Summaries

Timothy Williams: Competing memory politics in memorials. "Mnemonic role attributions" and ellipses in *Tuol Sleng Genocide Museum*. In post-violence Cambodia, *Tuol Sleng Genocide Museum* has become the central memorial space for remembering the Khmer Rouge past along with the killing fields at Choeung Ek. As such, the space has become central to the dominant narrative about the meaning of the past violence. The narrative told at the memorial demonises the Khmer Rouge as the group which wreaked this immense cruelty, yet makes no mention that the people who were tortured in this space and then sent to their deaths were predominantly cadres of the Khmer Rouge who had become victims of the purges. This silence is manifested in an ellipsis in the audio guide on who the victims were, in the shock factor of the curation which focusses on suffering and pain, as well as the dearth of explanations in the permanent exhibition. While temporary exhibition material does broach the topic of individual perpetrators, it also frames the individuals as destined for victimhood. In this way the memorial space of Tuol Sleng is (mis-)used to tell a broader albeit other story, which is in line with the stylised narration of the past which the government favours and forwards.

Shelley Feldman: Reframing a Past, Imagining a Future: The Bangladesh's *Muktijoddha Jadughar (Liberation War Museum)* as a Site of Resistance. Twenty-four years after an anti-colonial struggle against the British, the war in East Pakistan was a struggle for a second independence, this time from Pakistan. It took another twenty-five years for a constituency of public citizens to build a national war museum demanding recognition of this genocidal liberation war and its free-dom fighters. Focusing on the *Muktijoddha Jadughar (Liberation War Museum)* as a site of recuperation and contestation, I offer a reading of Bangladeshi history that acknowledges the centrality of independence in (re)constructing national belonging. Drawing on debates on state and nationalism, and museums and memory I show how publics can "rescue history from the nation" and challenge exclusions in the hegemonic nationalist narrative. In this account, the crises of military rule and fragile democratic governments are charted to highlight ongoing tensions between secular versus religious state forms and demands for accountability from those identified as enemy collaborators. Evidence drawn from the Museum collection and archival materials provide the case material for the argument that resistance to the exclu-sion of events offers a critical site for examining challenges to current accounts of Bangladeshi history.

Daniele Fini: Community Based Organizing as Security Building Practice. The Case of the *Policía Comunitaria* in Guerrero, Mexico. Since 1995, in the state of Guerrero, Mexico, a community system of security, justice, and re-education has been in operation. Articulated at the regional level, this security system integrates several dozen rural, largely indigenous communities in a self-managed and autonomous way.

In 2006, the federal government of Mexico implemented the "war on drugs", leading to an increase in violence. In this context, community defence has become increasingly important, leading to the emergence of several community defence groups in different regions of the country. This article explains the emergence of past and present community defence groups in Mexico through an analysis of the relationship between violence and reconfigurations in the capitalist economy. Through focusing on the community police, the paper reflects on the potential of collective practices to produce community safety, and on the emergence of defensive groups in urban and non-indigenous localities, creating new forms of community-based organisation.