

as many assume, and it must be said, until more complete and convincing African great-ape-like fossils are found in Africa, Begun's hypothesis must be considered a strong possibility.

In sum, *The Real Planet of the Apes* is an outstanding book, and one that is readable by students, the general

public, and professionals alike. It is, without a doubt, one of the best popular science books on primate evolution that I have read in the past decade or more, and I am looking forward to assigning it as an option the next time I teach my class on primate evolution. *Félicitations et merci*, Prof. Begun.

Oil and Water: Being Han in Xinjiang by Tom Cliff

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Tom Cliff states that when living in Xinjiang in 2001–2002, he asked himself: “What is it like to be a Han person living in Xinjiang?” (p. 4). His book, *Oil and Water: Being Han in Xinjiang*, addresses that question beautifully and makes an excellent contribution to the established literature on China's Xinjiang Uyghur Autonomous Region and China studies more broadly. This is masterful scholarship. The book has a fluent and accessible style, and it critically engages with a vast array of issues affecting the daily lives of Han in Xinjiang.

By taking up the role of an English teacher at an oil-company middle school in Korla, Cliff spent a number of years building trust and relationships with his research cohort. In addition, by steering clear of the more “sensitive” issue of ethnic relations to focus instead on the daily lives of Han in Xinjiang, his participants ultimately provided him with open and authentic insights into their views on ethnicity and the social fabric that makes up this region, as well as into their everyday lives. *Oil and Water* includes oral histories, personal accounts, and a range of photographs taken by Cliff (some of which are in color) that add depth to the written word. The book provides detailed insight into Han Chinese living in Korla, the stratified nature of Han society across Xinjiang, and the core-periphery dynamic of central and eastern China (*neidi*) and Xinjiang—a frontier region of the Chinese state.

Since the ethnic unrest in Urumqi in July 2009, there has been increased international attention on Xinjiang. Much of this attention has been focused on the lives of the Uyghur, one of the region's majority nationalities. However, Cliff deliberately focuses on the Han inhabitants of Xinjiang, a group that has largely been overshadowed in contemporary analyses of the region. In reorienting the focus to Xinjiang's Han population, Cliff is able to provide a systematic study of a group that is often erroneously viewed as inherently homogenous. In *Oil and Water*, Cliff identifies and then

categorizes the diverse Han social groups as “the Han elite, the Han mainstream, and the Han subaltern” (p. 185). He also pays attention to the intricacies of *guanxi* (personal networks or connections) and even chance in the lives of his informants. The oral histories he provides examine the lives and experiences of a diverse range of people. It is through careful analysis of their experiences and their agency (or lack thereof) within various political, economic, and social structures that he settles on the three categories of Han social groups above. The personal accounts given are at times breathtaking. For example, when Rhys's patience and hope pay off, and Zhou Yu makes the only decision available to her—to prioritize reputation and marital stability over sexual freedom—I felt deeply entrenched in their lives. This is a testament to the excellent research that underpins this book and the trust placed in Cliff by his informants. In addition, the personal accounts related to marriage, sexual relationships, and especially the lives of women offer refreshing insights into gender relations within the region's Han population. This is careful and inclusive scholarship and should be applauded.

While Xinjiang's Han residents are the focus of the analysis, this does not mean the Uyghur have been overlooked. Indeed, Cliff's analysis provides an incredibly nuanced examination of ethnic unrest within the region, especially since the July 2009 incident. In addition, *Oil and Water* dissects the different motivations and attitudes of Han migrants to Xinjiang related to their perceived role within the frontier region as constructors. Furthermore, Cliff explores the differences between those who proclaim to be constructors, those who do not readily self-identify as constructors, and the frustrations felt by many Han residents over the hardships they have endured in this peripheral region. At times, these residents have endured significant personal costs. However, they also acknowledge the many opportunities Xinjiang has provided them and others. As a result, Cliff has identified the “burden and salvation” nature of Xinjiang to both Han Chinese and the central government.

Cliff ultimately concludes that while there has been much focus on “the Uyghur problem,” referring to the

ongoing tensions between segments of the Uyghur population and the Chinese state, including an increase in violent incidents targeting state and civilian targets, it is the “Han problem” that is more central to the Chinese state ensuring social and political stability in Xinjiang. He convincingly argues that when it comes to Xinjiang, stability among the Han living in this peripheral region is of paramount

importance to the central government as it is the “occupying” presence of the Han population that stabilizes the region for the core. Therefore, discord, feelings of insecurity or neglect by the state, and instability among the Han population in Xinjiang are more threatening to the maintenance of peace, stability, and territorial integrity of the region than Uyghur unrest.

Exiled Home: Salvadoran Transnational Youth in the Aftermath of Violence by Susan Bibler Coutin

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As a wave of far-right populism breaks across much of the Global North, millions of global migrants are increasingly channeled onto a collision course with exclusionary policies, border walls, detention centers, and deportation orders. Susan Bibler Coutin’s *Exiled Home* is a timely and compelling examination of how Salvadoran-born youth who grow up in the United States encounter and understand such exclusion and belonging. In the United States, where youth are socialized but often lack citizenship, Coutin shows how young Salvadorans navigate complex social entanglements fraught with cultural, racial, legal, and generational tensions. In El Salvador, where US-raised Salvadorans are increasingly “returned” through deportation, youth hold formal citizenship but often lack sociocultural familiarity, social esteem, and access to community belonging. What these youth have in common, Coutin argues, is a shared experience with social violence at the hands of state agents and national policies—themselves connected through global political affairs.

To cohere and manage these complex processes, Coutin deploys an analytical framework of “re/membering.” Re/membering mobilizes youths’ memories and memberships to re-create a social history that is often absent from official accounts of war and policy in both the United States and El Salvador. As a concept and practice, re/membering counteracts processes of “dismemberment” that displace youth and erase their experiences, as it draws together the historical events, national spaces, and social interactions that shape youths’ lives. Throughout the text, Coutin uses in-depth interviews as well as extensive research and advocacy work with immigrant rights organizations to center youths’ re/membrances in this constellation of socialities, policies, conflicts, and migrations.

The book opens by tracing multiple forms of violence experienced by a generation of Salvadoran youth whose child-

hoods were marked by civil war and their families’ flights to safety via migration to the United States. Coutin shows how youth and their parents escaped the violence of war in El Salvador only to experience the violence of migration, including physical pain and suffering, as well as emotional pain caused by indefinite and unexplained family separations—especially separation of children from parents. Upon arrival in the United States, youth and their family members encountered an additional violence: that of the US immigration system, which denied them claims to political asylum and categorized them as “economic migrants” undeserving of legal status.

These early experiences form a complex backdrop against which Salvadoran youth learned to navigate forms of belonging and exclusion as they came of age in Los Angeles. In particular, Coutin considers how Salvadoran adolescents sought and carved out social spaces from existing racial, ethnic, cultural, and legal frameworks in their L.A. neighborhoods. As youth transitioned to college or post-high school jobs, they learned new ways to negotiate both their immigration statuses and their identities as Salvadorans. Many became active in organizations, such as undocumented-led mobilizations in support of immigrant rights, or Salvadoran or pan-Central American student groups; youth organizing helped them contextualize and politicize their myriad experiences with social violence.

Some youth experience yet another violent displacement: deportation to El Salvador. Coutin details how even legal residents can become deportable through racialized criminal and immigration policies that strip young people of status and, eventually, expel them from the nation. As deported youth are once again uprooted from family and community, they find themselves “exiled home” to a country that, for most, is more strange than familiar. Indeed, Coutin shows how youth who might have considered themselves Salvadoran in the United States must now contend with their identity as Americans in El Salvador, and their sociocultural alienation is compounded by pervasive stigmatization that haunts US deportees and blunts their ability to become esteemed members of the Salvadoran community.