence so that Papuans may survive. She quotes one of the students: "We need independence [*merdeka*]. It is the only way to survive and to create prosperity" (107). Munro concludes that university education in North Sulawesi emerges as an experience characterized by exclusion and division. It encourages little in the way of Indonesian nationalism, urban cosmopolitanism, cultural blending, broadening of horizons or learning from others. The education of West Papuans in Indonesia fosters critical consciousness, cultural resistance, and decolonization.

Much of Munro's analysis of the Dani students' education experience focuses on their interactions with Indonesians and how their aspirations are politicized in support for an independent Papua, but she also notes the distinction between highlanders and coastal Papuans. She observes the rise of anti-highlander sentiment in Papua, as much among coastal Papuans as Indonesians. Among the students in North Sulawesi, social life centred around fellow highlanders, whether they be Dani, Lani, or Yali, in distinction to coastal Papuans. The highlanders share a strong communal and work ethic. One issue not explored was how and whether Indonesians in North Sulawesi distinguish between coastal and highlander Papuans. There are also many coastal Papuans studying in North Sulawesi. Their experience falls outside the scope of Munro's study, but it remains unclear whether they suffer similar racialization and diminishment. Similarly, do the dreams of coastal Papuans become politicized, focusing on an independent Papua? Support for an independent West Papua is evident in both coastal and highland regions of Papua. Munro's study has raised the issue of how highlander and coastal identities can be accommodated in the struggle for an independent Papua.

Richard Chauvel (richard.chauvel@unimelb.edu.au)

**Paddayya, K.:** Indian Archaeology and Heritage Education. Historiographical and Sociological Dimensions. New Delhi: Aryan Books International, 2018. 498 pp. ISBN 978-81-7305-603-1. Price: \$ 79.99

This book by K. Paddayya (retired professor, Deccan College, Pune) represents his latest major contribution on the vast realm of Indian archaeology. The book is dedicated to Sir William Jones (founder of "The Asiatic Society"), S. Radhakrishnan (Indian philosopher and first Vice President), and Pandit Jawaharlal Nehru (1st Prime Minister of India). With the exception of chap. 2 which is a fresh contribution, this is a compendium of previously published papers and lectures given at various conferences or smaller events at specific educational or research institutions. Divided into two key parts, it comprises 20 thought-provoking and inspiring chapters:

12 of them representing previously published papers (including some lectures), 7 lectures published for the first time here, and the sole new chapter. Both Parts I and II are respectively preceded by concise introductions. All chapters collectively weave a rich intellectual tapestry of historical milestones from Indian archaeology over the decades beginning with key events in the 19th century. Part I discusses the following topics: a) early cartography in India, b) Colonel Mackenzie and Indian megaliths, c) Hugh Falconer's impact on the academic roots of European prehistory, d) R. B. Foote's writings, e) Gordon Childe and culture and cognition, f) historiographical perspectives of Indology, g) the prehistory to protohistory transition, h) the role of peninsular India, i) the evidence from Andhra Pradesh, and j) heritage management in the Lower Deccan region. Part II covers the following topics: a) on the interface between history and archaeology, b) prehistory and history from the societal perspective, c) the Indian past, d) the "other" archaeologists, e) Indian heritage and public education, f) ancient Indian thought, g) ancient Indian ideals, h) demystifying anthropology, i) the relevance of prehistory in contemporary times, and j) how heritage connects regions across the world.

The leading contribution of this volume is the sheer diversity of subjects it covers or its thematic comprehensiveness. As a consequence, it establishes important theoretical and methodological foundations for present and future scholars to systematically pursue specific problem-oriented research avenues. This feature pertinently dovetails with the author's philosophy on dedicated longitudinal research, i. e., his multi-decade efforts in the archeology of the Hunsgi-Baichbal Basins of Karnataka. Some of the rare and endearing gems include such contributions as chap. 14, a warm tribute to the lesser-known companions of archaeologists in the field: villagers, guides, assistants, laborers, local school/college teachers, helpers, and general enthusiasts and well-wishers, without whom no research projects would have witnessed fruition. However, the various chapters and their respective reference lists reflect the critical necessity for South Asian researchers to expand the intellectual dissemination of their research to international platforms. Most South Asian researchers continue to restrict their publications to national and regional journals and edited volumes, many of which are not easily accessible to Western researchers or have low impact factors. More academic interaction is also wanted between professionals and the public, including the latter's participation in excavations and post-excavation analyses of the data. Only through such direct involvement will Indian archaeology benefit the general public in the long run. The large number of rare historical photographs and illustrations will be very well appreciated by readers and equally useful for researchers. The index is especially helpful considering the numerous topics and subtopics covered and associated site names, key figures, time periods, and concepts. In relation to the topics covered by the book, controversial debates and unre-

solved issues in Indian archaeology include a) the identity of the Older Toba Tephra in Indian terrestrial deposits, b) recovering unequivocal Oldowan evidence in South Asia, c) understanding regional transitions within the Acheulean, d) pinpointing the earliest arrival of *Homo sapiens* in South Asia, e) clarifying the identity of the Upper Paleolithic and whether microlithic technology was introduced or indigenously developed, f) pinpointing the factors for techno-cultural change over time as well as lack of certain evidences such as the Acheulean in northeastern India and the Neolithic in western and central India, g) pinpointing the earliest regional roots of domestication and agriculture (to supplement Mehrgarh as the only known lengthy sequence), h) need for decolonizing historical interpretations, and i) need for a better classification of South Asian archaeological assemblages. The recovery of absolute dates, hominin fossils, and extensive high-resolution paleoenvironmental reconstructions are also crucially required as are DNA studies from the growing number of Holocene skeletal records. The recovery of evidence for dispersals through the Indian subcontinent towards Southeast Asia (or a lack thereof) requires more research efforts and explanations. A recalibration of historically older C14 dates as well as revised geochronology of key Pleistocene ages are also much needed in South Asian archaeology. For the younger time periods, we need to better understand the Chalcolithic evidence outside the Harappan domain as our current knowledge is largely restricted to type-sites excavated decades ago.

The weakest part of the book is the thematic disconnect between some of the chapters, undoubtedly an unavoidable and negligible circumstance. Unfortunately, the records of surrounding regions or countries receive very little attention in order to complement and compare with the Indian counterpart. A foreword and a summarizing conclusion by imminent senior scholars would have been suitable and welcome. One key topic that is conspicuously missing is the growing politicization of Indian archaeology – especially the protohistoric and historical evidence, a sensitive subject that requires urgent attention from students and professionals alike and which has a direct bearing on the people of India and associated social harmony. Despite these shortcomings including the occasional typos, the overall organization and sequence of the chapters is largely easy to follow and the presented data easy to absorb. Three chapters were published between 2002 and 2004, while the remaining were published or delivered as lectures between 2014 and 2017. What are some of the major recent discoveries made in Indian archaeology since then? In paleoanthropology, they include 1) the home range of *Sivapithecus* being extended to the Kutch region of Gujarat (it was known only from the sub-Himalayan zone until then), 2) the Lower-to-Middle Paleolithic transition being extended to almost 400 Ka, and 3) the Sri Lankan microlithic evidence reflecting the earliest adaptations to rainforest environments by *Homo sapiens* in Asia. Further, in protohistory they include: 4) early evi-

dence of rice discovered in Uttar Pradesh, suggesting parallel origins of agriculture in South Asia, 5) the discovery of chariots and other unique features in post-Harappan contexts again in Uttar Pradesh, 6) recovery of DNA evidence from Harappan skeletons at Rakhi-garhi (Haryana), and a revision in the factors for the decline of the Harappan civilization. In short, there is no other volume like this out there and only a scholar such as K. Paddayya can provide a masterful touch with his encyclopedic knowledge of many subjects, being one of the most prolific thinkers, writers, and contributors of Indian archaeology in modern times. Indeed, he is one of the few senior researchers who has remained intellectually and literally active following official retirement from active academic service years ago. This stimulating volume is a must-have for any literature collection on Indian archaeology, history, and anthropology, and which will be cherished by readers for ages to come.

Parth R. Chauhan (parth73@gmail.com)

**Pande, Amba** (ed.): *Women in the Indian Diaspora. Historical Narratives and Contemporary Challenges*. Singapore: Springer Nature, 2018. 200 pp. ISBN 978-981-10-5950-6. Price: € 89,99

Amba Pande, well-known for her research on diaspora and transnational migration, presents a “vastly updated and edited outcome of selected papers” (vii) from the international conference on “Women in the Indian Diaspora” (New Delhi on 10–11 January 2014). The subtitle of her introductory chapter “Redefining Self between Dislocation and Relocation” characterizes well the main theme “Women in Indian Diaspora.” A brief information on the concepts of migration, diaspora, and its theoretical links leads to a review of the migrant/diaspora role of women who were marginalized in the literature until “androcentricism and western paradigms were ... challenged” (6) in a gender sensitive discourse. She draws special attention to Indian women in diaspora by emphasizing some issues of women’s liberation and gender equality which become catalysts of social change. Her critical reflection on the positive and negative experiences by Indian women illustrates their important role as carriers of Indian culture in the process of both continuity and rupture of Indian family norms and their cultural roots of India. Despite some repetitions, A. Pande’s study makes an important contribution towards a realistic assessment and further discussion of the current challenges during the process of migration and settlement. She assigns the individual contributions to three subject blocks.

In the first part, “The Context of Theory and Identity,” there are three contributions. S. R. Mehta discusses gendered narratives. N. Chakraborty analyzes identity politics of the Indian women in the fictions of the novelist Jhumpa Lahiri, who “challenges any homogeneous, singular representation of the women diaspora” (36). She shows how the woman can be “caught in the rhetoric of ambivalence, tied both to her ethnic identity

and her American lifestyle” (32). S. Sharma debates mainly the literatures about the subjectivity of Indian middle-class women experiencing freedom and/or subjugation in diaspora communities.

The title of the second part reads: “Revisiting Historical Narratives.” A. Tewari calls into question the behavior of Sita in the Ramayana as a model of Indian indentured women in the Carribbeans during the British period. R. Mahase’s article about indentureship, patriarchy, and women’s “liberation” in Trinidad is well researched and documented. She informs about the distorted perceptions of colonial officers and how Indian women were “structuring and restructuring the cultural formats of patriarchy and gender relations” (69). The historical evolution of gender relations shows that after the end of Indian indentureship in 1920 “the position of Indian women in Trinidad and Tobago has changed drastically ... They account for the most educated proportion of the population” (75). B. D’Sami discusses the diasporic way of Tamil women from indenture to independence. He explains the rules of intended labor force and reasons of emigration during the first wave of emigration (1834–1883) by referring mainly to British, French, and Dutch colonies. Tamil women worked with Mahatma Gandhi in South Africa, where the “Indian Women Association” was formed in 1907 by Tamil Christian women. How women of the Tamil diaspora were involved in supporting the Indian independence is clearly described in the section on “The Rani Jhansi Regiment – The First All Women’s Military Wing,” a regiment of the armed force formed by Indian nationalists in 1942 in South Asia. After this second wave of migration well educated Tamil women took up leadership positions in the host countries “contributing to the growth of governance, society, the economy and culture” (85).

Four essays are included in the third part entitled “The Contemporary Challenges.” Under the heading “Fitting in. The Joys and Challenges of Being an Indian Woman in America,” M. Bhattacharya summarizes her diaspora experiences. She analyzes diasporic situations and the process of undergoing transformation in an autobiographical report including some experiences from a few other Indian diasporic women in the USA. She observes that “the life of a diasporic person in an alien environment is always in flux” (92) and refers to some conditions of family and professional lives, the pluses and minuses of a minority woman, who experiences that the “Indian community does not feel so sidelined anymore” (102). Her experience is that “people with certain unique cultural attributes ... do enrich the cultural life of the US” (103).

G. Ravindran elaborates on three concrete case studies of Tamil diasporic women as rhetors in the U. K. and Malaysia. He argues for a new theoretical approach and research on the individual cultural or political performative identity without emphasizing colonialism, post-colonialism, globalization, and migration. Unfortunately, while discussing “Deleuzian subjectivity,” the term “*rheme*” is always misspelled as “*reume*” (116).