Throughout this book, I have used the reformed Indonesian spelling system, Ejaan yang Disempurnakan in use since 1972, when several changes were made; for example, oe became u, dj became j, and j became y. For instance, “Suharto” and “Sukarno” are spelled with the new spelling instead of the old “Soeharto” and “Soekarno.” Exceptions are for those personal names for which individuals have opted to continue using the old spelling.

Chinese names are written with the family name before the first name, except in instances where someone has chosen to write their first name followed by their surname in the Western style. The romanized Chinese pronunciation (hanyu pinyin) has been used for Chinese names, places, and terms. Whenever known, I provide the Chinese characters for Chinese names and terms on first appearance.

Following Indonesian naming conventions, most of the public figures in the book are identified by their full name on first mention, and then identified by their given name rather than surname in subsequent mentions (for example, Megawati Sukarnoputri to Megawati, Anies Baswedan to Anies, and so on). It is also common in Indonesia to refer to public figures by their popular nicknames. For such cases, these individuals are identified by their full name on first mention and then their nickname in subsequent mentions (for example, Joko Widodo to Jokowi, Basuki Tjahaja Purnama to Ahok, and so on).

Names of individual informants have been changed to pseudonyms, apart from those who are known public figures, such as politicians or artists, or those who have requested to have their full names and affiliations revealed. To protect the integrity of the anonymization process, I provide details only of when and where the interviews took place for interviewees who have been identified by name.

Most of the interviews in this book were conducted in Indonesian, and I transcribed and translated them into English myself. In translating the interviews, my main objective was to communicate the meaning of the original message and interactions as accurately as possible. Because of this, I often had to use English words that are not a direct translation of the Indonesian words used by the participants and to change some grammatical structures.
Throughout the book, the term *pribumi* is used to refer to native or indigenous non-Chinese Indonesians. This was a matter of great ethical concern to me during the writing process. I am aware that the 1998 Presidential Instruction officially abolished the use of *pribumi* in government documents and official capacities. I am also very much aware of the possibility that, in using the term, I risk reproducing the very category of nativist othering (itself a form of state-sponsored violence) that I seek to criticize. The same goes for the use of other terms considered to be derogatory, such as *cina* to describe the Chinese. I was also concerned that revealing my informants’ use of the term *pribumi* would portray them (and by extension all Chinese Indonesians) in a negative light. If misunderstood, misquoted, or taken outside of the analytical context of the book, I worried that anecdotes from the book could be used to justify inflammatory anti-Chinese rhetoric, discrimination, or, worse, violence.

After much deliberation and in consultation with scholars I respect, I decided to be as true as possible to the data that I collected and use the term *pribumi* whenever it appeared in interviews or other communications. I understand that doing so carries risks, and so I ask the readers to be sensitive in understanding the historical contexts within which the term was used. I use the term *pribumi* to reflect the fact that both my Chinese and non-Chinese research participants still use the term widely in their daily lives as well as in their interviews with me. The term *pribumi* has also made a comeback in recent years in mainstream political discourse, particularly in the wake of recent waves of ethnonationalist sentiments in Indonesia. In using the term, I acknowledge that it is itself an arbitrary monolithic ideological construct, and that it covers a wide range of peoples and communities from the country’s multitude of diverse ethnicities and linguistic groups. Whenever possible, I note my *pribumi* respondents’ ethnic or tribal (*suku*) affiliations (for example, West Javanese, Batak, Menadonese, and so on). I use the terms *pribumi* and “non-Chinese” interchangeably, whereby *pribumi* is used whenever my informants used it or when I engaged in discussions about specific instances of nativist/exclusionary politics.

It goes without saying that I am solely responsible for the contents of this book. I made the decisions about what to include, how to represent my informants and observations, and how to frame the analyses. While it is impossible to please everyone, my sincere hope is that I have done justice to the stories that my informants entrusted me with.