Welcome to our new-look International Studies annual subject catalog.

As part of our 2020 Experience we’re shifting the approach to this catalog so that you get more from it. All our forthcoming, new, and recent books published in International Studies are here, of course, but there’s other content worth checking out, too.

Mixed in with the book descriptions are articles written by some of our authors and question and answer sessions with some, too. The point of these pieces of content is to give you a little more sense of who our authors are and what makes their books fascinating. It’s all part of the experience of being part of CUP family.

You can find contact information for Emily Andrew, Michael McGandy, Roger Haydon, Fran Benson, Jim Lance, and Sarah Grossman, our acquiring editors in International Studies, on the last page of this catalog or on our website.

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Special Duty
A History of the Japanese Intelligence Community
Richard J. Samuels

The prewar history of the Japanese intelligence community demonstrates how having power over much, but insight into little can have devastating consequences. Its postwar history—one of limited Japanese power despite growing insight—has also been problematic for national security.

In Special Duty Richard J. Samuels dissects the fascinating history of the intelligence community in Japan. Looking at the impact of shifts in the strategic environment, technological change, and past failures, he probes the reasons why Japan has endured such a roller-coaster ride when it comes to intelligence gathering and analysis, and concludes that the ups and downs of the past century—combined with growing uncertainties in the regional security environment—have convinced Japanese leaders of the critical importance of striking balance between power and insight. Using examples of excessive hubris and debilitating bureaucratic competition before the Asia-Pacific War, the unavoidable dependence on US assets and popular sensitivity to security issues after World War II, and the tardy adoption of image-processing and cyber technologies, Samuels’ bold book highlights the century-long history of Japan’s struggles to develop a fully functioning and effective intelligence capability, and makes clear that Japanese leaders have begun to reinvent their nation’s intelligence community.

Richard J. Samuels is Ford International Professor of Political Science and Director of the Center for International Studies at the Massachusetts Institute of Technology, and Einstein Visiting Fellow at the Free University of Berlin. His books have won prizes from the American Political Science Association, the Association for Asian Studies, and the Society for Italian Historical Studies. His most recent book is 3.11: Disaster and Change in Japan. Follow him on Twitter @dicksamuelsMIT.

$32.95 hardcover 978-1-5017-4158-6
384 pages, 22 b&w halftones, 5 b&w line drawings
In the past several years, the media has focused on how quickly and effectively Japanese Prime Minister Shinzo Abe has been able to curry favor with the famously narcissistic Donald Trump—something other democratic leaders have also attempted without much sustained success. (cf. Emmanuel Macron, Justin Trudeau, Theresa May).

Meanwhile, something else has been going on—two things, in fact. Seemingly unfazed by Trump’s uneven diplomacy, Japan has stepped up onto the international stage in a way that few longtime Japan watchers could have anticipated—as a champion of free trade. After Trump pulled the United States out of the Trans-Pacific Partnership in 2017, Abe proceeded to knit together what remained of the agreement, deepened the existing arrangement with the European Union, and forged a new one for trade with a post-Brexit UK. He also signed an impressive economic agreement with Xi Jing Ping.

Second, while most Japan watchers focused on whether or not Abe could deliver on his promise to revise the US-imposed constitution, his government has sliced away nearly all of the cautious defense policies that had been tethered to Article 9, the pacifist security clause. Those familiar with my earlier work from Cornell University Press know that I have been keeping track of how the Japanese government has been steadily unwinding a long list of self-posed constraints on its conduct of postwar security policy. For example, Japan had no defense ministry until 2007. It ruled out the military use of space until it acknowledged it did not. Its prime minister—Abe’s uncle Eisaku Sato—won the Nobel Peace Prize for ruling out nuclear weapons that today are openly discussed as a “latent” deterrent. The government banned the export of weapons, until it ended the ban in 2014. Article 9 was interpreted as proscribing offensive weapons, but the latest defense plan allows for aircraft carriers and stand-off missiles. Japan famously limited defense spending to 1% of GDP, until 2019 when it announced it would adopt a new accounting procedure that acknowledges defense spending is squarely above that limit.

By 2015 or so, there remained only one important aspect of national security policy that had not been reengineered—Japan’s intelligence community, the subject of my new book from Cornell University Press. *Special Duty: A History of the Japanese Intelligence Community*, the first comprehensive history of the Japanese intelligence community, explores its imperial expansion, postwar collapse and subordination to the United States, and its slow but steady reinvention after the Cold War. It examines how shifts in Japan’s security environment, technological change and intelligence failures stimulated (often ineffective) intelligence reforms across each of its functional elements: collection, analysis, communication, counterintelligence, covert action, and oversight.

*Special Duty* teaches that much—but hardly all—of Japan’s historical experience with intelligence is similar to that of other nations. It ends with the wisdom of Herodotus, the classical historian who taught that “the worst pain one can suffer is to have insight into much and power over nothing.” I want readers to appreciate how the past century of Japanese intelligence teaches that the reverse—having power over much but insight into nothing—can generate equal pain. During its imperial expansion Japan had great power, but limited insight. And during the American century it had greater insight, but its power was much more limited. Readers will, I hope also appreciate that this is not unique. Not having struck an effective balance between power and insight has generated great costs to Japan and to its neighbors no less than it has to its ally, the United States, during its own imperial moment.
In October 2017, a commemorative plaque “In Memory of the 200,000 Poles Murdered in Warsaw in the German Death Camp KL Warschau” was unveiled in Warsaw. This was a somber ceremony, with the local priest performing Catholic rites and a representative of the Polish army honoring the dead.

The only problem: almost none of this was true. While there indeed did exist a camp in Warsaw where a few thousand Polish citizens died during the German occupation, after the burning of the Warsaw Ghetto in 1943, the site was turned into a concentration and extermination camp and the 20,000 victims who died there were mostly Jews brought in from other parts of Europe and used as slave labor to clear the charred remains of the ghetto.

That the Polish civil society group that organized this commemoration focused on victims of their own ethnic group at the expense of others is an unremarkable and largely ubiquitous feature of commemorative politics everywhere. More remarkable, though, is that the real purpose of this commemoration was to present it as a direct competitor with the memory of the Holocaust, especially in Poland, the geographic heart of the genocide.

This revisionist historical remembrance in Poland is not new and has already attracted much international attention. In 2018, the Polish government passed a law that criminalized the use of the phrase “Polish death camps” to designate German Nazi death camps in occupied Poland, such as Auschwitz, Treblinka and many others. Moreover, the law also criminalized any insinuation that individual Poles may have committed anti-Semitic crimes during the Holocaust (the law was amended in June 2018 to make the offense civil and not criminal).

But Poland is hardly alone. As I document in my book, Yellow Star, Red Star: Holocaust Remembrance after Communism, this new historical revisionism has flourished across post-communist Europe and is especially visible in historical museums, monuments and memorials, history textbooks and in rehabilitation and restitution laws.

For example, in 2014, the Historical Museum of Serbia in Belgrade put up a high-profile exhibition In the Name of the People—Political Repression in Serbia 1944–1953, about crimes carried out by communist Yugoslavia in the years shortly after the war. The most stunning visual artifact displayed, however, was a well-known photograph of emaciated prisoners (one of them Elie Wiesel) in the Nazi Buchenwald concentration camp. In the Belgrade exhibition, this iconic image—one of the most famous photographs of the Holocaust—was displayed in the section devoted to the Yugoslav communist era camp for political prisoners on the Adriatic island of Goli otok, with the caption, “the example of living conditions of Goli otok prisoners.” The visual message conveyed by this display was that communist oppression looked like the Holocaust.

To understand this phenomenon of Holocaust memory appropriation, over the course of four years, I sifted through hundreds of primary archival and secondary literature sources on the Holocaust and its remembrance in Eastern Europe, including newspaper coverage of commemorations, museum exhibitions and catalogs, oral testimonies, history textbooks, public speeches, theater, film, and literature sources. I conducted dozens of interviews, as well as museum and memorial site visits in six countries. What I found was a remarkably strong trend of using Holocaust memory, especially its narrative and visual repertoire, to instead tell the story of communist oppression.

My book explains this process by analyzing how the Western European narrative of the Holocaust—which understands it as the foundational block of postwar European identity—has created stress and resentment in post-communist states, which have been asked to accept and contribute to this primarily Western European account as members or candidate states of the European Union. The “cosmopolitan Holocaust memory” as developed in the West fundamentally does not fit with the very different memory of the twentieth century in Eastern Europe, memory that is focused on the crimes of Stalinism, Soviet occupation, or pre-communist ethnic conflict with other states. Understanding the continuing political salience of these competing narratives is key to understanding Holocaust revisionism and appropriation today.
Yellow Star, Red Star approaches Holocaust studies from a post-Communist perspective and is an important contribution to the historical canon.”—Foreword

“Yellow Star, Red Star is a passionate and engaging study of the politics of Holocaust memory in Eastern Europe after communism. Jelena Subotić has produced a first-rate piece of scholarship and one that’s refreshingly enjoyable to read.”—Jeffrey Kopstein, University of California, Irvine, author of Intimate Violence

Jelena Subotić pulls no punches in showing how contemporary problems in Eastern Europe—the rise of the far-right, revival of WWII-era fascist ideologies, emergence of extreme nationalist and populist rhetoric—can be linked to the criminalization of communist and anti-fascist past. This is an outstanding book.”—Jovan Byford, Open University, author of Denial and Repression of Antisemitism

Yellow Star, Red Star asks why Holocaust memory continues to be so deeply troubled—ignored, appropriated, and obfuscated—throughout Eastern Europe, even though it was in those lands that most of the extermination campaign occurred. As part of accession to the European Union, Jelena Subotić shows, East European states were required to adopt, participate in, and contribute to the established Western narrative of the Holocaust. This requirement created anxiety and resentment in post-communist states: Holocaust memory replaced communist terror as the dominant narrative in Eastern Europe, focusing instead on predominantly Jewish suffering in World War II. Influencing the European Union’s own memory politics and legislation in the process, post-communist states have attempted to reconcile these two memories by pursuing new strategies of Holocaust remembrance. The memory, symbols, and imagery of the Holocaust have been appropriated to represent crimes of communism.

Yellow Star, Red Star presents in-depth accounts of Holocaust remembrance practices in Serbia, Croatia, and Lithuania, and extends the discussion to other East European states. The book demonstrates how countries of the region used Holocaust remembrance as a political strategy to resolve their contemporary “ontological insecurities”—insecurities about their identities, about their international status, and about their relationships with other international actors. As Subotic concludes, Holocaust memory in Eastern Europe has never been about the Holocaust or about the desire to remember the past, whether during communism or in its aftermath. Rather, it has been about managing national identities in a precarious and uncertain world.

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Jelena Subotić is Professor of Political Science at Georgia State University in Atlanta. She is the author of Hijacked Justice and numerous scholarly articles.

$29.95 hardcover 978-1-5017-4240-8
264 pages, 6 x 9, 8 b&w halftones, 3 maps
The Stuff of Soldiers
A History of the Red Army in World War II through Objects

Brandon M. Schechter

The Stuff of Soldiers uses everyday objects to tell the story of the Great Patriotic War as never before. Brandon Schechter attends to a diverse array of things—from spoons to tanks—to show how a wide array of citizens became soldiers, and how the provisioning of material goods separated soldiers from civilians.

Through a fascinating examination of leaflets, proclamations, newspapers, manuals, letters, and from the front, interviews, The Stuff of Soldiers reveals how the use of everyday items made it possible to wage war. The dazzling range of documents showcases ethnic diversity, women’s particular problems at the front, and vivid descriptions of violence and looting.

Each chapter features a series of related objects: weapons, uniforms, rations, and even the knick-knacks in a soldier’s armpit. These objects narrate the experience of people at war, illuminating the changes taking place in Soviet society over the course of the most destructive conflict in recorded history. Schechter argues that spoons, shovels, belts, and watches held as much meaning to the waging of war as guns and tanks. In The Stuff of Soldiers, he describes the transformative potential of material things to create a modern culture, citizen, and soldier during World War II.

Brandon Schechter is the Elihu Rose Scholar in Modern Military History at New York University. He is a contributor to Objects of War, edited by Leora Auslander and Tara Zahra.

$36.95 hardcover 978-1-5017-3979-8
344 pages, 6 x 9, 40 b&w halftones
Nikolai Donia became one of the over 34 million soldiers mobilized into the Red Army during World War II, and also one of more than 8.6 million to die. His family never saw his body and likely had only a mass grave to visit. They did, however, have his spoon.

Shortly before being killed defending Moscow in December of 1941, while convalescing from wounds, Donia gave his wife his spoon. He inscribed it with the dates of milestones in their life together, including the birth of their daughter in May of 1939 and son in July of 1941.

That he gave her a spoon is telling, as it was one of the most valued items a soldier had and the only thing that officially belonged to them. Before Donia’s spoon became a relic—the last connection to a beloved husband and father who disappeared like so many others—it was a vital part of his day-to-day experience at the front. One soldier even quipped that “Without a spoon, just as without a rifle, it is impossible to wage war.”

In my new book, The Stuff of Soldiers: A History of the Red Army in World War II Through Objects, I use a myriad of objects such as Donia’s spoon to tell the story of the war as never before. Each chapter takes a series of items to highlight the experience of soldiers during the war and show how a ragtag bunch of mostly amateurs defeated the Third Reich. Concentrating on stuff allows us to tell this story as never before. The immense diversity of the army, which included men and women, people aged 17 to 55, as well as people drawn from virtually all nationalities and backgrounds (including convicts, déclassé peasants and “former people”), meant that often the common material culture of soldiers was all that united these very different people. Due to the often paltry training soldiers received before being sent to the front (often as little as one month) the standard issue set of things was frequently all that separated soldiers from civilians. Mastering the use of these objects—how to shoot a rifle and dig a foxhole, but also how to wrap the lengths of cloth soldiers used in place of socks—was the process of becoming a soldier. Victory depended on learning to wear your tunic properly, use your weapon effectively, survive on sometimes substandard rations and excavate shelter from both enemy fire and the elements with a standard-issue spade.

Victory also depended on convincing soldiers, many of whom felt alienated from Soviet power, that this was their fight. Physical evidence of what fascism meant—mass graves, destroyed cities and villages, German diaries and snapshots documenting rape and murder—became central to propaganda efforts in the Red Army. Letters to and from the front were key to anchoring a soldier’s sense of self, allowing them to maintain connections with loved ones and make sense of the events they were engaged in.

The war led to a number of transformations, which objects bring into sharper focus. Looking at uniforms highlights how soldiers’ biographies were transformed by insignia and medals, which narrated their experiences at the front for all to see. They also showcase how the Soviet state rebranded itself as the inheritor of Russian military glory by adopting the uniform of the regime it had deposed. Following soldiers into the trenches they dug reveals how soldiers survived mechanized warfare and how the war became a crucial moment in urbanization, as foxholes evolved into cities with significant infrastructure. By focusing on trophies, we see how Soviet soldiers confronted the capitalist world and its incredible wealth in 1945 and how the USSR’s invitation to loot marked the Germans as a criminal, bourgeois nation. These are but a few of the revelations offered by The Stuff of Soldiers.

Brandon M. Schechter
Metropolitan Fetish
African Sculpture and the Imperial French Invention of Primitive Art

John Warne Monroe

From the 1880s to 1940, French colonial officials, businessmen and soldiers, returning from overseas postings, brought home wooden masks and figures from Africa. This imperial and cultural power-play is the jumping-off point for a story that travels from sub-Saharan Africa to Parisian art galleries; from the pages of fashion magazines, through the doors of the Louvre, to world fairs and international auction rooms; into the apartments of avant-garde critics and poets; to the streets of Harlem, and then full-circle back to colonial museums and schools in Dakar, Bamako, and Abidjan.

John Warne Monroe guides us on this journey, one that goes far beyond the world of Picasso, Matisse, and Braque, to show how the Modernist avant-garde and the European colonial project influenced each other in profound and unexpected ways. Metropolitan Fetish reveals the complex trajectory of African material culture in the West and provides a map of that passage, tracing the interaction of cultural and imperial power. A broad and far-reaching history of the French reception of African art, it brings to life an era in which the aesthetic category of “primitive art” was invented.

John Warne Monroe is Associate Professor of History at Iowa State University. He is the author of Laboratories of Faith.

$45.00 hardcover 978-1-5017-3635-3
368 pages, 7 x 10, 117 b&w halftones, 1 map, 10 color plates
Africa requires a new agricultural transformation that is appropriate for Africa, that recognizes the continent’s diverse environments and climates, and that takes into account its histories and cultures while benefiting rural smallholder farmers and their families.

In this boldly optimistic book, Sir Gordon Conway, Ousmane Badiane, and Katrin Glatzel describe the key challenges faced by Africa’s smallholder farmers and present the concepts and practices of Sustainable Intensification (SI) as opportunities to sustainably transform Africa’s agriculture sector and the livelihoods of millions of smallholders. The way forward, they write, will be an agriculture sector deeply rooted within SI: producing more with less, using fertilizers and pesticides more prudently, adapting to climate change, improving natural capital, adopting new technologies, and building resilience at every stage of the agriculture value chain.

Food for All in Africa envisions a virtuous circle generated through agricultural development rooted in SI that results in greater yields, healthier diets, improved livelihoods for farmers, and sustainable economic opportunities for the rural poor that in turn generate further investment. It describes the benefits of digital technologies for farmers and the challenges of transforming African agricultural policies and creating effective and inspiring leadership.

Food for All in Africa demonstrates why we should take on the challenge and provides ideas and methods through which it can be met.

Sir Gordon Conway is Professor of International Development at Imperial College London. He was previously Chief Scientific Advisor to the UK Department for International Development, President of the Rockefeller Foundation, and Vice-Chancellor of the University of Sussex. He is author of The Doubly Green Revolution and One Billion Hungry.

Ousmane Badiane is recipient of the Africa Food Prize (2015), a Distinguished Fellow of the African Association of Agricultural Economists, and Director for Africa at the International Food Policy Research Institute.

Katrin Glatzel is Program Head of the Malabo Montpellier Panel program at the International Food Policy Research Institute’s Africa Regional Office in Dakar, Senegal, and a Visiting Researcher at Imperial College London.
Fake news and disinformation. Problems that have caused political volatility in many parts of the world also cast a long shadow over Indonesia—the world’s most populous Muslim-majority country and third largest democracy. In the presidential election in May this year, the moderate, incumbent Joko Widodo (Jokowi) won a close race against the hardline, former three-star general Prabowo Subianto. Prabowo supporters contested the election outcome and staged a riot. In the frenzy atmosphere of the election, the anger of the protestors was fueled by online hoaxes. Various conspiracy theories all had one protagonist: The People’s Republic of China (PRC). Chinese migrant workers were given fake Indonesian ID cards that enabled them to vote for Jokowi; a certain tech company from China was put in charge of the electronic balloting counting system, assisting Jokowi with his election fraud; and, after the outbreak of street violence, the Indonesian police deployed against the rioters were soldiers “imported” from the People’s Liberation Army.

The most strident, outlandish, and persistent rumor concerns China’s role in the September Thirtieth Movement of 1965, in which major general Suharto launched an effective counterattack. In the process of his rise to power, Suharto initiated a nation-wide anti-Communist campaign. The campaign escalated into one of the worst mass murders of the 20th century, with an estimated 500,000+ people killed. The Suharto regime repeatedly made unfounded charges against the September Thirtieth Movement as being part of the PRC’s “yellow imperialist” project to encroach Indonesia. This idea was further instilled in the minds of the general population through the film The Betrayal of the Indonesian Communist Party, which was broadcast annually on the evening of September 30 and was required viewing for schoolchildren. In this (in)famous film, Chinese doctors are shown practicing acupuncture with electric shock on the ailing President Sukarno, and their diagnosis of Sukarno’s health condition as “critically dangerous” is presented as the trigger for the Indonesian communists’ coup attempt.

Was China the puppet master that instigated its Indonesian comrades to seize state power by force? With a rare access to materials at the Chinese Foreign Ministry Archives and the Communist Party Central Archives, my book reveals that China’s role in the September Thirtieth Movement was marginal. The Indonesian Communist leader Aidit designed the September Thirtieth Movement free from foreign intervention. Top Chinese leaders were aware of Aidit’s scheme. But the swift execution of the plan took them by surprise. Newly declassified US sources also show that in early 1966, American diplomats in Jakarta had already considered accusations of Chinese involvement to be fake news. Yet the US encouraged, rather than curbed, disinformation.

The Suharto regime’s propaganda led to grievous consequences. Diplomatic relations between Beijing and Jakarta were suspended for more than two decades. Moreover, the ethnic Chinese in Indonesia, with arguably disproportionate economic power but vulnerable political status, fell on the receiving end of hostility toward the PRC. Under Suharto’s ensuing three-decade rule, a number of discriminatory laws were passed: for instance, the ethnic Chinese were given a special designation on their citizenship cards and Chinese-language education was banned.

The complex and difficult history between China and Indonesia shows us how easily tensions in international and inter-racial relations could be used to produce a toxic mash that shatters geopolitical and social stability. The issue of increasing PRC economic presence often becomes entangled with the position of the Chinese in Indonesia. In 2017, the former Jakarta governor Basuki Tjahaja Purnama (better known by his nickname “Ahok”) was controversially sentenced for two-year imprisonment for insulting Islam. Ahok is an ethnic Chinese Christian and an ally of Jokowi, who has been criticized for his receptive attitude toward infrastructure loans from Beijing. A video of Ahok commenting on conservative Muslim clergy was edited out of context and went viral on the internet, igniting mass demonstrations. Although reflecting contemporary anxieties over an influx of Chinese labor and investments, the recent disinformation is repeating an old trope. In the online echo chamber, these false narratives proliferate quickly precisely because they mimic government propaganda in the past and exploit the enduring vulnerability of the Chinese minority in Indonesia.
Migration in the Time of Revolution
China, Indonesia, and the Cold War

TAOMO ZHOU

Migration in the Time of Revolution examines how two of the world’s most populous countries interacted between 1945 and 1967, when the concept of citizenship was contested, political loyalty was in question, identity was fluid, and the boundaries of political mobilization were blurred. Taomo Zhou asks probing questions of this important period in the histories of the People’s Republic of China and Indonesia. What was it like to be a youth in search of an ancestral homeland that one had never set foot in, or an economic refugee whose expertise in private business became undesirable in one’s new home in the socialist state? What ideological beliefs or practical calculations motivated individuals to commit to one particular nationality while forsaking another?

As Zhou demonstrates, the answers to such questions about “ordinary” migrants are crucial to a deeper understanding of diplomatic relations between the two countries. Through newly declassified documents from the Chinese Foreign Ministry Archives and oral history interviews, Migration in the Time of Revolution argues that migration and the political activism of the ethnic Chinese in Indonesia were important historical forces in the making of governmental relations between Beijing and Jakarta after World War II. Zhou highlights the agency and autonomy of individuals whose life experiences were shaped by but also helped shape the trajectory of bilateral diplomacy. These ethnic Chinese migrants and settlers were, Zhou contends, not passively acted upon but actively responding to the developing events of the Cold War. This book bridges the fields of diplomatic history and migration studies by reconstructing the Cold War in Asia as social processes from the ground up.

TAOMO ZHOU is Assistant Professor in the School of Humanities at Nanyang Technological University. Follow her on Twitter @taomo_zhou.

$43.95 hardcover 978-1-5017-3993-4
318 pages, 6 x 9, 20 b&w halftones
What’s your favorite anecdote from your research for this book?

Indonesian President Sukarno received traditional Chinese medical treatments for his kidney problems in spring and summer 1965. He seemed to have enjoyed acupuncture and tended to overdose on the herbal pills tailor-made for him by doctors from China. His conditions improved—the acupuncture and herbs seemed to have worked!

What do you wish you had known when you started writing your book, that you know now?

An important source I used in the book were documents from the Chinese Foreign Ministry Archives in Beijing. Between 2006 and 2008, the Chinese Foreign Ministry declassified thousands of documents. However, this collection was reclassified in 2013. In hindsight, I wish I had foreseen the trend toward tighter information control in China and had collected materials more extensively during that brief window of opportunity.

How do you wish you could change the field of history?

My book aims to demonstrate that the high dramas of geopolitics and the everyday life of ordinary migrants are inextricably intertwined. It also tries to reconstruct the experiences of China and Indonesia in the Cold War as part of a cross-Asian transnational social history. I hope there will be more dialogues between experts of international relations and migration studies, between scholars of East Asia and Southeast Asia, as well as more interdisciplinary conversations among political scientists, historians, anthropologies, and sociologists.
Mettray
A History of France’s Most Venerated Carceral Institution
Stephen A. Toth

The Mettray Penal Colony was a private reformatory without walls, established in France in 1840 for the rehabilitation of young male delinquents. Foucault linked its opening to the most significant change in the modern status of prisons and now, at last, Stephen Toth takes us behind the gates to show how the institution legitimized France’s repression of criminal youth and added a unique layer to the nation’s carceral system.

Drawing on insights from sociology, criminology, critical theory, and social history, Stephen Toth dissects Mettray’s social anatomy, exploring inmates’ experiences. More than 17,000 young men passed through the reformatory before its closure, and Toth situates their struggles within changing conceptions of childhood and adolescence in modern France. Mettray demonstrates that the colony was an ill-conceived project marked by internal contradictions. Its social order was one of subjection and subversion, as officials struggled for order and inmates struggled for autonomy.

Toth’s formidable archival work exposes the nature of the relationships between, and among, prisoners and administrators. He explores the daily grind of existence: living conditions, discipline, labor, sex, and violence. Thus, he gives voice to the incarcerated, not simply to the incarcerators, whose ideas and agendas tend to dominate the historical record. Mettray is, above all else, a deeply personal illumination of life inside France’s most venerated carceral institution.

Stephen A. Toth is Associate Professor of Modern European History at Arizona State University. The primary focus of his research examines the history of incarceration, most particularly the evolution of the prison in theory and practice, in modern France and the Francophone world. He is the author of Beyond Papillon and numerous scholarly articles. He has been the recipient of research grants from the National Endowment for the Humanities and the American Philosophical Society.

$43.95 hardcover 978-1-5017-4018-3
280 pages, 6 x 9, 10 b&w halftones

"Mettray is among the leading books on the subject of youth, penal institutions, and gender. Exploiting the rich, recently released trove of documentation chronicling the history of the institution, Toth reveals how the utopian expectations of its planners foundered in myriad ways."—Robert Nye, Oregon State University, editor of Sexuality

"Toth’s book is the first to use the voices of the inmates themselves, as well as the detailed records of the most important penal institution of its time. This is ground-breaking analysis."—Barbara Arneil, University of British Columbia, author of Domestic Colonies

"While Foucault famously called attention to carceral institutions and their effort to create ‘docile bodies,’ Toth looks at how those efforts actually worked. He shows how discipline both functioned and failed to function, and how prisoners resisted. Based on exemplary archival research, Mettray evokes the experience of inmates with real depth."—Clifford Rosenberg, City College of New York, author of Policing Paris
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**Fighting for Virtue**

Justice and Politics in Thailand

**Duncan McCargo**

*Fighting for Virtue* investigates how Thailand’s judges were tasked by the late King Bhumibol Adulyadej (Rama IX) in 2006 with helping to solve the country’s intractable political problems—and what happened next. Across the last decade of Rama IX’s rule, Duncan McCargo examines the world of Thai judges: how they were recruited, trained, and promoted, and how they were socialized into a conservative world view that emphasized the proximity between the judiciary and the monarchy.

McCargo delves into three pivotal freedom of expression cases that illuminate Thai legal and cultural understandings of sedition and treason, before examining the ways in which accusations of disloyalty made against controversial former prime minister Thaksin Shinawatra came to occupy a central place in the political life of a deeply polarized nation. The author navigates the highly contentious role of the Constitutional Court as a key player in overseeing and regulating Thailand’s political order before concluding with reflections on the significance of the Bhumibol era of “judicialization” in Thailand. In the end, posits McCargo, under a new king, who appears far less reluctant to assert his own power and authority, the Thai courts may now assume somewhat less significance as a tool of the monarchical network.

**Duncan McCargo** is Director of the Nordic Institute of Asian Studies and Professor of Political science at the University of Copenhagen. He is author of *Tearing Apart the Land*, which won the inaugural Bernard Schwartz Book Prize from the Asia Society in 2009.
Warlord Survival
The Delusion of State Building in Afghanistan

Romain Malejacq

How do warlords survive and even thrive in contexts that are explicitly set up to undermine them? How do they rise after each fall? Warlord Survival answers these questions. Drawing on hundreds of in-depth interviews in Afghanistan between 2007 and 2018, with ministers, governors, a former vice-president, warlords and their entourages, opposition leaders, diplomats, NGO workers, and local journalists and researchers, Romain Malejacq provides a full investigation of how warlords adapt and explains why weak states like Afghanistan allow it to happen.

Malejacq follows the careers of four warlords in Herat, Sheberghan, and Panjshir—Ismail Khan, Abdul Rashid Dostum, Ahmad Shah Massoud, and Mohammad Qasim Fahim. He shows how they have successfully negotiated complicated political environments to survive ever since the beginning of the Soviet-Afghan war. The picture he paints in Warlord Survival is one of astute political entrepreneurs with a proven ability to organize violence. Warlords exert authority through a process in which they combine, instrumentalize, and convert different forms of power to prevent the emergence of a strong, centralized state. But, as Malejacq shows, the personal relationships and networks fundamental to the authority of Ismail Khan, Dostum, Massoud, and Fahim are not necessarily contrary to bureaucratic state authority. In fact, these four warlords, and others like them, offer durable and flexible forms of power in unstable, violent countries.

Romain Malejacq is Assistant Professor at the Centre for International Conflict Analysis & Management at Radboud University Nijmegen. Follow him on Twitter @afghanopoly
Russian Conservatism

Paul Robinson's *Russian Conservatism* examines the history of Russian conservative thought from the beginning of the nineteenth century to the present. As he shows, conservatism has made an underappreciated contribution to Russian national identity, to the ideology of Russian statehood, and to Russia’s social-economic development. Robinson charts the contributions made by philosophers, politicians, and others during the Imperial, Soviet, and post-Soviet periods. Looking at cultural, political, and social-economic conservatism in Russia, he discusses ideas and issues of more than historical interest. Indeed, what *Russian Conservatism* demonstrates is that such ideas are helpful in interpreting Russia’s present as well as its past and will be influential in shaping Russia’s future, for better or for worse, in the years to come.

For the past two centuries Russian conservatives have sought to adapt to the pressures of modernization and westernization and, more recently, globalization, while preserving national identity and political and social stability. Through Robinson's research we can now understand how Russian conservatives have continually proposed forms of cultural, political, and economic development seen as building on existing traditions, identity, forms of government, and economic and social life, rather than being imposed on the basis of abstract theory and foreign models.

Paul Robinson is Professor of Public and International Affairs at the University of Ottawa. He is author and editor of numerous works on Russian and Soviet history, including *Grand Duke Nikolai Nikolaevich, Supreme Commander of the Russian Army*, which won the Society for Military History’s distinguished book award for biography.

**NORTHERN ILLINOIS UNIVERSITY PRESS**

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300 pages, 6 x 9
The recent resurgence of antisemitism in France has prompted both anguish and a debate about the history of French anti-Jewish hostility and its significance for the present.

One view suggests that recent examples of anti-Jewish violence—such as the terrorist attack in 2015 on a kosher grocery—are expressions of a new antisemitism that has taken root within French populations of Muslim heritage. This argument suggests that Muslims in France have turned their anger about the Israeli-Palestinian conflict and the discrimination they experience in French society onto French Jews.

An alternative view argues that contemporary manifestations of antisemitism in France are simply the latest iteration of an older tradition associated with the extreme right in French politics, now being played in a new key. Examples of this tradition include the Dreyfus Affair in the 1890s, the anti-Jewish obsessions of French fascist sympathizers in the 1930s, and the anti-Jewish politics of the Vichy Regime during the German occupation in the Second World War.

My new book, Lethal Provocation, suggests that this tidy opposition between an old antisemitism rooted on the right and a new antisemitism that evolved out of the convergence of the Israeli-Palestinian conflict might itself need rethinking and a broader historical context.

The narrative focuses on an episode of violence between Muslims and Jews in French Algeria in 1934. The Constantine riots occurred at a moment of political volatility related to efforts to grant Muslims in Algeria the right to be represented in parliament. The murders of 25 Jews during these disturbances were a turning point in French and Algerian history, a pivotal moment in an ongoing rupture that ultimately led to the departure of French Algerian Jews from North Africa in 1962, at the moment of Algerian independence.

Lethal Provocation uncovers evidence that as many as twenty of these murders may have been committed by a small group led by a soldier in the French army named Mohamed El Maadi.

El Maadi’s participation in the riots and his connections to local French political figures were suppressed by the authorities, and the official report blamed the city’s Muslim population as a whole for the murders. This was El Maadi’s goal. He and his conspirators assumed that the riots would drive Muslims in Algeria to forge a bond with French extremists by encouraging a shared hatred of Jews. It also appears that El Maadi’s group hoped to discredit Muslim political leaders who sought expanded citizenship rights for Muslim colonial subjects in Algeria by tainting their constituency with the stain of murderous violence.

El Maadi’s participation in the riots and his connections to local French political figures were suppressed by the authorities, and the official report blamed the city’s Muslim population as a whole for the murders. This was El Maadi’s goal.

El Maadi’s participation in the Constantine murders was not an expression of a specifically “Muslim” antisemitism—it was the product of an extreme French nationalism that he first adopted while serving as a career officer in the French colonial army and that he later developed while working with the most extreme French nationalist organizations, including the Action française and the terrorist group known as the Cagoule.

The story of this terrible event reveals the complicated legacy left by the French colonial system in Algeria, in which contested visions of France—a colonial republic open to reform or a racial community tempted by fascism—combined to produce a combustible political situation that was all too easily manipulated by cynical provocateurs. This story of violence between Muslims and Jews was not an expression of ageless hatreds, it was the product of a political dynamic created by colonialism itself, a dynamic that the contemporary world has failed to transcend.
Lethal Provocation
The Constantine Murders and the Politics of French Algeria
Joshua Cole

Part murder mystery, part social history of political violence, Lethal Provocation is a forensic examination of the deadliest peacetime episode of anti-Jewish violence in modern French history. Joshua Cole reconstructs the 1934 riots in Constantine, Algeria, in which tensions between Muslims and Jews were aggravated by right-wing extremists, resulting in the deaths of twenty-eight people.

Animating the unrest was Mohamed El Maadi, a soldier in the French army. Later a member of a notorious French nationalist group that threatened insurrection in the late 1930s, El Maadi became an enthusiastic supporter of France’s Vichy regime in World War II, and finished his career in the German SS. Cole cracks the “cold case” of El Maadi’s participation in the events, revealing both his presence at the scene and his motives in provoking violence at a moment when the French government was debating the rights of Muslims in Algeria. Local police and authorities came to know about the role of provocation in the unrest and killings and purposely hid the truth during the investigation that followed. Cole’s sensitive history brings into high relief the cruelty of social relations in the decades before the war for Algerian independence.

Joshua Cole is Professor of History at the University of Michigan. He teaches nineteenth and twentieth century European history and has published work on gender and the history of the population sciences, colonial insurrection, and the politics of memory in France, Algeria, and Germany. His book The Power of Large Numbers was selected as an Outstanding Academic Title for 2000 by Choice Magazine. He is also coauthor, with Carol Symes, of Western Civilizations.

$37.95 hardcover 978-1-5017-3941-5
336 pages, 6 x 9, 10 b&w halftones, 3 maps

“This is a very impressive book. Joshua Cole’s research, argumentation, and prose are all exceptional. His achievement should not be understated; Lethal Provocation will stand as the definitive history of a key event in Algeria’s colonial era for generations to come.”—Benjamin Claude Brower, University of Texas at Austin, author of A Desert Named Peace

“Lethal Provocation is a tour de force. Here, at last, is a book worthy of the importance and complexity of the Constantine riots of 1934: a major and long-misunderstood event of modern French, Algerian, and Jewish history. Carefully researched and brilliantly contextualized, it deserves a wide audience.”—Ethan B. Katz, University of California Berkeley, author of The Burdens of Brotherhood

“Majestic. Cole’s powerful narrative of the tragic events of 1934 compels historians of empire to rethink categories, approaches, and methodologies. His deep research into and reflection on, ‘French’ North Africa sets a new standard for Colonial Studies.”—Julia Clancy-Smith, University of Arizona, author of Mediterraneans
We've got insights, commentaries, and Q&As with our fabulous authors on our website homepage.

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Life Is Elsewhere
Symbolic Geography in the Russian Provinces, 1800–1917
Anne Lounsbery

In *Life Is Elsewhere*, Anne Lounsbery shows how nineteenth-century Russian literature created an imaginary place called “the provinces”—a place at once homogeneous, static, anonymous, and symbolically opposed to Petersburg and Moscow. Lounsbery looks at a wide range of texts, both canonical and lesser-known, in order to explain why the trope has exercised such enduring power, and what role it plays in the larger symbolic geography that structures Russian literature’s representation of the nation’s space. Using a comparative approach, she brings to light fundamental questions that have long gone unasked: how to understand, for instance, the weakness of literary regionalism in a country as large as Russia? Why the insistence, from Herzen through Chekhov and beyond, that all Russian towns look the same? In a literary tradition that constantly compared itself to a western European standard, Lounsbery argues, the problem of provinciality always implied difficult questions about the symbolic geography of the nation as a whole. This constant awareness of a far-off European model helps explain why the provinces, in all their supposed drabness and predictability, are a topic of such fascination for Russian writers—why these anonymous places are in effect so important and meaningful, notwithstanding the culture’s nearly unremitting emphasis on their nullity and meaninglessness.

Anne Lounsbery teaches Russian literature at New York University. She has published numerous articles on Russian and comparative literature and is the author of *Thin Culture, High Art*. 

“Life is Elsewhere is that rare book that reveals an essential truth no one has noticed before. The Russian provinces, Russia’s provincialism, and the entirety of the Russian cultural landscape will never look the same.”—Yuri Slezkine, University of California Berkeley, author of *The House of Government*

“Lounsbery manages to seamlessly integrate consistently interesting textual analysis with philosophical and metaphysical perspectives on Russian culture.”—Ilya Vintsy, Princeton University, author of *Vasily Zhukovsky’s Romanticism and the Emotional History of Russia*
Empire's Mobius Strip
Historical Echoes in Italy's Crisis of Migration and Detention

Stephanie Malia Hom

Italy's current crisis of Mediterranean migration and detention has its roots in early twentieth century imperial ambitions. Empire's Mobius Strip investigates how mobile populations were perceived to be major threats to Italian colonization, and how the state's historical mechanisms of control have resurfaced, with greater force, in today's refugee crisis.

What is at stake in Empire's Mobius Strip is a deeper understanding of the forces driving those who move by choice and those who are moved. Stephanie Malia Hom focuses on Libya, considered Italy's most valuable colony, both politically and economically. Often perceived as the least of the great powers, Italian imperialism has been framed as something of "colonialism lite." But Italian colonizers carried out genocide between 1929–33, targeting nomadic Bedouin and marching almost 100,000 of them across the desert, incarcerating them in camps where more than half who entered died, simply because the Italians considered their way of life suspect. There are uncanny echoes with the situation of the Roma and migrants today. Hom explores three sites, in novella-like essays, where Italy's colonial past touches down in the present: the island, the camp, and the village.

Empire's Mobius Strip brings into relief Italy's shifting constellations of mobility and empire, giving them space to surface, submerge, stretch out across time, and fold back on themselves like a Mobius strip. It deftly shows that mobility forges lasting connections between colonial imperialism and neoliberal empire, establishing Italy as a key site for the study of imperial formations in Europe and the Mediterranean.

Stephanie Malia Hom is Executive Director of the Acus Foundation. She is author of The Beautiful Country and tweets @empirestrip.

$24.95 paperback 978-1-5017-3990-3
270 pages, 6 x 9, 20 b&w halftones, 4 maps
The scene was familiar, hauntingly so. Italian authorities stood over a crowd of young men huddled on the ground. Their guns and their uniforms accorded them the power to keep these men fixed into place. Scenes such as this are recognizable as iconic images of Italy’s current crisis of migration and detention. They circulate widely in today’s media.

The island of Lampedusa, in particular, has emerged as the site where this “border spectacle” plays out in the Mediterranean. It is the place where hundreds of thousands of people arrive on the shores of Fortress Europe, and where migrants become subsumed into the labyrinthine process of identification, imprisonment, and expulsion.

Yet this image haunted me because it was not taken from today’s headlines: its date was October 1911. I found it in a municipal archive on Ustica, a small island off the northern coast of Sicily that, like Lampedusa, was once part of Italy’s carceral archipelago. The young men in the photo had been deported from Libya shortly after Italian troops had invaded Tripoli. Their coerced displacement began a swift and ruinous wave of dislocation, dispossession, and internment that underpinned Italian colonial rule in Libya from 1911–1943. The colonial regime’s impulse to control all movement led to the widescale immobilization of Bedouin in Italian-built concentration camps across the Cyrenaican desert, leading to a genocide that remains little known outside Libya.

In my book, *Empire’s Mobius Strip: Historical Echoes in Italy’s Crisis of Migration and Detention*, I explore the colonial roots of Italy’s contemporary migration crisis. Italy in its imperialism has often been framed as something of “colonialism lite,” especially because Italian colonizers imagined themselves to be brava gente (good people) compared to the British and the French. However, Italy’s colonial projects in Libya and Eastern Africa stood among the most brutal and bloody of the last century.

When I first began researching mobility and colonialism almost two decades ago, little did I think that, in 2019, we would be living in a world where more than 70 million people were forcibly displaced, the largest number ever on record.

Nor did I imagine that I would witness first-hand what I understood to be colonial techniques of exclusion and discrimination exercised so blatantly by those in power, among them: separating families at borders, incarcerating children in prisons dressed up as “centralized processing centers,” enacting biased travel bans, and sending people “home” to persecution and death.

It is heartbreaking. These forms of violence, once part and parcel of colonial imperialism, persist today under the guise of migration. “Migration” has become a buzzword linked to crisis and emergency. The term “migrant” has been invested with a negative valence, modified by “illegality” and “irregularity.”

In my interviews for this book with men and women detained in Italy’s migrant detention centers, I learned that no one begins their journey believing they are “illegal immigrants.” It is a category that comes to be lived ex post facto. Once labeled as “illegal” or “irregular,” this classification becomes almost impossible to remove like a stain or an accusation.

The exclusionary effect of this act of labeling is intensified by the spaces of the detention centers themselves. The razor wire, the plexiglass, the barred windows, the electronic locks, et cetera all constitute an architecture of sequestration that functions to control movement at all times.

Anthropologist E.E. Evans-Pritchard once wrote of the Bedouin interned in Italian concentration camps that “hunger, disease, and broken hearts took a heavy toll of the imprisoned population. Bedouin die in a cage.”[2] The same can be said of the people interned today in the migrant detention centers of Italy, and elsewhere around the world, especially the United States.

In the course of writing *Empire’s Mobius Strip*, it became clear to me that now more than ever, the power over movement equates to the power over people. It has affirmed my belief that the freedom of movement is a fundamental human right, one that is guaranteed by the United Nations Universal Declaration of Human Rights. Let us attend to the words and advance the actions that implement this freedom for all, so that in our world, broken hearts no longer take a heavy toll on the mobile populations who are imprisoned for exercising their inalienable right to move.
What Counts as Care?
Felicity Aulino

LuLu Wang’s critically acclaimed film *The Farewell* is “based on an actual lie.” Debuting this year at Sundance, the film tells the story of a Chinese family shielding their matriarch from her terminal cancer diagnosis, and how her granddaughter, raised in the US, comes to terms with this form of care.

“If you tell her, you’ll ruin her good mood.”

The film takes on what is in many parts of Asia a common occurrence: not telling someone they are dying. Understanding how such norms function as “care”—how they are felt as well as how they are practiced—is a core focus of my book, *Rituals of Care: Karmic Politics in Aging Thailand*.

With population aging trumpeted from nearly every corner, and projected burdens of care a pressing concern for families and nations alike, *Rituals of Care* offers a chance to step back and challenge common presumptions about the universal nature of “caring.” I begin at the bedside, describing two middle-aged sisters bending and twisting, bathing and feeding, powdering and massaging their bedridden elderly mother. Their story is a familiar one in Northern Thailand, as elsewhere, and speaks to the everyday realities of providing care in a rapidly aging society. Their habits, I argue, can productively be understood as ritual: repetitive acts that achieve effects through their correct performance, rather than from any particular internal orientation to the tasks.

This matters so much because it interrupts the common emphasis on authenticity and individual autonomy that dominates so much work on care—from the academic to the clinical. Further, it invites us to keep what is actually done, the very gestures, day in and day out, at the center of analysis.

By tracing what people pay attention to, and how the social world trains their attention and their responses in particular ways, I develop the argument that religious, social, and political structures are embodied, through habituated action, in practices of providing for others. Providing for others does not just occur between individuals. Close attention can be paid to care practiced in more general ways—care for one’s group, care for the polity. And doing so, examining particular sets of emotional and practical ways of being with people—and the historical and philosophical lineages undergirding such practices—shows an inseparable links between forms of social organization and forms of care.

The Chinese American granddaughter in *The Farewell* does indeed end up following the directives of her family. Keeping her grandmother’s prognosis a secret is of course more than simply not saying; her every move and mood are shown to have communicative effect. We can begin to see that, further still, what it means to be a person and the proper way to be in the world are wrapped up in the smallest gestures of care. Unearthing the ways people are habituated to provide for others may thus not only lead to greater understanding of the strictures that bind, but the tiny changes that can transform.
Rituals of Care
Karmic Politics in an Aging Thailand

Felicity Aulino

End-of-life issues are increasingly central to discussions within medical anthropology, the anthropology of political action, and the study of Buddhist philosophy and practice. Felicity Aulino’s Rituals of Care speaks directly to these important anthropological and existential conversations. Against the backdrop of global population aging and increased attention to care for the elderly, both personal and professional, Aulino challenges common presumptions about the universal nature of “caring.” The way she examines particular sets of emotional and practical ways of being with people, and their specific historical lineages, allows Aulino to show an inseparable link between forms of social organization and forms of care.

Unlike most accounts of the quotidian concerns of providing care in a rapidly aging society, Rituals of Care brings attention to corporeal processes. Moving from vivid descriptions of the embodied routines at the heart of home caregiving to depictions of care practices in more general ways—care for one’s group, care of the polity—it develops the argument that religious, social, and political structures are embodied, through habituated action, in practices of providing for others. Under the watchful treatment of Aulino, care becomes a powerful foil for understanding recent political turmoil and structural change in Thailand, proving embodied practice to be a vital vantage point for phenomenological and political analyses alike.

Felicity Aulino is a Five-College Assistant Professor of Anthropology at the University of Massachusetts Amherst.

$22.95 paperback 978-1-5017-3973-6
210 pages, 6 x 9
The current US-China trade war has caused many industries a lot of distress; and automakers have been some of the worst hit. As the US has increased taxes, China has retaliated, and automakers, from the Chinese suppliers of parts to the Japanese, German and American manufacturers at the top, have all been caught in the crossfire. What is intriguing though, is that many emerging urban middle class individuals are used to this feeling of being caught in the middle, a position they use to characterize many aspects of their lives in contemporary China. That perception is what I seek to unveil in my book *Driving towards Modernity: The Car and the Lives of the Middle Class in Contemporary China*.

The intersection between cars and the middle class that I write about in the book did not originate as some thing by design; instead, it stemmed from research that almost took on a life of its own once it got started.

In the summer of 2003, before moving to the United States to start graduate school, I signed up for driving lessons in China—I had been told that not knowing how to drive would make life difficult in America. The moment I first set foot into that blue pickup truck, struggling to coordinate eyes and limbs, was a far cry from the number of years I had spent researching lives around cars.

In a trip to Germany in 2004, I became very intrigued not only by cars, but also by autobahns, the way people drove, and how cars interacted with pedestrians. At the same time in China, car sales started to shoot up, and the major purchasing force started to shift from government, state-owned enterprises, and other government-affiliated organizations, to individuals and their families.

In the decade that followed, private car ownership gradually became tangible for many ordinary Chinese citizens. What we were witnessing was the massive rise of a first generation of non-professional drivers. Unlike their counterparts in the United States and Europe, these car owners did not have a car in the family growing up, nor had they learned how to drive from their parents. What does a car mean to them now, and what did it mean to them before? Where did their knowledge about cars come from? How do they associate cars and driving with prestige and propriety? How do they use cars in their everyday life? And how do they handle car-related issues, such as parking and securing a license?

When members of my dissertation committee asked me whether I would focus on the middle class, I answered with a firm “No.” I claimed that I wanted to study how cars shaped the lives of various people, such as car owners and mechanics, but deep down, what had made me apprehensive was the term “middle class.”

Nowadays, “the Chinese middle class” has almost become a cliché in any discussion on China’s consumer spending, but back then, in the early to mid-2000s, the term had yet to catch on.

China’s history has resulted in the language of class and class struggle being inextricably tied to traumatic experiences for many people. In addition to the reluctance to use class language, many of those whom we label “middle class” remain uncertain about the role they play in society, particularly in the face of increasing social stratification. “Caught in the middle of a traffic jam” is one of the metaphorical ways through which they try to make sense of who, and where they are.

I ground such sense of uncertainty and anxiety in the material and social interactions with and through cars, and the practices that come with cars—buying and selling cars, driving, getting a license, and finding a parking spot. Mechanics continue to be featured in my analysis as well. They, together with families, friends, property management companies, the police, and other government agencies, constitute the social world that revolves around the regime of cars.

The intertwining stories of the car regime and the middle class are not intended to either promote China’s economic achievement, nor to censure the middle class for their consumptive desires, especially in face of climate change. Instead, they are meant to provide an interesting entry point, and an insight into the social transformation that has taken place this past two decades in China.

Life is often filled with twists; I received my driver’s license in 2003, and I have finished a book on cars, but driving has never been a part of my everyday routine. I walk, I cycle, and I take public transportation. And yet nevertheless, sharing car rides with friends, colleagues and research interlocutors have taught me a great deal about life, society and politics.
Driving toward Modernity
Cars and the Lives of the Middle Class in Contemporary China

Jun Zhang

In Driving toward Modernity, Jun Zhang ethnographically explores the entanglement between the rise of the automotive regime and emergence of the middle class in South China. Focusing on the Pearl River Delta, one of the nation’s wealthiest regions, Zhang shows how private cars have shaped everyday middle-class sociality, solidarity, and subjectivity, and how the automotive regime has helped make the new middle classes of the PRC. By carefully analyzing how physical and social mobility intertwines, Driving toward Modernity paints a nuanced picture of modern Chinese life, comprising the continuity and rupture as well as the structure and agency of China’s great transformation.

Jun Zhang is Assistant Professor of Asian and International Studies at City University of Hong Kong.

$23.95 paperback 978-1-5017-3840-1
240 pages, 6 x 9, 5 b&w halftones, 2 b&w line drawings, 3 charts
What’s your favorite anecdote from your research for this book?

My favorite anecdote is the one I used to open chapter 4 of my book. A salesperson started the car without realizing the hand brake was not up and the gear was not in the neural position. Before he could react, the car ran into a glass partition. The car, which was severely damaged, was scheduled to be picked up by a client in the afternoon of that day. The unfolding of the story reveals the politics as well as solidarity and personalities that I had been so eager to get hold onto.

What do you wish you had known when you started writing your book, that you know now?

Not really. This is not because I think I know all the tricks about writing a book. Rather, exploring the unknown, stumbling, and learning from mistakes is what writing a book, or to be more precise, what academic analysis and how to articulate it, is about.

“Exploring the unknown, stumbling, and learning from mistakes is what writing a book is about.”

Catching up with Jun Zhang
Our social media game is . . .
Hematologies
The Political Life of Blood in India
JACOB COPEMAN AND DWAI PAYAN BANERJEE

In this ground-breaking account of the political economy and cultural meaning of blood in contemporary India, Jacob Copeman and Dwai Payan Banerjee examine how the giving and receiving of blood has shaped social and political life. Hematologies traces how the substance congeals political ideologies, biomedical rationalities, and activist practices. Using examples from anti-colonial appeals to blood sacrifice as a political philosophy to contemporary portraits of political leaders drawn with blood, from the use of the substance by Bhopali children as a material of activism to biomedical anxieties and aporias about the excess and lack of donation, Hematologies broaches how political life in India has been shaped through the use of blood and through contestations about blood. As such, the authors offer new entryways into thinking about politics and economy through a “bloodscape of difference”: different sovereignties; different proportionalities; and different temporalities. These entryways allow the authors to explore the relation between blood’s utopic flows and political clottings as it moves through time and space, conjuring new kinds of social collectivities while reanimating older forms, and always in a reflexive relation to norms that guide its proper flow.

JACOB COPEMAN is Senior Lecturer in Social Anthropology at the University of Edinburgh. He is author of Veins of Devotion.

DWAI PAYAN BANERJEE is Assistant Professor in the program on Science, Technology, and Society at the Massachusetts Institute of Technology. Follow him on Twitter @dwai_banerjee.

$42.95 hardcover 978-1-5017-4509-6
288 pages, 6 x 9, 9 b&w halftones
Precarious Times
Temporality and History in Modern German Culture
Anne Fuchs

In *Precarious Times*, Anne Fuchs explores how works of German literature, film, and photography reflect on the profound temporal anxieties precipitated by contemporary experiences of atomization, displacement, and fragmentation that bring about a loss of history and of time itself and that is peculiar to our current moment. The digital age places premiums on just-in-time deliveries, continual innovation, instantaneous connectivity, and around-the-clock availability. While some celebrate this 24/7 culture, others see it as profoundly destructive to the natural rhythm of day and night—and to human happiness. Have we entered an era of a perpetual present that depletes the future and erodes our grasp of the past? Beginning its examination around 1900, when rapid modernization was accompanied by comparably intense reflection on changing temporal experience, *Precarious Times* provides historical depth and perspective to current debates on the “digital now.” Expanding the modern discourse on time and speed, Fuchs deploys such concepts as attention, slowness and lateness to emphasize the uneven quality of time around the world.

Anne Fuchs is Professor and Director of the University College Dublin Humanities Institute. She is author of *After the Dresden Bombing, Phantoms of War in Contemporary German Literature, Films, and Discourse*, and *Die Schmerzensspuren der Geschichte*. Follow her on Twitter, @AnneFuchsUCD.
Violence as Usual
Policing and the Colonial State in German Southwest Africa

Marie Muschalek

Slaps in the face, kicks, beatings, and other forms of run-of-the-mill violence were a quotidian part of life in German Southwest Africa at the beginning of the twentieth century. Unearthing this culture of normalized violence in a settler colony, Violence as Usual uncovers the workings of a powerful state that was built in an improvised fashion by low-level state representatives.

Marie A. Muschalek’s fascinating portrayal of the daily deeds of African and German men enrolled in the colonial police force called the Landespolizei is a historical anthropology of police practice and the normalization of imperial power. Replete with anecdotes of everyday experiences both of the policemen and of colonized people and settlers, Violence as Usual reexamines fundamental questions about the relationship between power and violence. Muschalek gives us a new perspective on violence beyond the solely destructive and the instrumental. She overcomes, too, the notion that modern states operate exclusively according to modes of rationalized functionality. Violence as Usual offers an unusual assessment of the history of rule in settler colonialism and an alternative to dominant narratives of an ostensibly weak colonial state.

Marie A. Muschalek is Lecturer and Researcher in History at the University of Freiburg. She is co-founder of a public history project on German’s colonial past, which can be viewed online at kolonialismusinkasten.de.

$49.95 hardcover 978-1-5017-4285-9
270 pages, 6 x 9, 12 b&w halftones, 1 map
Catching up with Mary Augusta Brazelton

What’s your favorite anecdote from your research for this book?

I did a lot of research in the city of Kunming, capital of Yunnan province in China’s far southwest. I got to know local academics pretty well, and at the end of the year, they very kindly invited me to go out for a day in the countryside, eating local food, learning the ropes of mah-jong, and playing laser tag. The site specialized in historical reenactments, so our laser tag team ended up pretending to be the Nationalist Army fighting against Communists in the Chinese Civil War. It was much more of an immersion in my source material than I’d ever planned, although nobody needed any vaccines or other medical attention, thankfully.

What do you wish you had known when you started writing your book, that you know now?

That there’s no great mystery to the process—that doesn’t make the hard work of researching, writing, and revising any easier, but it does make it easier to get started. I also wish I’d kept a more organized method for filing! The vagaries of primary source research in China meant that I had to hand copy documents in some cases and transcribe them onto my laptop in others, in addition to the regular challenges of reproducing whatever materials I could. It took time to develop a system that worked.

How do you wish you could change the field of history?

I’d like to do everything I can to support more, and more extensive, communication and exchange between scholars in the Sinophone and non-Sinophone worlds. I hope that Asian studies continues to become more inclusive, both demographically in terms of the diversity of participant scholars and in terms of the variety of methodological approaches supported by its practitioners. I have found the AAS working group on Gender Equality in Asian Studies particularly inspiring in this regard.
Mass Vaccination
Citizens’ Bodies and State Power in Modern China
Mary Augusta Brazelton

While the eradication of smallpox has long been documented, not many know the Chinese roots of this historic achievement. In this revelatory study, Mary Augusta Brazelton examines the PRC’s public health campaigns of the 1950s to explain just how China managed to inoculate almost six hundred million people against this and other deadly diseases.

*Mass Vaccination* tells the story of the people, materials, and systems that built these campaigns, exposing how, by improving the nation’s health, the Chinese Communist Party quickly asserted itself in the daily lives of all citizens. This crusade had deep roots in the Republic of China during the Second Sino-Japanese War, when researchers in China’s southwest struggled to immunize as many people as possible, both in urban and rural areas. But its legacy was profound, providing a means for the state to develop new forms of control and of engagement. Brazelton considers the implications of vaccination policies for national governance, from rural health care to Cold War-era programs of medical diplomacy. By embedding Chinese medical history within international currents, she highlights how and why China became an exemplar of primary health care at a crucial moment in global health policy.

Mary Augusta Brazelton is University Lecturer in Global Studies of Science, Technology and Medicine at the Department of History and Philosophy of Science at the University of Cambridge.
This month, children are returning to school across the country. Over the flurry of new schedules, textbooks, and school supplies hangs an important, newly controversial question: that of compliance with state laws for school attendance, and specifically mandatory vaccination policies. New York, for instance, has just implemented a new law prohibiting exemptions from vaccination on religious grounds. Twenty-six thousand schoolchildren who previously avoided immunization with MMR (measles-mumps-rubella) and other vaccines now face a choice: get vaccinated, or face expulsion.

Resistance to vaccination on the grounds of religion, political beliefs, or other reasons is not a new phenomenon, of course. In the United States, a robust tradition of anti-vaccination movements has persisted despite legal injunctions like the 1905 Jacobson v. Massachusetts Supreme Court ruling, which asserted the rights of states to implement mandatory vaccination against smallpox. It reflects a tension between the public good and private freedoms that has long characterized the history of public health. Yet the United States does not necessarily provide the only or best case with which to understand relationships between individual and state authority over health. There are other ways to think about this dynamic, ways that don’t constrain the conversation so narrowly to questions of legislation and protest movements. One historical case in particular sheds light on a wide range of strategies using state power to implement immunization policies: that of China.

Drawing on novel archival materials from Europe, China, and the United States, the book uses immunization as a focal point through which to analyze relationships between public health, governance, and citizenship in China throughout the twentieth century. I tell the story of the people, materials, and systems that comprised mass immunization in China, and how they first came together before the Communist Revolution of 1949, in the Second Sino-Japanese War, when China’s Nationalist government fled Japanese occupation and moved to the country’s western hinterlands.

The book describes how researchers and physicians in China’s wartime southwest sought to establish mass vaccination programs that immunized as many people as possible in urban and rural areas against a variety of diseases; how these key figures remained in China after the war and assumed prominent positions in the health administration of the new Communist People’s Republic; and the expansion of mass immunization programs to genuinely national scales after 1949.

The Chinese Communist Party built on wartime foundations to create vaccination programs that not only eradicated smallpox and controlled many infectious diseases within the country, but also contributed to the consolidation of state power and authority. Resistance to immunization did not necessarily take the form of overt confrontation or strident protestation, but rather could be constituted in evasion and excuse-making; the enforcement of mandates for vaccination did not only rely on legislation or court decisions, but rather manifested in a diverse range of local interactions—ranging from persuasion to coercion—between representatives of the state and the people they sought to immunize.

Questions of how to implement mass immunization policies are especially pressing in the twenty-first century, not only because of the resurgence of anti-vaccinationism in the United States but also because of the new dangers of global health crises. One reason cited for the New York policy is the ease of worldwide transmission of diseases like measles. The advent of commercial aviation, high-speed rail, and other technologies of transport has made infectious disease control a key area of concern around the world. The history of China’s remarkably successful program of mass immunization is therefore not only a valuable addition to comparative studies of public health—these systems have also had profound consequences for global health.
How do states overcome problems of collective action in the face of human atrocities, terrorism and the threat of weapons of mass destruction? How does international burden-sharing in this context look like: between the rich and the poor; the big and the small? These are the questions Marina E. Henke addresses in her new book *Constructing Allied Cooperation*. Through qualitative and quantitative analysis of 80 multilateral military coalitions, Henke demonstrates that coalitions do not emerge naturally. Rather, pivotal states deliberately build them. They develop operational plans and bargain suitable third parties into the coalition, purposefully using their bilateral and multilateral diplomatic connections—what Henke terms diplomatic embeddedness—as a resource. As *Constructing Allied Cooperation* shows, these ties constitute an invaluable state capability to engage others in collective action: they are tools to construct cooperation.

The theory and evidence presented by Henke force us to revisit the conventional wisdom on how cooperation in multilateral military operations comes about. The author generates new insights with respect to who is most likely to join a given multilateral intervention, what factors influence the strength and capacity of individual coalitions, and what diplomacy and diplomatic ties are good for. Moreover, as the Trump administration promotes an “America First” policy and withdraws from international agreements and the United Kingdom completes Brexit, *Constructing Allied Cooperation* is an important reminder that international security cannot be delinked from more mundane forms of cooperation; multilateral military coalitions thrive or fail depending on the breadth and depth of existing social and diplomatic networks.

**Marina E. Henke** is Assistant Professor of International Relations and the Co-Chair of the War & Society Working Group at Northwestern University.

**$47.95** hardcover 978-1-5017-3969-9
258 pages, 6 x 9, 3 b&w line drawings, 4 charts

*“Marina E. Henke’s book is intriguing, interesting, and provocative. Her ability to insightfully explain the transactional nature of relationships between large and small actors attempting to complete their coalitions reveals in great detail the complicated nature of international coalition building.”*—Jeffrey A. Engel, Southern Methodist University, author of *When the World Seemed New*

*“Constructing Allied Cooperation will be a valuable resource for those interested in multilateral military coalitions and international security cooperation more generally.”*—Alexander Thompson, Ohio State University, author of award-winning *Channels of Power*

*“Constructing Cooperation brilliantly pierces the veil of rhetoric to demonstrate that ad hoc coalitions for intervention, such as in Darfur, are explicitly constructed. Highly motivated pivotal states take advantage of their diplomatic embeddedness in webs of institutionalized networks to generate bargains based on reciprocity. Marina Henke supports her novel thesis with a convincing quantitative and qualitative analysis.”*—Robert O. Keohane, Princeton University
In the fight against the Islamic State (IS), Kurdish forces in Syria and Iraq were America’s most important coalition partner. Still only weeks ago, US and Kurdish forces had been conducting as many as a dozen counterterrorism missions a day. Some 11,000 Kurdish soldiers died in the US-led ground campaign since 2014. The sudden US withdrawal from Syria put a hold to these cooperation efforts. Moreover, the Turkish offensive against the Kurdish Syrian Democratic Forces (SDF) may result in serious harm to the Kurdish population in Syria. Many even warn that Turkey may commit acts of ethnic cleansing.

US President Trump thus far does not seem too bothered by these developments. “They didn’t help us with Normandy,” he asserted on October 9 during a press conference. “They were there [in the fight against IS], but they’re there to help us with their land. And that’s a different thing.” Relatedly, President Trump did not appear to be worried when asked whether the US desertion of the Kurds would make the construction of future US coalitions in the region more difficult. “No, it won’t be. It won’t be at all. Alliances are very easy,” Trump responded.

My book, Constructing Allied Cooperation: Diplomacy, Payments, and Power in Multilateral Military Coalitions, largely contradicts President Trump’s perspective. My findings do suggest that many coalitions are the result of transactions. These practices date back to the Korean War, when Turkey, Greece, Thailand, Ethiopia, Colombia, the Philippines, South Africa, Greece, Australia and New Zealand received coalition compensation payments. During the Gulf War, the US government was able to convince other countries (i.e., Germany, Japan, Kuwait, and Saudi Arabia) to pay for these payment packages. Overall, the United States collected more than $16 billion to be distributed to coalition members. More recently, the US government spent roughly $9.4 billion on coalition partners serving in NATO’s International Security Assistance Force (ISAF) in Afghanistan from 2010 to 2015. The Kurdish forces in Syria have received similar types of financial and military aid, for example, via the Counter-Islamic State in Iraq and Syria Train and Equip Fund.

My research, however, shows that these allied payments almost never occur in a political vacuum. US governments show a very strong desire to provide these payments to governments that they are diplomatically embedded with (i.e., where tight, good and plentiful political connections exist). In other words, the US government strongly prefers to pay its friends than random strangers. Why? These networks provide an insurance policy: coalition partners might be tempted to pocket the cash or other incentives and then limit the coalition commitment to the absolute minimum. Such behavior is feasible for two reasons.

First, it is hard for the United States to observe what is going on in the deployment theater at all times and places. Second, the United States faces punishment challenges, especially in environments in which coalition participants are scarce. Networks reduce these credible commitment problems to a certain degree: they increase the range of possible “retaliatory linkage” opportunities and thus maximize the costs of reneging on an agreement; they can also build affection and friendship leading to compliance.

These findings have a direct impact on the current situation in Syria.

First, the abandonment of the Kurds in Syria will destroy social and political networks that have been cultivated over the past decade and enabled successful cooperation against the Islamic State. By abandoning the Kurds—moral reasons aside—the United States is throwing away these decade-long investments. What is more, memories of US abandonment will make it arguably impossible to ever reactivate those networks in future times.

Second, the United States does not possess any equivalent networks with any partner now operating in the region—thus putting in doubt President Trump’s claim that the construction of alliances is “very easy”—at least those that lead to successful cooperation.

President Trump appears determined to leave Syria—though a complete abandonment is realistically impossible. Future coalition-building will thus without a doubt suffer the consequences of current US actions.
In November 1950, military forces from the People’s Republic of China (PRC) intervened in the Korean War, launching a massive assault against advancing US and South Korean troops. That war was the first time states without nuclear weapons got into a fight with a nuclear armed opponent. It was not the last.

What can we learn about nuclear politics from a case that occurred nearly seventy years ago? What about similar cases when only one side in a dispute had nuclear weapons?

Plenty, as I argue in my new book. Here I focus on four implications.

First, don’t dismiss leaders confronting nuclear opponents as irrational or crazy. This isn’t to say there aren’t mistakes and misperceptions, but these are common in international politics and not unique to these cases. For instance, Mao Zedong and much of the PRC leadership feared that a US victory in Korea would leave hostile American forces on their border. Even then the Chinese leadership agonized over the decision to fight, halting the policy several times. Mao may have denigrated nuclear weapons publicly, but privately he understood the danger.

In 1973, Egyptian leader Anwar Sadat faced an intolerable political situation with Israel in control of the Sinai Peninsula. Sadat did not relish the prospect of war against a nuclear-armed Israel, but he feared diplomacy had gone as far as it could without military action to shake up the status quo.

Second, weak nonnuclear state leaders can find ways to offset a nuclear monopoly in an intense political dispute. The methods varied historically but reflected an awareness that an opponent would incur costs using nuclear weapons. So long as those costs seemed to outweigh the benefits of nuclear use, then confrontation was worth the gamble.

For example, the PRC leadership sought Soviet air support in part to deter American nuclear use. The thinking was that the United States would not want to risk expanding the war. Chinese leaders also pointed to global opinion as a break on American nuclear strikes.

In 1990, Iraqi leaders expressed a cost-benefit logic when they recognized inflicting major losses on US forces might increase the incentives for nuclear use. They identified several offsetting factors. One was the hope that the Iraqi chemical arsenal could deter US nuclear use. Even then Iraq hedged, practicing evacuations in the event of a nuclear strike (they evidently assessed a 20-kiloton blast on Baghdad).

Leaders also pursued strategies that posed limited danger to their nuclear opponent. For instance, in 1973 Sadat communicated Egyptian intentions through backchannels with Henry Kissinger. Indeed, the wars in nuclear monopoly were fought either thousands of miles from the nuclear state’s homeland, with the nonnuclear state on the defensive, or with limited offensives by the nonnuclear state.

Third, nuclear signaling during a dispute is difficult. In the cases I examined, leaders often set their own-red lines. They considered nuclear weapons from the start, and so nuclear threats rarely provided new information. For instance, Secretary of State James Baker’s veiled warning to Iraq in 1991 might not have revealed much. Iraqi leaders had already discussed that using chemical weapons (but not burning oil fields) would invite nuclear retaliation. Likewise, in 1948 the Soviet leadership believed the US planned to use nuclear weapons in a war. The dispatch of B-29s (themselves not nuclear armed) to Europe briefly during the Berlin Blockade would not have changed that perception.

Finally, nuclear weapons likely have more utility in deterring conventionally strong opponents than weak ones. The benefits of nuclear use against a powerful opponent are higher because the risk of a major military defeat is higher. It thus becomes less likely the costs of nuclear use will offset perceived benefits. Historically, wars in nuclear monopoly have only occurred when the nuclear state has a large conventional advantage. By contrast, there are numerous wars between two or more nonnuclear states when it’s unclear which side is stronger.
Why would countries without nuclear weapons even think about fighting nuclear-armed opponents? A simple answer is that no one believes nuclear weapons will be used. But that answer fails to consider why nonnuclear state leaders would believe that in the first place. In this superb unpacking of the dynamics of conflict under conditions of nuclear monopoly, Paul C. Avey argues that the costs and benefits of using nuclear weapons create openings that weak nonnuclear actors can exploit.

_Tempting Fate_ uses four case studies to show the key strategies available to nonnuclear states: Iraqi decision-making under Saddam Hussein in confrontations with the United States; Egyptian leaders’ thinking about the Israeli nuclear arsenal during wars in 1969–70 and 1973; Chinese confrontations with the United States in 1950, 1954, and 1958; and a dispute that never escalated to war, the Soviet-United States tensions between 1946 and 1948 that culminated in the Berlin Blockade. Those strategies include limiting the scope of the conflict, holding chemical and biological weapons in reserve, seeking outside support, and leveraging international non-use norms. Counterintuitively, conventionally weak nonnuclear states are better positioned to pursue these strategies than strong ones, so that wars are unlikely when the nonnuclear state is powerful relative to its nuclear opponent. Avey demonstrates clearly that nuclear weapons cast a definite but limited shadow, and while the world continues to face various nuclear challenges, understanding conflict in nuclear monopoly will remain a pressing concern for analysts and policymakers.

**Paul C. Avey** is Assistant Professor of Political Science at Virginia Tech.
Financial Stabilization in Meiji Japan
The Impact of the Matsukata Reform

Steven J. Ericson

With a new look at the 1880s financial reforms in Japan, Steven J. Ericson’s Financial Stabilization in Meiji Japan overturns widely held views of the program carried out by Finance Minister Matsukata Masayoshi. As Ericson shows, rather than constituting an orthodox financial-stabilization program—a sort of precursor of the “neoliberal” reforms promoted by the IMF in the 1980s and 1990s—Matsukata’s policies differed in significant ways from both classical economic liberalism and neoliberal orthodoxy.

The Matsukata financial reform has become famous largely for the wrong reasons, and Ericson sets the record straight. He shows that Matsukata intended to pursue fiscal retrenchment and budget-balancing when he became finance minister in late 1881. Various exigencies, including foreign military crises and a worsening domestic depression, compelled him instead to increase spending by running deficits and floating public bonds. Though he drastically reduced the money supply, he combined the positive and contractionary policies of his immediate predecessors to pull off a program of “expansionary austerity” paralleling state responses to financial crisis elsewhere in the world both then and now.

Through a new and much-needed recalibration of this pivotal financial reform, Financial Stabilization in Meiji Japan demonstrates that, in several ways, ranging from state-led export promotion to the creation of a government-controlled central bank, Matsukata advanced policies that were more in line with a nationalist, developmentalist approach than with a liberal economic one. Ericson shows that Matsukata Masayoshi was far from a rigid adherent of classical economic liberalism.

Steven J. Ericson is Associate Professor in the Department of History at Dartmouth College. He is author of The Sound of the Whistle and co-editor of The Treaty of Portsmouth and Its Legacies. Follow him on Twitter @ericson_steven.

CORNELL STUDIES IN MONEY

$49.95 hardcover 978-1-5017-4691-8
210 pages, 6 x 9, 5 b&w halftones, 2 charts

“Steven Ericson’s study of Matsukata Masayoshi—“Japan’s Hamilton”—is a work of fundamental importance for understanding the history of modern Japan as well as for understanding the history of modern capitalism. It is the kind of deeply grounded history that scholars will continue to refer to for generations.”—Mark Metzler, author of Capital as Will and Imagination

“Integrating a newly consolidated national economy into the global one while feeding the insatiable military and funding other desperately needed initiatives is just plain hard, especially when doing so sparks political unrest, as Ericson shows.”—Laura Hein, Harold H. and Virginia Anderson Professor of History, Northwestern University
Arguing about Alliances
The Art of Agreement in Military-Pact Negotiations
Paul Poast

Why do some attempts to conclude alliance treaties end in failure? From the inability of European powers to form an alliance that would stop Hitler in the 1930s, to the present inability of Ukraine to join NATO, states frequently attempt but fail to form alliance treaties. In Arguing about Alliances, Paul Poast sheds new light on the purpose of alliance treaties by recognizing that such treaties come from negotiations, and that negotiations can end in failure.

In a book that bridges Stephen Walt’s Origins of Alliance and Glenn Snyder’s Alliance Politics, two classic works on alliances, Poast identifies two conditions that result in non-agreement: major incompatibilities in the internal war plans of the participants, and attractive alternatives to a negotiated agreement for various parties to the negotiations. As a result, Arguing about Alliances focuses on a group of states largely ignored by scholars: states that have attempted to form alliance treaties but failed. Poast suggests that to explain the outcomes of negotiations, specifically how they can end without agreement, we must pay particular attention to the wartime planning and coordinating functions of alliance treaties. Through his exploration of the outcomes of negotiations from European alliance negotiations between 1815 and 1945, Poast offers a typology of alliance treaty negotiations and establishes what conditions are most likely to stymie the attempt to formalize recognition of common national interests.

Paul Poast is Associate Professor in the Department of Political Science at the University of Chicago. He is author of The Economics of War and co-author of Organizing Democracy. Follow him on Twitter @ProfPaulPoast.

$49.95 hardcover 978-1-5017-4024-4
258 pages, 6 x 9, 9 b&w line drawings, 3 maps, 3 charts

"Arguing about Alliances makes an essential argument for the need to understand the context within which alliances are negotiated, and moves the literature forward."—Mark J.C. Crescenzi, University of North Carolina, Chapel Hill, author of Of Friends and Foes

"Paul Poast shows how the study of international alliances and international conflict more generally can benefit from understanding when states fail to agree on alliance. Poast’s work is exemplary."—Douglas M. Gibler, University of Alabama, author of The Territorial Peace"
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A Satellite Empire
Romanian Rule in Southwestern Ukraine, 1941–1944
Vladimir Solonari

Satellite Empire is an in-depth investigation of the political and social history of the area in southwestern Ukraine under Romanian occupation during World War II. Transnistria was the only occupied Soviet territory administered by a power other than Nazi Germany, a reward for Romanian participation in Operation Barbarossa.

Vladimir Solonari’s invaluable contribution to World War II history focuses on three main aspects of Romanian rule of Transnistria: with fascinating insights from recently opened archives, Solonari examines the conquest and delimitation of the region, the Romanian administration of the new territory, and how locals responded to the occupation. What did Romania want from the conquest? The first section of the book analyzes Romanian policy aims and its participation in the invasion of the USSR. Solonari then traces how Romanian administrators attempted, in contradictory and inconsistent ways, to make Transnistria “Romanian” and “civilized” while simultaneously using it as a dumping ground for 150,000 Jews and 20,000 Roma deported from a racially cleansed Romania. The author shows that the imperatives of total war eventually prioritized economic exploitation of the region over any other aims the Romanians may have had. In the final section, he uncovers local responses in terms of collaboration and resistance, in particular exploring relationships with the local Christian population, which initially welcomed the occupiers as liberators from Soviet oppression but eventually became hostile to them. Ever increasing hostility towards the occupying regime buoyed the numbers and efficacy of pro-Soviet resistance groups.

Vladimir Solonari is Associate Professor of History at the University of Central Florida. He is author of Purifying the Nation, as well as of articles on Romanian, Moldovan, and Soviet history.

$55.00 hardcover 978-1-5017-4318-4
328 pages, 6 x 9, 13 b&w halftones, 2 maps
Amoral Communities
Collective Crimes in Time of War
Mila Dragojevic

In *Amoral Communities*, Mila Dragojevic examines how conditions conducive to atrocities against civilians are created during wartime in some communities. She identifies the exclusion of moderates and the production of borders as the main processes. In these places, political and ethnic identities become linked and targeted violence against civilians becomes both tolerated and justified by the respective authorities as a necessary sacrifice for a greater political goal.

Dragojevic augments the literature on genocide and civil wars by demonstrating how violence can be used as a political strategy, and how communities, as well as individuals, remember episodes of violence against civilians. The communities on which she focuses are Croatia in the 1990s and Uganda and Guatemala in the 1980s. In each case Dragojevic considers how people who have lived peacefully as neighbors for many years are suddenly transformed into enemies, yet intracommunal violence is not ubiquitous throughout the conflict zone; rather, it is specific to particular regions or villages within those zones. Reporting on the varying wartime experiences of individuals, she adds depth, emotion, and objectivity to the historical and socioeconomic conditions that shaped each conflict.

Furthermore, as *Amoral Communities* describes, the exclusion of moderates and the production of borders limit individuals’ freedom to express their views, work to prevent the possible defection of members of an in-group, and facilitate identification of individuals who are purportedly a threat. Even before mass killings begin, Dragojevic finds, these and similar changes will have transformed particular villages or regions into amoral communities, places where the definition of crime changes and violence is justified as a form of self-defense by perpetrators.

Mila Dragojevic is Associate Professor of Politics at the University of the South. She is author of *The Politics of Social Ties*.

$45.00 hardcover 978-1-5017-3982-8
224 pages, 6 x 9, 7 b&w halftones, 2 maps
What’s your favorite anecdote from your research for this book?

I attended a wedding in a remote village in the western highlands in Guatemala. In one sense, it was a traditional ceremony. Women wore their most festive huipils and decorated their long hair with colorful bows. Festive foods, including the most incredible hot chocolate, were served. Without knowing the content of conversations between two families, their solemn and warm demeanor showed desire to make this union possible. Yet, this was not a traditional wedding. The bride was Protestant and the groom Catholic. Their love in this simple and powerful way broke the barriers of their own respective communities.

How do you wish you could change the field of history?

To make our field more relevant to policy makers by being more closely aligned with actual conditions on the ground. While there were many possible ways to accomplish this, one way for me was to treat respondents, who, in many cases were witnesses of war in their own villages and towns, as our teachers rather than as research subjects. In other words, to treat them as experts because of their experience. One of the guiding questions for me throughout the research was how this experience informed our existing knowledge of the conditions under which violence against civilians takes place.
Novgorod, Russia. 1944. Dmitry Likhachev, a famous medieval historian, arrives at the town’s makeshift railway station. He is fond of the historic province and keen to see first-hand the damage it’s been dealt by wartime occupation. The landscape of eviscerated medieval monuments leaves him lost for words. “[Novgorod] is covered by a deafening silence,” he will write later in his memoirs. “A dead silence stops my ears. It seems to me that I am not only deaf, but blind as well. Under the tragically large sky there is just a flat plain, overgrown with high grass. It is a graveyard without headstones!”

Many found it hard to recognize their hometowns after the war. On a visit to Pskov I met with Igor, who had been evacuated to Siberia as a six-year-old child. Sitting on an upturned bucket in the garden of his dacha, he recalled his childish impressions on returning to the town. “There was nothing left of the Pskov we knew and loved,” he told me, sipping on his sweet black tea. “It was all flattened from the station to the cathedral.” Later I browsed the photos of the war-torn province, exhibited in the local library’s polished vitrines. One in particular seemed an illustration of Igor’s memory. On a landscape, otherwise dominated by destruction, the town’s iconic Trinity Cathedral stood, eerily intact.

Russia rebuilt its historic churches after the war. Buildings were reimaged from ancient documents and, where these lacked, from icon paintings and chronicles. Restoration provided a portal to another world. While dressed in medieval smocks and tending to historic buildings, restorers could forget, if only for a moment, the concrete reality in which they lived. This time-traveling pastime held appeal for local residents too. Kneeling in the dirt, volunteers sifted, day after day, for shards of shattered wall frescoes. Other gathered on Saturday mornings to tend to the upkeep of historic churches: they mended fences, touched up paintwork, and planted flowers around the thick white walls.

Orthodox symbols, condemned before the war as the relics of an unenlightened era, became objects of artistic value, heritage for preservation. The authorities tied themselves in knots trying to explain this unexpected change of tune. “Orthodox churches, once associated with the saccharine smell of incense and the irritating clanging of bells, are now interpreted very differently,” readers of one Novgorod daily were told. “Freed from their putrid religious contents, they are seen today as magnificent works of Russian architecture.”

For those who lived amongst these buildings, the transformation from church to monument was difficult to grasp. Churches still looked like churches; they still held the things that churches held. And one still visited them with reverence and looked with admiration at their opulent interiors. Here came the crucial difference, however. The culture one was admiring was not sacred, but profane. These were the creations of Russian craftsmen, geniuses whose works had been inherited by the Soviet state. The country was taking inspiration from this historic labour. The functionalist blocks of flats, going up the country at this time, would reflect the simple beauty of this Russian Golden Age.

Sacred to profane, profane to sacred. The end of communism in 1991 reversed the fortunes of many of these buildings. For better or for worse they were re-consecrated, purged of Soviet contents and returned to local dioceses. Churches, functioning as cinemas, planetariums, and even aviaries, were reformatted. The question of who owned this heritage—the nation or the faithful—began to be contested. The legacy of these debates still lingers on today. In February 2017, demonstrators marched St Petersburg’s icy streets to protest the transfer of St Isaac’s Cathedral from the local authorities to the Orthodox Church. The blue-ribboned demonstrators chanted as they marched: “We defended our city against the fascists, we’ll defend it again against this!”

RUSSIA’S SACRED RUINS
Victoria Donovan
Chronicles in Stone
Preservation, Patriotism, and Identity in Northwest Russia
Victoria Donovan

Chronicles in Stone is a study of the powerful and pervasive myth of the Russian Northwest, its role in forming Soviet and Russian identities, and its impact on local communities. Combining detailed archival research, participant observation and oral history work, it explores the transformation of three northwestern Russian towns from provincial backwaters into the symbolic homelands of the Soviet and Russian nations.

The book’s central argument is that the Soviet state exploited the cultural heritage of the Northwest to craft patriotic narratives of the people’s genius, heroism and strength that could bind the nation together after 1945. Through sustained engagement with local voices, it reveals the ways these narratives were internalized, revised, and resisted by the communities living in the region.

Donovan provides an alternative lens through which to view the rise of Russian patriotic consciousness in the twentieth and twenty-first centuries, adding a valuable regional dimension to our knowledge of Russian nation building and identity politics.

Victoria Donovan is a Senior Lecturer in Russian and Director of the Centre for Russian, Soviet, Central and East European Studies at the University of St Andrews. She is the author of research articles in Antropologicheskii forum, Slavic Review, Slavonica and Novoe literaturnoe obozrenie. She is a BBC/AHRC New Generation Thinker and British Academy Rising Star Engagement Award holder.

“This study is highly original, timely, and important. The Putin Administration has used history selectively to create new national narratives and forge patriotic unity. Donovan shows that this has been a process with a history of its own.”—Karl D. Qualls, author of From Ruins to Reconstruction

“What makes this study so valuable is that it combines a number of methodologies in fruitful ways—ethnography, oral history, architectural history, and cultural studies/cultural anthropology. With these tools Victoria Donovan has managed to answer difficult questions, particularly about the Soviet roots of Russia’s current wave of ultranationalism.”—Edith W. Clowes, University of Virginia, author of Area Studies in the Global Age

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246 pages, 6 x 9, 13 b&w halftones, 2 maps

This study is highly original, timely, and important. The Putin Administration has used history selectively to create new national narratives and forge patriotic unity. Donovan shows that this has been a process with a history of its own.”—Karl D. Qualls, author of From Ruins to Reconstruction

“What makes this study so valuable is that it combines a number of methodologies in fruitful ways—ethnography, oral history, architectural history, and cultural studies/cultural anthropology. With these tools Victoria Donovan has managed to answer difficult questions, particularly about the Soviet roots of Russia’s current wave of ultranationalism.”—Edith W. Clowes, University of Virginia, author of Area Studies in the Global Age
The House of Hemp and Butter
A History of Old Riga

Kevin C. O’Connor

Founded as an ecclesiastical center, trading hub, and intended capital of a feudal state, Riga was Old Livonia’s greatest city and its indispensable port. Because the city was situated in what was initially remote and inhospitable territory, surrounded by pagans and coveted by regional powers like Poland, Sweden, and Muscovy, it was also a fortress encased by a wall.

The House of Hemp and Butter begins in the twelfth century with the arrival to the eastern Baltic of German priests, traders, and knights, who conquered and converted the indigenous tribes and assumed mastery over their lands. It ends in 1710 with an account of the greatest war Livonia had ever seen, one that was accompanied by mass starvation, a terrible epidemic, and a flood of nearly Biblical proportions that devastated the city and left its survivors in misery.

Readers will learn about Riga’s people—merchants and clerics, craftsmen and builders, porters and day laborers—about its structures and spaces, its internal conflicts and its unrelenting struggle to maintain its independence against outside threats. The House of Hemp and Butter is an indispensable guide to a quintessentially European city located in one of the continent’s more remote corners.

Kevin C. O’Connor is Professor of History at Gonzaga University. He is author of a number of books, including, The History of the Baltic States, Culture and Customs of the Baltic States, and Intellectuals and Apparatchiks.

NORTHERN ILLINOIS UNIVERSITY PRESS
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$39.95 hardcover 978-1-5017-4768-7
342 pages, 6 x 9, 13 b&w halftones
Sex, Law, and Sovereignty in French Algeria, 1830–1930

Judith Surkis

During more than a century of colonial rule over Algeria, the French state shaped and reshaped the meaning and practice of Muslim law by regulating it and circumscribing it to the domain of family law, while applying the French Civil Code to appropriate the property of Algerians. In *Sex, Law, and Sovereignty in French Algeria, 1830–1930*, Judith Surkis traces how colonial authorities constructed Muslim legal difference and used it to deny Algerian Muslims full citizenship. In disconnecting Muslim law from property rights, French officials increasingly attached it to the bodies, beliefs, and personhood.

Surkis argues that powerful affective attachments to the intimate life of the family and fantasies about Algerian women and the sexual prerogatives of Muslim men, supposedly codified in the practices of polygamy and child marriage, shaped French theories and regulatory practices of Muslim law in fundamental and lasting ways. Women’s legal status in particular came to represent the dense relationship between sex and sovereignty in the colony. This book also highlights the ways in which Algerians interacted with and responded to colonial law. Ultimately, this sweeping legal genealogy of French Algeria elucidates how “the Muslim question” in France became—and remains—a question of sex.

Judith Surkis is Associate Professor of History at Rutgers University, New Brunswick. She is author of *Sexing the Citizen*.

"Sex, Law, and Sovereignty in French Algeria, 1830–1930 opens up new ways to understand debates about religious and sexual pluralism, and marvelously demonstrates how attention to the paradoxical effects of instability and the workings of transgression, scandal, and crisis, lead to critical analytic perspectives."—Todd Shepard, Johns Hopkins University, author of *Sex, France, and Arab Men, 1962–1979"

"This is a masterful study of the ways in which sex and law were inextricably intertwined in the elaboration of French rule in Algeria. Its great virtue is to demonstrate in careful detail, with an impressive range of material (from court records to novels), exactly how the conquest of Algeria repeatedly challenged the very ideals of the secular universalism in whose name colonization was carried out."—Joan Wallach Scott, author of *Sex and Secularism*
Sentiment, Reason, and Law
Policing in the Republic of China on Taiwan

Jeffrey T. Martin

What if the job of police was to cultivate the political will of a community to live with itself (rather than enforce law, keep order, or fight crime)? In *Sentiment, Reason, and Law*, Jeffrey T. Martin describes a world where that is the case.

The Republic of China on Taiwan spent nearly four decades as a single-party state under dictatorial rule (1949–1987) before transitioning to liberal democracy. Here, Martin describes the social life of a neighborhood police station during the first rotation in executive power following the democratic transition. He shows an apparent paradox of how a strong democratic order was built on a foundation of weak police powers, and demonstrates how that was made possible by the continuity of an illiberal idea of policing. His conclusion from this paradox is that the purpose of the police was to cultivate the political will of the community rather than enforce laws and keep order.

As *Sentiment, Reason, and Law* shows, the police force in Taiwan exists as an “anthropological fact,” bringing an order of reality that is always, simultaneously and inseparably, meaningful and material. Martin unveils the power of this fact, demonstrating how the politics of sentiment that took shape under autocratic rule continued to operate in everyday policing in the early phase of the democratic transformation, even as a more democratic mode of public reason and the ultimate power of legal right were becoming more significant.

*Sentiment, Reason, and Law* is Assistant Professor of Anthropology and of East Asian Languages and Cultures at the University of Illinois at Urbana-Champaign. Follow him on Twitter @jematica.

"Through an ethnography of policing in a recently democratized state, *Sentiment, Reason, and Law* offers a deep, nuanced, and exhaustively researched analysis of policing as a fraught but integral aspect of any democracy. This book is intricate, grounded, and engaging."—Anya Bernstein, University at Buffalo School of Law

"Against the classical idea that the police are an apolitical law enforcement institution entitled to the legitimate use of force, Jeffrey Martin shows, through his lively ethnography of a Taiwanese precinct, that, deeply rooted in their illiberal national past, the police resort to affective solidarities and mediated compromises much more than to legal instruments and violent actions. His book thus provides a fascinating addition to contemporary theories of policing."—Didier Fassin, Institute for Advanced Study, author of *Enforcing Order*
Street Sovereigns
Young Men and the Makeshift State in Urban Haiti
Chelsey L. Kivland

How do people improvise political communities in the face of state collapse—and at what cost? *Street Sovereigns* explores the risks and rewards taken by young men on the margins of urban Haiti who broker relations with politicians, state agents, and NGO workers in order secure representation, resources, and jobs for themselves and neighbors. Moving beyond mainstream analyses that understand these groups—known as baz (base)—as apolitical, criminal gangs, Chelsey Kivland argues that they more accurately express a novel mode of street politics that has resulted from the nexus of liberalizing orders of governance and development with longstanding practices of militant organizing in Haiti.

Kivland demonstrates how the baz exemplifies an innovative and effective platform for intervening in the contemporary political order, while at the same time reproducing gendered and generational hierarchies and precipitating contests of leadership that exacerbate neighborhood insecurity. Still, through the continual effort to reconstitute a state that responds to the needs of the urban poor, this story offers a poignant lesson for political thought: one that counters prevailing conceptualizations of the state as that which should be flouted, escaped, or dismantled. The baz project reminds us that in the stead of a vitiated government and public sector the state resurfaces as the aspirational bedrock of the good society. “We make the state,” as baz leaders say.

Chelsey L. Kivland is Assistant Professor of Anthropology at Dartmouth College. Follow her on Twitter @ChelseyKivland.

$29.95 paperback 978-1-5017-4699-4
306 pages, 6x9, 22 b&w halftones, 1 b&w line drawing, 2 maps
Spacious Minds
Trauma and Resilience in Tibetan Buddhism

Sara E. Lewis

Spacious Minds argues that resilience is not a mere absence of suffering. Sara E. Lewis’s research reveals how those who cope most gracefully may indeed experience deep pain and loss. Looking at the Tibetan diaspora, she challenges perspectives that liken resilience to the hardiness of physical materials, suggesting people should “bounce back” from adversity. More broadly, this ethnography calls into question the tendency to use trauma as an organizing principle for all studies of conflict where suffering is understood as an individual problem rooted in psychiatric illness.

Beyond simply articulating the ways that Tibetan categories of distress are different from biomedical ones, Spacious Minds shows how Tibetan Buddhism frames new possibilities for understanding resilience. Here, the social and religious landscape encourages those exposed to violence to see past events as impermanent and illusory, where debriefing, working-through, or processing past events only solidifies suffering and may even cause illness. Resilience in Dharamsala is understood as sms pa chen po, a vast and spacious mind that does not fixate on individual problems, but rather uses suffering as an opportunity to generate compassion for others in the endless cycle of samsara. A big mind view helps to see suffering in life as ordinary. And yet, an intriguing paradox occurs. As Lewis deftly demonstrates, Tibetans in exile have learned that human rights campaigns are predicated on the creation and circulation of the trauma narrative; in this way, Tibetan activists utilize foreign trauma discourse, not for psychological healing, but as a political device and act of agency.

Sara E. Lewis is Associate Professor of Contemplative Psychotherapy and Buddhist Psychology at Naropa University. Follow her on Twitter @DeathRebirthLab.

$24.95 paperback 978-1-5017-1535-8
252 pages, 6 x 9, 3 b&w halftones, 1 map
International Studies Bestsellers in 2019

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Divided Allies, by Thomas K. Robb and David James Gill
Rebel Politics
A Political Sociology of Armed Struggle in Myanmar’s Borderlands

David Brenner

Rebel Politics analyzes the changing dynamics of the civil war in Myanmar, one of the most entrenched armed conflicts in the world. Since 2011, a national peace process has gone hand-in-hand with escalating ethnic conflict. The Karen National Union (KNU), previously known for its uncompromising stance against the central government of Myanmar, became a leader in the peace process after it signed a ceasefire in 2012. Meanwhile, the Kachin Independence Organization (KIO) returned to the trenches in 2011 after its own seventeen-year-long ceasefire broke down. To understand these puzzling changes, Brenner conducted ethnographic fieldwork among the KNU and KIO, analyzing the relations between rebel leaders, their rank-and-file, and local communities in the context of wider political and geopolitical transformations. Drawing on Political Sociology, Rebel Politics explains how revolutionary elites capture and lose legitimacy within their own movements and how these internal contestations drive the strategies of rebellion in unforeseen ways. Brenner presents a novel perspective that contributes to our understanding of contemporary politics in Southeast Asia, and to the study of conflict, peace and security, by highlighting the hidden social dynamics and everyday practices of political violence, ethnic conflict, rebel governance and borderland politics.

David Brenner is Lecturer in International Relations at Goldsmiths, University of London. Follow him on Twitter @ DavBrenner.

SOUTHEAST ASIA PROGRAM PUBLICATIONS

$24.95 paperback 978-94-6270-111-3
162 pages, 7 x 10, 8 b&w halftones, 2 maps
What’s your favorite anecdote from your research for this book?

While researching in Laiza—the capital of the Kachin rebellion—I befriended a group of young activists. Before my first trip to a frontline position, dug into the hills outside the town, I asked them how I should best prepare. I expected some sort of survival tips. To my surprise they taught me how to play classic revolutionary songs on the guitar. It turned out that this was excellent advice as it helped me bonding with young soldiers during the long hours waiting for something to happen in the muddy trenches of a forgotten war.

What do you wish you had known when you started writing your book, that you know now?

I actually started to write a book on the political economy of conflict in Myanmar. Specifically, I wanted to analyze how increasing investments in the country’s conflict-ridden borderlands shape the politics of the Karen and Kachin rebellions. I thus sought to interview the leaders of both movements. In the process of doing so, I spent significant time with their rank-and-file and wider support networks. These interactions had a profound impact on my research: I came to understand the crucial importance of both movement’s social foundations. Instead of writing a political economy of rebellion, I wrote a political sociology of rebellion.

How do you wish you could change the field of history?

International Security Studies (ISS), scholarship on civil war in particularly, is dominated by neo-positivist approaches. In my opinion this obscures rather than addresses important questions about conflict, violence and (in)security due to misguided rationalist assumptions and an undue emphasis on allegedly scientific methods that rarely capture the complexities encountered during in-depth fieldwork. I believe that the ISS needs to embrace alternative epistemologies in order to become more relevant to the study of the politics it is concerned with. In drawing on the emerging project of International Political Sociology, I hope to make a critical contribution to both ISS and IPS.
Activists in Transition
Progressive Politics in Democratic Indonesia
edited by Thushara Dibley and Michele Ford

Activists in Transition examines the relationship between social movements and democratization in Indonesia. Collectively, progressive social movements have played a critical role over in ensuring that different groups of citizens can engage directly in—and benefit from—the political process in a way that was not possible under authoritarianism. However, their individual roles have been different, with some playing a decisive role in the destabilization of the regime and others serving as bell-weather of the advancement, or otherwise, of Indonesia’s democracy in the decades since. Equally important, democratization has affected social movements differently depending on the form taken by each movement during the New Order period. The book assesses the contribution that nine progressive social movements have made to the democratization of Indonesia since the late 1980s, and how, in turn, each of those movements has been influenced by democratization.

Thushara Dibley in Asian Studies and Deputy Director of Sydney Southeast Asia Centre. Follow her on Twitter @thushdibley.

Michele Ford is Professor of Southeast Asian Studies and Director of Sydney Southeast Asia Centre. Follow her on Twitter @MicheleSSEAC.

“Activists in Transition makes a strong contribution to the literature on political change in Indonesia—and Southeast Asia more broadly—in providing comprehensive and up-to-date information on the nature and fate of progressive politics in Indonesia.”—Jane Hutchison, Asia Research Centre, Murdoch University

“Each chapter is broadly historical, showing the long sweep of change over the forty years or so from the mid New Order to the present day. Activists in Transition is well documented, clearly structured, pleasingly written, and authoritative.”—Gerry van Klinken, KITLV and University of Amsterdam

SOUTHEAST ASIA PROGRAM PUBLICATIONS

$24.95 paperback 978-1-5017-4248-4
240 pages, 7 x 10
Vietnamese Perspectives on Nation Building

edited by Tuong Vu and Sean Fear


The moving and honest memoirs collected, translated, and edited here by Tuong Vu and Sean Fear describe the experiences of war, politics, and everyday life for people from many walks of life during the fraught years of Vietnam’s Second Republic, leading up to and encompassing what Americans generally call the "Vietnam War." The voices gift the reader a sense of the authors’ experiences in the Republic and their ideas about the nation during that time. The light and careful editing hand of Vu and Fear reveals that far from a Cold War proxy struggle, the conflict in Vietnam featured a true ideological divide between the communist North and the non-communist South.

Tuong Vu is Director Asian Studies and Associate professor of Political Science at the University of Oregon. He is a former editor of Journal of Vietnamese Studies and the author of numerous books, including, Vietnam’s Communist Revolution and Paths to Development in Asia.

Sean Fear is a Lecturer in International History at the University of Leeds.

SOUTHEAST ASIA PROGRAM PUBLICATIONS

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AT ISA 2020
BUY A BOOK
GET A PAIR OF SOCKS
Can Science and Technology Save China?
edited by Susan Greenhalgh and Li Zhang

Can Science and Technology Save China? assesses the intimate connections between science and society in China, offering an in-depth look at how an array of sciences and technologies are being made, how they are interfacing with society, and with what effects.

Focusing on critical domains of daily life, the chapters explore how scientists, technicians, surgeons, therapists, and other experts create practical knowledges and innovations, as well as how ordinary people take them up as they pursue the good life. Editors Greenhalgh and Zhang offer a rare, up-close view of the politics of Chinese science-making, showing how everyday logics, practices, and ethics of science, medicine, and technology are profoundly reshaping contemporary China. By foregrounding the notion of “governing through science,” and the contested role of science and technology as instruments of change, this timely book addresses important questions regarding what counts as science in China, what science and technology can do to transform China, as well as their limits and unintended consequences.

Susan Greenhalgh is the John King and Wilma Cannon Fairbank Research Professor of Chinese Society in the department of Anthropology at Harvard University.

Li Zhang is Professor of Anthropology at the University of California-Davis.

$26.95 paperback 978-1-5017-4703-8
240 pages, 6 x 9, 10 b&w halftones
Dust and Dignity
Domestic Employment in Contemporary Ecuador

Erynn Masi de Casanova

foreword by Maximina Salazar

What makes domestic work a bad job, even after efforts to formalize and improve working conditions? Erynn Masi de Casanova’s case study, based partly on collaborative research conducted with Ecuador’s pioneer domestic workers’ organization, examines three reasons for persistent exploitation. First, the tasks of social reproduction are devalued. Second, informal work arrangements escape regulation. And third, unequal class relations are built into this type of employment. Accessible to advocates and policymakers as well as academics, this book provides both theoretical discussions about domestic work and concrete ideas for improving women’s lives.

Drawing on workers’ stories of lucha, trabajo, and sacrificio—struggle, work, and sacrifice—Dust and Dignity offers a new take on an old occupation. From the intimate experience of being a body out of place in an employer’s home, to the common work histories of Ecuadorian women in different cities, to the possibilities for radical collective action at the national level, Casanova shows how and why women do this stigmatized and precarious work and how they resist exploitation in the search for dignified employment. From these searing stories of workers’ lives, Dust and Dignity identifies patterns in domestic workers’ experiences that will be helpful in understanding the situation of workers elsewhere and offers possible solutions for promoting and ensuring workers’ rights that have relevance far beyond Ecuador.

Erynn Masi de Casanova is Professor of Sociology at the University of Cincinnati. She is author of Making Up the Difference (available in Spanish as Vendiendo Belleza) and Buttoned Up. With Afshan Jafar, she co-edited the books Bodies without Borders and Global Beauty, Local Bodies.

$24.95 paperback 978-1-5017-3946-0
192 pages, 6 x 9, 1 map, 7 charts
In an original and striking study of migration management in operation, *Disrupting Deportability* highlights obstacles confronting temporary migrant workers in Canada seeking to exercise their labor rights. Leah F. Vosko explores the effects of deportability on Mexican nationals participating in Canada’s Seasonal Agricultural Worker Program (SAWP).

Vosko follows the decade-long legal and political struggle of a group of Mexican SAWP migrants in British Columbia to establish and maintain meaningful collective representation. Her case study reveals how modalities of deportability—such as termination without cause, blacklisting, and attrition—destabilize legally authorized temporary migrant agricultural workers.

Through this detailed exposé, *Disrupting Deportability* concludes that despite the formal commitments to human, social, and civil rights to which migration management ostensibly aspires, the design and administration of this “model” temporary migrant work program produces conditions of deportability, making the threat possibility of removal ever-present.

**Leah F. Vosko** is Professor of Political Science and Canada Research Chair in the Political Economy of Gender and Work at York University in Toronto. She is author of *Managing the Margins* and *Temporary Work*.
Take Back Our Future
An Eventful Sociology of the Hong Kong Umbrella Movement
edited by Ching Kwan Lee and Ming Sing

In a comprehensive and theoretically novel analysis, Take Back Our Future unveils the causes, processes, and implications of the 2014 seventy-nine-day occupation movement in Hong Kong known as the Umbrella Movement. The essays presented here by a team of experts with deep local knowledge ask: how and why had a world financial center known for its free-wheeling capitalism transformed into a hotbed of mass defiance and civic disobedience?

Take Back Our Future argues that the Umbrella Movement was a response to China’s internal colonization strategies—political disenfranchisement, economic subsumption, and identity reengineering—in post-handover Hong Kong. The contributors outline how this historic and transformative movement formulated new cultural categories and narratives, fueled the formation and expansion of civil society organizations and networks both for and against the regime, and spurred the regime’s turn to repression and structural closure of dissent. Although the Umbrella Movement was fraught with internal tensions, Take Back Our Future demonstrates that the movement politicized a whole generation of people who had no prior experience in politics, fashioned new subjects and identities, and awakened popular consciousness.

Ching Kwan Lee is Professor of Sociology at the University of California-Los Angeles. She is author of The Specter of Global China.

Ming Sing is Associate Professor at the Hong Kong University of Science and Technology. He is author of Hong Kong’s Tortuous Democratization.

ILR PRESS

$26.95 paperback 978-1-5017-4092-3
270 pages, 6 x 9, 32 color photos, 4 charts

"Take Back Our Future is an exceptionally strong and convincing edited volume that does an excellent job of situating the struggle in the literature on social movements and contributes to the development of theory."—Jeffrey Wasserstrom, University of California, Irvine, coauthor of China in the 21st Century

"Take Back Our Future is a wonderful collection of essays focused on 2014’s Umbrella Movement in Hong Kong. This collection will likely become a definitive statement on one of the 21st century’s most spectacular moments of social unrest."—Eli Friedman, Cornell University, author of Insurgency Trap
What commenced in Hong Kong as a series of rallies against a proposal to permit extraditions to mainland China has developed into a most robust challenge to Beijing’s grip on the city. The demonstrations have become the Chinese territory’s worst political nightmare in years, ensnaring Beijing, Washington, local and foreign businesses.

After a summer of unrest in Hong Kong, thousands of protesters are still taking to the streets every week. It all began in June when millions came out to oppose a controversial bill that would have allowed extradition from Hong Kong to China. Though Hong Kong’s leader has formally shelved the bill after three months of increasingly violent protests, the protests have morphed into a campaign for full democracy and an inquiry into the alleged police brutality.

History did not happen in a vacuum. Based on a number of onsite surveys with interviews of over 3300 persons of the anti-government protests conducted between June 12 and July 14, 59 percent of protesters joined the Umbrella Movement in 2014, and that 22 percent of their “first experience in social movement” was the Umbrella Movement.

Of no less importance, those who have joined the Umbrella Movement, when compared with those who have not, have expressed stronger readiness to participate in activities promoting universal suffrage, in community initiatives and encourage others to take action about political issues. In the light of the above findings, understanding the causes, dynamics and outcomes of the Umbrella Movement bears an obvious contemporaneous significance.

The Political Implications of the 2019 Umbrella Movement
Ming Sing
Competing Germanies
Nazi, Antifascist, and Jewish Theater in German Argentina, 1933–1965
Robert Kelz

Following World War II, German antifascists and nationalists in Buenos Aires believed theater was crucial to their highly politicized efforts at community-building, and each population devoted considerable resources to competing against its rival onstage. *Competing Germanies* tracks the paths of several stage actors from European theaters to Buenos Aires and explores how two of Argentina’s most influential immigrant groups, German nationalists and antifascists (Jewish and non-Jewish), clashed on the city’s stages.

*Competing Germanies* reveals interchange and even mimicry between antifascist and nationalist German cultural institutions. Furthermore, performances at both theaters also fit into contemporary invocations of diasporas, including taboos and postponements of return to the native country, connections among multiple communities, and forms of longing, memory, and (dis)identification. Sharply divergent at first glance, their shared condition as cultural institutions of emigrant populations caused the antifascist Free German Stage and the nationalist German Theater to adopt parallel tactics in community-building, intercultural relationships, and dramatic performance.

Its cross-cultural, polyglot blend of German, Jewish, and Latin American studies gives *Competing Germanies* a wide, interdisciplinary academic appeal and offers a novel intervention in Exile studies through the lens of theater, in which both victims of Nazism and its adherents remain in focus.

Robert Kelz is Associate Professor of German and Associate Director of International Studies at the University of Memphis. He is co-author of *Paul Walther Jacob y las Musicas Prohibidas durante el Nazismo*.

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