The edited volume *Global Movements, Local Concerns* contains a range of lively, accessible, and genuinely interesting chapters that introduce emerging scholarship on the social aspects of medicine and health in Southeast Asia. With essays covering topics in the Philippines, Vietnam, Indonesia, Colonial Malaya, and Thailand, the authors and editors have clearly taken pains to write in a register that is rich enough empirically to bring new insights to specific country specialists while always giving enough background context. Because of this, the essays remain accessible to scholars encountering specific country scholarship for the first time. The result is a kaleidoscope of perspectives that cut across time and space but still manage to maintain a coherent point, namely, that ‘the transformation of health in Southeast Asia has been marked both by the region’s extensive connections to the rest of the world and by local—even personal—histories and knowledges’ (editor’s introduction, p. xv). The book offers a window into colonial power, indigenous knowledge, post-colonial nation-building, the interaction between knowledge systems, and the meeting of competing visions of expertise. The editors call this a ‘cross-fertilization’ or a ‘selective acceptance’ of globally circulating ideals about health and medicine that do not unilaterally overwhelm indigenous practices, but often ‘stimulated innovation in indigenous health practices’ (p. xv), or even lead to the reinvention of tradition.

These insights are backed up by empirically rich and well-documented chapters on a wide swath of topics including, in order of appearance, essays on: colonial philanthropic health expeditions in nineteenth-century Philippines; Nguyen dynasty vaccination efforts in Vietnam, which led to the first successful smallpox vaccine 40 years before the first colonial vaccination campaign; the philanthropic activities of the Rockefeller Foundation in Southeast Asia; the 1937 Bandung conference on rural hygiene; perceptions of midwives in nineteenth-century Philippines; the perception Western-trained Javanese doctors (*dokter Djawa*) held about traditional healers (*dukun*) in the Dutch East Indies; efforts to combat opium in late nineteenth to mid twentieth-century Colonial Malaya; the politics, discourses, and power dynamics of cholera containment in colonial Hanoi; the political economy of providing access to HIV/AIDS drugs in Thailand; the connection between national identity politics and the revival or reinvention of Vietnamese traditional medicine in late
twentieth-century Vietnam; and a historiographical essay on the main discursive themes driving Thai medical history.

While the range of perspectives may seem daunting, the essays all share a similar emphasis on the interaction and cultural production of ideas, beliefs, and practices related to health and medicine rather than simple domination and imposition. As such, the essays show how the study of medicine and health can provide concrete examples of the process the great Southeast Asianist Oliver Wolters called 'localization', where seemingly universal practices become transformed by their insertion into local cultural situations. The essays show, in ways Wolters surely would have applauded, how both the local environment and the 'inserted' practice are both altered in a dynamic, sociologically rich, and historically contingent process, which is of course influenced by, but never wholly determined by, political and economic power. Whereas Wolters focused on the great knowledge systems of world religions, literature, and political systems, the authors in this volume show that the same process can be fruitfully explored via medicine and conceptions of health which are, like religion, traditions replete with texts, institutions, embodied practices, local beliefs, economic effects, and the transnational circulations of people and ideas. In a sense, one might argue that the authors of this volume have not only opened up the history and social study of medicine and health as a field for itself, but they have introduced it as a field that will potentially open up a host of new sources that will be of interest to Southeast Asianists in general. These authors are all interested in the kinds of 'big picture' conversations Wolters initiated about the interaction of ideas, practices, beliefs, knowledge systems, expertise, colonial power, and everyday life. And, perhaps most importantly, these essays not only offer this as a theoretical perspective but, in fact, offer a method and a host of new sources to mine.

The writing across the chapters is all of consistently high-quality and the chapters are all graced by very vivid description and attention to context that will enable even non-specialists to enter the volume without prior knowledge of this emerging field. Because the chapters emerged from an interdisciplinary workshop (held in Siem Reap, Cambodia, in 2006), the volume includes contributions by public health professionals, historians, sociologists, anthropologists, and several scholars associated with government research institutes within Southeast Asia. While this may seem an eclectic mix of perspectives, it in fact opens up very stimulating interdisciplinary conversations and perspectives, and from the reader's point of view, the combination of perspectives has led authors to minimise the use of specialised jargon. The result is a volume that brings the reader into a diverse and wide array of discussions about the significant new perspectives that the study of the social aspects of