

be welcomed. Official narratives declare a time of transition whereby state socialism has collapsed in USSR and Eastern Europe, 'market socialism' has engulfed China and Vietnam, and India has liberalized economic life. Yet, the importance of Bayly's research is to question these dominant transition accounts and to show not only the changes but also the continuities in the ways in which the socialist 'ecumene', as she calls it, is alive in the memories and personal narratives of Indian anglophone and Vietnamese francophone descendant intelligentsia families. She is able to do this by focusing on the lived experiences of scientists, academics, and other educated 'moderns', on their intimate and emotional worlds and not their official role as cultural producers, the tasks they performed, or the official strategies and categories they deploy. The socialist ecumene is thus, from Bayly's perspective, the arena of common aims and virtues articulated through the language of socialism, as an inclusive moral emotional and aesthetic disposition, and which also constitutes a range of personal and official contacts, interactions, and 'imaginings'.

Bayly's book suggests that older values and ways of life continue because there is more to these 'so-called' transitions between colonialism and socialism and postsocialism than the transformation of state strategies and policies. For the intellectual class these enduring values and ways of life centre on familial relations and shared family narratives. Despite the rapidly changing official attitudes to the pursuit of familistic interests, Bayly shows that Hanoi's intellectual class maintain the shared identity markers of the importance of learning, educational attainment, and verbal skills in relations of nurture and love in familial life often led across wide geographical spaces and time-spans. In focusing on family life, the world also comes to be seen by the intellectuals as a highly plural array of political orders, rather than as a single and defining point of reference such as colonial or socialist. Thus, for instance, even though French was banned in 1952, knowledge of French was considered necessary as a language of power and modernity for the children of revolutionaries, and Paris was extolled as a site of learning and 'culturedness', a place associated with childhood memories of revolutionary parents' achievements. Markets were also of great importance in Viet Minh territory and for the children of revolutionaries. Far from being manifestations of capitalism's dehumanizing commodity logic, the bright

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At a time which many people consider a postsocialist era, a time when socialism is thought to have failed, Susan Bayly's book on the ways in which socialism endures amongst Indian and Vietnamese intelligentsia families is to

packaging and brand names sold in the markets were imparted with love by one's revolutionary parents. Such insights into how family life was experienced break down the binaries of transitions from socialism to market socialism.

Moreover, Bayly shows the ways in which many key traditions and neo-traditions of the socialist ecumene have recently been given new life in Vietnam's moral legacy as a participant in an international exchange of knowledge and modernizing expertise. Having been a major recipient of Soviet and Chinese expertise in the initial post-independence period, Bayly highlights that during and after the final stages of the Cold War, Vietnam became a major supplier of such expertise to other socialist 'postcolonies' (especially in Africa), signalling the country's achievements of socialist humanitarianism. Such expert work is spoken of as an act of disinterested benevolence – a gift. Nevertheless these experiences also resulted in much-needed remittances, required the experts to become proficient in the ways of capitalists to serve the needs of kin and those of the rapidly 'marketizing' socialist homeland, and thus raised complex questions about the extent to which the moralized marketplace of the anticolonial war that their parents had experienced could provide a model for new lives in a postwar socialist world.

Focusing on the lived experiences of the intelligentsia families, Bayly is able to conclude that despite the changing political orders and the striking mobility of families, self-consciously modern ideals of personal and national attainment enable a sense of translocal community created within and beyond the so-called 'postcolonies' by past and more recent versions of socialism whereby particularities are not lost. Undoubtedly, Bayly's analysis is relevant far beyond the Vietnamese context, but the reader who is interested in a genuine comparison of Vietnam with India will be disappointed. Bayly's material on India is limited to one chapter, and within that largely to one officer of the Indian Administrative Service. As one of the few anthropologists who has moved between two countries to pursue ethnographic research, one cannot help but feel that a fascinating comparative opportunity has been lost. Perhaps this will call for a new book, but in this one, Bayly's most important contribution is to show how focusing on the familial and affective life of a particular class can enable an analysis that moves beyond the transition narratives of colonialism to socialism to

postsocialism and that draws out both continuity and change.

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