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Crimes in Archival Form: Human Rights, Fact Production, and Myanmar. By Ken MacLean. Oakland: University of California Press, 2022. xiv + 284 pp.

Ken MacLean's *Crimes in Archival Form* investigates the documents and documentation practices of human rights practitioners working to bring aid, justice and closure to those affected by years of ethnic conflict. Published about a year after the 2021 coup in Myanmar led by General Min Aung Hlaing—and in light of the ongoing conflict in the country—the book offers a timely examination of the human rights abuses perpetrated by the Tatmadaw, the armed forces of Myanmar.

MacLean argues that facts are “fashioned rather than found” (p. 3). By this, he means that facts are not simply waiting to be discovered by human rights practitioners; rather, they are “produced” (p. 3) and shaped by numerous factors throughout the process of their creation. This perspective aligns with established thinking across multiple disciplines, including literary studies, anthropology, sociology, and science and technology studies (STS). Since the late 1970s, STS scholars have extensively examined how scientists produce knowledge about the natural world (for example, Lynch 1985). Similar approaches have been applied to legal studies, such as in the work of Mariana Valverde (2003). MacLean's contribution to these discussions is not necessarily the assertion that facts are constructed, but rather the application of this observation to knowledge production in the area of human rights, where the scale of violence and the stakes of factual accuracy are particularly high.

One of the key strengths of the book stems from MacLean's extensive experience as a human rights practitioner documenting atrocities in the field. His familiarity with the documentation process allows him to provide a detailed analysis of the forms of evidence used to construct knowledge about human rights abuses. He discusses these forms across various document types and archives, making the book as much a study of document production and retrieval as it is an examination of facts themselves.

Perhaps even more compelling than the claim that facts are fashioned rather than found is MacLean's argument that different forms of violence generate different forms of facts. That is, the types of violence he studies produce distinct types of documentation (p. 39). The connection between the form of a fact or archive and the material processes of violence and human suffering shapes the structure of the book, with each chapter organized around "genres of bodily violence" (p. 39). Chapter 1, "Pacifying Bodies: Histories of Pre-emptive Violence", examines the use of force to prevent perceived threats to the state, highlighting continuities between colonial and postcolonial regimes. Chapter 2, "Enslaving Bodies: Verbatim in Replicated Form", explores the Karen Human Rights Group's (KHRG) documentation of forced labour. Chapter 3, "Starving Bodies: Visual Economies of Enumeration", analyses numerical representations of deprivation strategies and their effects. Chapter 4, "Killing Bodies: Narrativity Transcribed", investigates the role of testimony in witnessing human rights abuses. Chapter 5, "Investigating Bodies: The Recursive Logic of Citations", examines how evidentiary practices in human rights cases have become self-referential, relying on citation structures typically associated with academic writing—footnotes, bibliographies and appendices. The conclusion extends this discussion by demonstrating how quoting and redacting serve as mechanisms for shaping what is accepted as fact.

By focusing on the documentation process, MacLean shifts attention to why some facts carry more authority or persuasive power than others (p. 3). He is particularly effective in illustrating the rhetorical strategies embedded in different document types, from handwritten orders by Tatmadaw officers demanding agricultural goods or forced labour (chapter 2) to the extensive reports compiled by human rights investigators. His analysis of reports from the International Human Rights Clinic (chapter 4) is especially revealing. He describes how these reports employ a strategy of "stockpiling" (p. 159) appendices and footnotes to overwhelm readers, thereby reinforcing the urgency of the documented abuses and compelling action. MacLean's goal is not to dispute the existence of facts or atrocities but to encourage human rights practitioners and scholars

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

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

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

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