

Book Reviews

China

XIAOYUAN LIU. *Frontier Passages: Ethnopolitics and the Rise of Chinese Communism, 1921–1945*. Stanford: Stanford University Press, 2004. 256 pp. 7 maps. US\$45.00, hardcover.

Frontier Passages: Ethnopolitics and the Rise of Chinese Communism, 1921–1945 addresses the interaction and linkages between the primarily Han Chinese Communist Party (CCP) and the complex ethnopolitics of China's frontier regions. Liu argues convincingly that the CCP, unlike other political movements and organisations in post-Qing China such as the KMT, did not immediately find what he terms its "ethnopolitical axis". As such the CCP's evolving approach to China's non-Han population was in fact defined by the CCP's transformation from a Soviet-implanted and dominated party into a primarily nationalist Chinese political party. Moreover, Liu argues persuasively that this transformation was not primarily driven by the party's communist ideology but by its cultural inheritance, political conditions and the physical environment in which it found itself during various stages of the 1921–45 period.

This work thus focuses on how the various political, military and geographic vicissitudes of the CCP's development impacted on the formation, evolution and implementation of the party's approach to China's non-Han peoples. Throughout Liu's analysis of the CCP's approach to China's ethnopolitics, emphasis is placed upon the interaction between the party's physical environment, China's cultural and historical heritage, and the parameters of Marxist-Leninist ideological prescriptions on the "national question". Thus the author asserts that the CCP simply considered China's ethnopolitics between 1921 and 1927 as a question of theory and ideological correctness with Bolshevik prescriptions on the "national question". This "Bolshevisation" of the party led to the adoption of Russian precedents, namely "class struggle" and Leninist "national self-determination", as the solution to China's ethnopolitical problems. The 1927 split with the KMT, Liu argues, did more than simply initiate the re-orientation of CCP revolutionary strategy away from the "classic" Marxist-Leninist proletarian-urban axis. It in fact resulted in the development of the CCP as an "incipient state" (in the form of the "Chinese Soviet Republic") and compelled the CCP to address China's ethnopolitics as a policy rather than a theoretical question. Moreover, the author suggests that at this juncture the CCP adopted the warlord strategy of establishing an "armed separatist regime" in the countryside, a development that would endure throughout the party's struggle for power.

However, the real core of Liu's analysis occurs in the subsequent chapters that address the "northernization", "nationalization" and "borderisation" of the CCP and its conception of China's ethnopolitics. The relocation of the CCP from Jiangxi in the south to Shaanxi in the north-west in 1934–36, argues Liu, reshaped the party's ethnopolitics as it was forced, through its marginalisation from the mainstream of Chinese politics, to forge a relationship

with the significant non-Han populations that surrounded it. Liu deftly alludes to the pivotal geopolitical importance of the “north” throughout Chinese history from the Han and Tang dynasties through to the KMT’s “Northern Expedition” and notes that two types of people – conquerors and refugees – traversed this region. Subsequent developments in the CCP’s ethnopolitics are thus conceived of as determining into which category Mao Zedong’s movement would fall.

Liu identifies Japan’s further aggression against China in 1937 as the key turning point in this process. He asserts that from the CCP’s perspective, prior to the Japanese invasion of 1937, it had but two options – to fight its way back eastward or seek to “internationalise” its struggle by attempting to break out north or north-westward to Soviet assistance. Japan’s invasion, however, precluded such considerations. From this point onward the CCP was no longer marginalised on the frontiers of the Chinese core, but was able to effectively “nationalise” its ethnopolitics by identifying its struggle with that of the Chinese nation – fusing “official” and “popular” nationalism. This, the author notes, raised the question as to whether this position between 1937 and 1945 placed the CCP on the same path as the KMT in alienating the non-Han peoples. He argues that the CCP, by virtue of its geopolitical position in the north-west and direct relations with the non-Han population, was able to construct a “frontier personality”. Liu once more alludes to Chinese historical precedents by noting the “trans-ethnicism” of the Tang dynasty’s founder Li Shimin, and intimates that Mao and the CCP effectively followed such precedents and “barbarised” themselves. He argues that in contrast to past Han encroachment in the north-west that simultaneously promoted sinicisation of the non-Han peoples and “barbarisation” of the Han, the CCP existed as a “borderised” political entity with a supra-national ideology that theoretically elucidated a sensitivity toward the non-Han peoples. This enabled the CCP to simultaneously bridge the gap between Han and non-Han realms and remain a legitimate contender for state power in the Chinese core. This, according to Liu’s analysis, was perhaps the CCP’s greatest achievement over the 1921–45 period.

In conclusion, *Frontier Passages* presents a fascinating, persuasive and innovative account of a somewhat neglected dimension of modern Chinese and CCP history – the role of ethnopolitics in the rise to power of the CCP. The author’s analysis also benefits from the judicious and cogent utilisation of some recently available primary sources such as the CCP’s United Front Department’s *Minzu Wenti Wenxian Huibian* [Collection of documents on the national question]. *Frontier Passages* is a rigorous and interesting scholarly work that presents a number of thought-provoking arguments regarding the CCP’s historical development and the role of ethnopolitics in modern Chinese history that would be of interest to specialists, students and general readers alike.

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LUCILLE CHIA. *Printing for Profit: The Commercial Publishers of Jianyang, Fujian (11th–17th Centuries)*. Cambridge, MA: Harvard University Asia Center, 2002. xxi, 442 pp. US\$50.00, hardcover.

Work by scholars such as Evelyn Rawski and James Hayes established some years ago that study of the written word in post-Tang China must look beyond the Confucian scholar’s

studio to a broader literate public that had manifold uses for written materials, many of them printed. There has, since then, been a surprising dearth of systematic research on the range of publications and the firms that published them. Along with Kai-wing Chow's subsequent *Publishing, Culture, and Power in Early Modern China* (Stanford, 2004), Lucille Chia's extremely thorough study of the printers of Jianyang in northern Fujian ("Minbei") begins to fill this gap. It is a supremely informative work that stimulates reflection both on the social structure of mid-imperial China and also on the role of geographical peripheries in China's cultural and economic history.

Professor Chia has done the sinological community an immense service by scouring rare book collections in China, Taiwan and Japan for extant imprints from Jianyang. The results include not only some impressively detailed lists (86 Song or Yuan imprints, 116 Song to Yuan publishers, 336 Ming publishers or their associates), but also the reconstructed genealogies of three leading publisher families, and 53 excellent reproductions of sample pages from imprints spanning the whole period from Song to late Ming. The pages are chosen to illustrate a variety of features of Jianyang imprints, such as calligraphic styles, forms of punctuation, placement of the woodblock carver's name and tally of characters per carver, illustrations, and the difference between high-class and shoddy production. This material amply confirms Chia's contention that the disproportionate attention paid to the supposedly more advanced technique of printing with movable type has distracted scholars from a rich, significant and amenable research field. Given that for some good reason (Chia suggests production costs) Chinese publishers mostly refrained from adopting movable type, the woodblock printing with which they supplied one of the world's largest premodern book trades is surely an important topic.

Chia's analysis of the types of book produced in Jianyang confirms that, as one would expect, the industry catered for diverse levels of income and education. Fine editions of classics and scholarly works were complemented by more and less responsibly compiled editions of works useful for examination preparation, plus a range of medical and other technical works, classified collections, practical encyclopaedias, merchant route books, educational materials for children, and illustrated fiction. Some of the material is interesting precisely because of its poor quality. For example, Chia asks what merchants saw in route books whose partially governmental content would have misled any commercial traveller who took it literally (p. 228). She also discusses the infamous "*Masha ben*" [books from Masha] – a byword for slipshod editing and poor print quality. The point for the social historian is that, as evidence of worn woodblocks attests, there was mass demand for these down-market books. We can make limited, uncertain progress on middlebrow and "slumming" elite consciousness by asking what its owners read.

The long-influential Skinnerian physiographic analysis of China's historical geography tempts one to associate cultural production (other than the fruits of individual or monastic reclusion) with the macroregional "cores" in which resources are "concentrated", rather than the "peripheries" towards which they "thin out". Chia's book, however, joins important work by John Dardess in highlighting the mid-imperial cultural and, now, industrial importance of some peripheral regions.¹ In the southern Chinese publishing industry, the relevant resources (bamboo trees and other forest products) were concentrated in upland peripheries and "thinned out" towards the cores. Given the navigability of key waterways, the location of the Jianyang area near the watershed between three macroregions placed it literally in the commanding heights of the mid-imperial book trade (pp. 19–20, 25–26, 73–74). The Jianyang area was an important centre of scholarship

in the Song dynasty, and a diffusion centre for “knowledge” and entertainment throughout the Song, the Yuan and the late Ming. Its rapid decline thereafter sounds a methodological warning. If one surveyed only post-1700 Fujian, one would miss the Jianyang phenomenon and its implications for our understanding of the core-periphery relationship in Chinese historical geography.

In Chia’s book, one misses footnotes (the rich endnotes deserve promotion from their ignominious position), and one misses an environmental history perspective (are conservation and/or deforestation part of the Minbei story?). These are, however, small deficiencies compared with the achievements outlined above.

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Notes

1. G. William Skinner, ‘Regional Urbanization in Nineteenth-Century China’, in *The City in Late Imperial China*, ed. G. William Skinner (Stanford: Stanford University Press, 1977), pp. 211–49; John W. Dardess, *A Ming Society: T’ai-ho County, Kiangsi, in the Fourteenth to Seventeenth Centuries* (Berkeley: University of California Press, 1996).

MORRIS L. BIAN. *The Making of the State Enterprise System in Modern China: The Dynamics of Institutional Change*. Cambridge, MA: Harvard University Press, 2005. US\$45.00, hardcover.

In recent years the question of continuity over the 1949 revolutionary divide has attracted increasing attention from scholars looking at the origins of China’s work unit [*danwei*] system and industrial policy. Morris L. Bian makes an important contribution to this debate by analysing the pre-1949 development of the state enterprise system – that is, state-owned enterprises with industrial bureaucracies, management and incentive mechanisms, and elaborate social welfare provisions. Rejecting the views that the work unit system was a cultural product of the republican period or that the state enterprise system was fashioned whole cloth from the Soviet model during the 1950s, Bian draws on theories from the school of New Institutional Economics to argue that the systemic crisis caused by the Anti-Japanese War led the Nationalist government to reform and create new institutions associated with the state enterprise system. Key features of this system were most evident in the wartime factories administered by Nationalist China’s two largest industrial organisations – the Ordnance Bureau and the National Resources Commission. By the early 1930s, the impending threat of war with Japan led the Nationalists to consolidate their control over provincial arsenals and heavy industrial plants. A decade later public enterprises, chiefly in the heavy industrial sector, had overtaken private enterprises in their amount of capital, number of workers and power equipment.

During the Sino-Japanese War, these state managed enterprises witnessed the development of an industrial bureaucracy, patterned after the formal administrative bureaucracy, but staffed by a new professional class of technocrats. To increase productivity and boost sagging morale, this managerial elite devised modern cost accounting methods and launched work emulation campaigns. The crisis created by hyperinflation and high rates of labour turnover as well as the isolated location of many industrial plants led managers

to provide wide-ranging social welfare services including housing, medical care, schooling and below market priced food. In his most innovative chapters (6–7), the author demonstrates that by the mid-1940s, the term *danwei*, denoting administrative organisations, had become part and parcel of a new lexicon associated with administrative reform. Given the *danwei*'s future association with socialist China, it is ironic that the term was inspired by American managerial reforms of capitalist enterprises dating to the 1920s and later transferred to China by the administrative reformer, Gan Naiguang. Nevertheless, as Bian demonstrates, a consensus had emerged by the 1940s among Nationalist economic planners, most prominently Weng Wenhao and Qian Changzhao, that a socialist planned economy was the most appropriate development model for China.

Bian puts to rest any notion that Communist state owned enterprises could have been built on a *tabula rasa*. Yet his claim that prior scholarship has exaggerated the Soviet influence on the industrial development policy and work unit system of the fledgling People's Republic is more suggested than proven. Given that post-1949 archival sources and "factory histories" are increasingly available on subjects such as industrial relations, it is unfortunate that the author limited the book's temporal scope to the late Qing and republican period. One would have wished to understand how Chinese industrial managers and Soviet advisors drew on the Nationalist legacy to conceptualise and implement their plans for heavy industrialisation and social welfare. Moreover, this legacy did not simply involve institutional innovations, as this book highlights, but also a conjuncture of socio-economic crises in urban China during the postwar period – the collapse of industrial production, mass unemployment, widening class divisions between workers and technocrats caused in no small part by the unequal distribution of welfare services, and a nation-wide labour movement. Important features of Communist state owned enterprises, such as permanent employment, political movements directed against the industrial bureaucracy, and increased avenues of social mobility for worker activists were in part a response to the crises that had struck postwar Nationalist China. In short, one hopes that Bian's future research also considers how the revolutionary process, and not simply institutional innovation, affected Communist institutions.

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HUNG-YOK IP. *Intellectuals in Revolutionary China, 1921–1949: Leaders, Heroes and Sophisticates*. London and New York: RoutledgeCurzon, 2005. xiii, 328 pp. £65.00, hardcover.

Qu Qiubai, one of China's most important revolutionary intellectuals and political leaders, was not averse to reflecting on the emotional and psychological impulses that motivated his revolutionary theorising and action. "I was born a romantic," he reflected, "and always wanted to transcend the environment and accomplish some miraculous deed that would amaze and move people". Yet, this romantic streak in Qu's personality, one that helped him construct himself as a leader figure in the quest to transform China, was in conflict with the supposedly egalitarian ideology of Marxism that he adopted in 1922. The tension thus created in Qu's personality – between his aspiration to a leadership position that would "amaze and move people" and his espousal of egalitarianism, between his recognition of his own intellectual authority and the cultural and intellectual "backwardness" of the Chinese people – was not peculiar to Qu himself. It was a tension evident in the

personalities and orientation to politics of the entire generation of revolutionary intellectuals that aspired to lead the Chinese people forward to an egalitarian epoch.

It is this tension, and the way in which China's revolutionary intellectuals constructed themselves to resolve that tension and allow the construction of political and social hierarchies in a supposedly egalitarian revolutionary movement, that Hung-yok Ip addresses and dissects in this thought-provoking volume. Ip moves beyond the "ideological space" – revolutionary intellectuals' formal assertions of devotion to Marxism-Leninism – to analyse the very significant way in which the "non-ideological space" contributed to their construction of their identities and roles as aspiring revolutionary leaders. She therefore probes the realms of the personal, of emotional and psychological orientation, in the quest to ascertain whether there was a common underlying motivation and response amongst revolutionary intellectuals that underpinned their allegiance to an egalitarian ideal, and yet allowed their construction as leaders and provided a justification for a hierarchy of which they would be beneficiaries. Ip does this by subjecting the documents of the "non-ideological space" – memoirs and biographies, poetry, essays, film and drama – to a searching scrutiny that reveals only too clearly the prevalence of the self-construction of a particular identity among revolutionary intellectuals.

A pressing concern for China's revolutionary intellectuals was "liberation" of China's peasantry. However, this seemingly laudable intention involved revolutionary intellectuals such as Peng Pai and Mao Zedong in a conflict of values: on the one hand they admired the peasantry and attempted to emulate their better qualities; on the other, they regarded the peasantry as culturally impoverished and politically illiterate, and sought to construct them as a revolutionary agent in a modernising revolution that these intellectuals would themselves lead. Peng Pai attempted to resolve this tension through renouncing his privileged class background and "de-intellectualising" himself. By becoming as one with the peasants, Peng hoped to find a way to galvanise the peasantry in pursuit of the political objectives he held so dear. The tension was thus not resolved, merely ameliorated. It was the same for Mao, who in almost the same breath could lionise the peasants' virtues and condemn their failings. Nowhere is this more evident than in Mao's insistence on the need to "popularise" the literature of the masses to more effectively mobilise them behind the banner of revolution, while at the same time asserting the need to raise cultural standards. In the end, however, the drive to lead was too strong; the right to assert how peasants should think and behave became a right due to Mao and his colleagues as revolutionary intellectuals. Their insistence on the right to lead the peasantry towards a society in which hierarchy and the peasantry as a class would both supposedly become redundant was thus underpinned by an orientation towards elitism deeply embedded in their self-constructions as revolutionary intellectuals.

In similar fashion, China's revolutionary intellectuals constructed themselves – through their writings, poetry and political campaigns – as heroes and martyrs who through their sacrifice in the revolutionary struggle deserved to carry the leader's baton and receive the adulation and obedience of the masses. This constituted a very powerful justification for the hierarchies evident in the revolutionary movement and post-revolutionary China; for this generation of revolutionary intellectuals, through their own suffering, had created the context for the construction of an egalitarian society in which all would be equal. But having sacrificed so much, were they not entitled to the material and political privileges of office? Here again, the conflict between privilege and equality was resolved in favour of privilege.

Ip's volume very effectively highlights what has been a largely ignored dimension of China's revolutionary intellectuals and the movement they led. By moving beyond the "ideological space", she opens up new ways of thinking about the psychological motivations that underpinned revolutionary intellectuals' orientation to an elitist form of political action that perversely embodied egalitarian ideals. While I am persuaded by her suggestion that we do need to consider this "non-ideological space" in evaluating the political actions and thoughts of China's revolutionary intellectuals, I remain convinced that the "ideological space" also constitutes an important motivation to action, that their conversions and commitment to the ideology of Marxism-Leninism represented a sincere manifestation of deeply held political values. Perhaps there is room for both of these approaches. By exploring the relationship between these two spaces we may arrive at a clearer understanding of how sincere and highly motivated revolutionary intellectuals could construct themselves to allow for their realisation of an egalitarian ideal through an elitist form of politics.

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GRAY TUTTLE. *Tibetan Buddhists in the Making of Modern China*. New York: Columbia University Press, 2005. Maps, figures, photographs, 337 pp. US\$45.00, hardcover.

The study of Tibet has expanded significantly in recent times. Most studies are politically or culturally quite partisan, simply because the issue of Chinese policy towards Tibet and behaviour there has become so controversial. On the question whether or not Tibet should be part of China, competing Chinese and Tibetan nationalisms, as well as competing versions or narratives of history, have become highly relevant and, of course, very contested, with Tibetan nationalists taking a totally different view of history from Chinese. In separating the traditional world from the modern, nationalism bulks very large.

After an introductory chapter on background Qing (Manchu) Dynasty history from the mid-seventeenth to the mid-nineteenth centuries, this book focuses attention on the ninety years or so from the 1870s to the 1950s. It argues that the racial and nationalist ideologies of Republican governments failed totally to convince the Tibetans that they should form part of a Republican China. On the other hand, "Buddhist culture became the glue that could reconnect parts of the Qing empire that had disintegrated under the secularly conceived Chinese Republic" (p. 9). Or, as Tuttle puts it in his conclusion or "postscript", the book's central thesis "is that Buddhism was the key factor in maintaining a tenuous link between China and Tibet during the Republican period (1912–1949), a link the Communists could exploit when exerting control over Tibet by force in the 1950s" (p. 228). Tibetan Buddhism in effect contributed to "the making of modern China".

Tuttle claims that Republican Chinese governments continued to try and woo the Tibetans to join the Republic of China, rather than choosing force. Even the Communists initially followed the same policy, paying due respect to Tibetan Buddhism. It was only in the late 1950s when the Communists tried to implement reforms that Tibetans resisted, even to the point of rebelling against Chinese rule. Although the Cultural Revolution was certainly repressive of Tibetan Buddhism, the Chinese Communist Party has found in the reform period that "it must support Tibetan Buddhists and their institutions in order to maintain control of Tibet" (p. 14).

These are surprising and very interesting conclusions, which are at variance both with Tibetan nationalist and Chinese nationalist history-writing. Tuttle is very forthright in condemning the Chinese invasion of 1950 and “the ongoing colonization” (p. 221), but places far more emphasis on Buddhism as a positive factor and implies far less hostility between Chinese and Tibetans, above all in the Republican period, than earlier accounts have done. The People’s Republic is not the focus of this study, but Tuttle’s account of continuing CCP involvement and even support for Tibetan Buddhism implies a far higher degree of religious freedom than conventional wisdom would allow.

Apart from its conclusions, what separates this book from others on a similar subject is the breadth and diversity of the sources used. Tuttle has appealed to a wide variety of Chinese sources, both archival and other, and those in Tibetan language. And of course he has also made extensive use of sources in Western languages. In addition, he has carried out extensive fieldwork in selected Tibetan areas of China, and in the Buddhist monasteries of Mt Wutai in Shanxi Province, which gained importance through being an intermediary under the Qing between the Manchu and Tibetan authorities. All these sources are treated equally critically, yielding a far more nuanced account than anything previously written on how Buddhism has functioned in relations between Chinese and Tibetans in the modern era. His conclusions are based on that kind of solid evidence and documentation that brings validity.

Given the nature of scholarly publication nowadays, it is not surprising that this book has no illustration other than on the cover, and only one map. But I still think that it would have benefited from more of both illustrations and maps. The fact is that part of historical knowledge is visual, especially in cultural matters such as those central to this book.

Tuttle has also used Western theoretical constructions of nationalism in his treatment. He gives space both to Anthony Smith, with his theories sympathetic to various forms of nationalism, and to Benedict Anderson and his “imagined communities”. Other theories of nationalism would have been relevant to this book. Use of the word “colonisation” (e.g., p. 221) begs the question whether Michael Hechter’s theory of “internal colonialism” might have been applicable. On the whole, however, I concede that nobody is obliged to consider all theories, and this book appears to present a first-rate synthesis of contemporary Western ideas and Tibetan and Chinese traditional and modern conceptions.

As a reviewer I do not feel entitled to suggest that any author should have chosen a period of focus other than the one actually selected. The late Qing and Republican periods are certainly of the utmost importance for Chinese nationalism and the role of Buddhism. On the other hand, I hope that some researcher will follow the path blazed in this book and carry out similarly intensive research on Tibetan Buddhism’s role in the ideology and nationalism of the People’s Republic as well as the earlier period. There certainly is already some good research on contemporary Tibetan Buddhism, the example of Melvyn Goldstein being paramount. But it does not really confront issues of nationalism and the role Buddhism plays in the Chinese state. Much of what has been written so far is extremely biased, either against or in favour of the Chinese. A fresher and more dispassionate approach, such as the one shown in this book, can only enhance our understanding of the present period.

Overall, this is a first-rate book. It is written in a clear and accessible style, making it quite an easy read. It is as balanced a book as one can find on the highly contested area of Tibetan Buddhism. It is extremely scholarly, but not boring. Its focus is on the late Qing and early Republic in China, but it has a lot to tell us about other periods too.

I recommend it strongly to all those interested in Tibetan or Buddhist affairs, or in the history of modern China.

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TANSEN SEN. *Buddhism, Diplomacy, and Trade: The Realignment of Sino-Indian Relations, 600–1400*. Asian Interactions and Comparisons. Honolulu: Association for Asian Studies and University of Hawai'i Press, 2003. US\$55.00, hardcover.

In an important contribution to the study of Buddhism, Chinese diplomacy and Asian economic history, Tansen Sen addresses religious and commercial interactions between India and China from the seventh to the fifteenth centuries. Building on Xinru Liu's analysis of interdependent networks for long-distance trade and the transmission of Buddhism from India to China,¹ Sen demonstrates that a Buddhist impetus for cross-cultural exchanges significantly diminished by the end of the first millennium. However, trade continued to flourish along previously established Buddhist networks of overland and maritime routes.

The author utilises Chinese literary sources and secondary literature to reconstruct the history of political, economic, and religious ties between China and India. Original sources include historical records of foreign tribute missions, accounts of Chinese pilgrims to India, hagiographies of Indian Buddhist monks in China, and Chinese translations of Buddhist texts. In addition to scholarship in Western languages, relevant academic contributions in Chinese and Japanese are incorporated. The synthesis of a tremendous array of disparate materials in a well-organised, lucid and effective style is a considerable achievement.

After a brief introduction and an outline of historical contexts for Sino-Indian relations, Sen examines complex relationships between Indian and Chinese Buddhism during the Tang and Song periods. Chinese Buddhists gradually abandoned their "borderland complex"² by transforming China into a centre for Buddhist pilgrimage, scholarship and transmission of texts and doctrines. Sen identifies different stages of relic veneration in Chinese Buddhism up to the ninth century and discusses the value of relics (particularly the finger relic in Famen monastery) for political legitimation, national protection and the emperor's health. Sen also devotes considerable attention to visits to Mount Wutai by Buddhist pilgrims from South Asia and Central Asia, and to Empress Wu Zetian's patronage of Buddhism. Sen reassesses theories of the decline of Buddhism in Song China and India between the ninth and twelfth centuries. While Song rulers actively supported translations of Indian Buddhist texts into Chinese, many of these translations were actually transcriptions of short esoteric *dhāraṇīs* (p. 127). Sen concludes that the divergent path of "Sinification" taken by Chinese Buddhists during the Song period . . . virtually eliminated the borderland complex tormenting the Chinese clergy. . ." (p. 141).

Sen also shows that long-distance trade between India and China flourished from the tenth to fourteenth centuries despite the absence of a strong Buddhist stimulus. Generally trade in Buddhist items dominated overland routes while commerce in non-Buddhist staples characterised maritime networks controlled mostly by Tamils and Arabs (pp. 181–82). As overland trade between India and China waned with turmoil in intermediate areas, maritime trade became more viable and profitable (p. 213). An interesting

implication of maritime trade in the Indian Ocean was the struggle between the Chola kingdom of South India and the rulers of Śrīvijaya in Sumatra to gain recognition as trading partners from the Song court in the eleventh century. Diasporic communities of Tamil traders in the Chinese port city of Quanzhou and the presence of Chinese merchants in Indian ports also resulted from Sino-Indian maritime commerce between the thirteenth and fifteenth centuries. However, Sen concludes that such commercial exchanges were not accompanied by the same level of cultural exchange that occurred in earlier periods when Buddhism played a more prominent role in relations between China and India (pp. 242–43).

Although the quality of the work is very impressive, some shortcomings related to the author's preference for Chinese materials occasionally reflect a Sinocentric bias. For example, the possibility of a Chinese role in the local politics of Jibin (identified with Gandhara) is highly unlikely since accounts of the borderlands of South Asia in the *Han shu* are often unclear (p. 4). Also, identifications of Wutoulao with the Indo-Scythian ruler Azilises and Yinmopu with the Indo-Greek ruler(s) Hermaeus (pp. 3–4) are problematic. Inconsistent transliterations of Indic terms and toponyms are not difficult to find (such as Mītrah/Mitra? on p. 89, *sāptarātna* for *saptaratna* on p. 145, Yudhiṣṭhira for Yudhiṣṭhira on p. 183, Kurduz for Kunduz on p. 169, and Ladhak for Ladakh on p. 171).

Despite these relatively minor criticisms, *Buddhism, Diplomacy, and Trade: The Realignment of Sino-Indian Relations, 600–1400* is a stimulating investigation of religious and economic contacts between China and India. Tansen Sen establishes historical, material and economic contexts for understanding the changing relationship between Indian and Chinese Buddhist traditions. Audiences with interests in Asian history, Chinese Buddhism and trade networks in pre-modern world systems will appreciate the significance of this outstanding publication.

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Notes

1. Xinru Liu, *Ancient India and Ancient China: Trade and Religious Exchanges, AD 1-600*. Delhi: Oxford University Press, 1988; *Silk and Religion: An Exploration of Material Life and the Thought of People, AD 600-1200*. Delhi: Oxford University Press, 1996.
2. Sen adopts this term from Antonino Forte, 'Hui-chih (fl. 676-703 A.D.), A Brahman Born in China,' *Annali dell'Istituto Universitario Orientale di Napoli* 45 (1985), pp. 106–34.

BØRGE BAKKEN (ed). *Crime, Punishment, and Policing in China*. Lanham, MD: Rowman & Littlefield Publishers, Inc., 2005. 244 pp. US\$65.00, hardcover.

An outgrowth of a workshop held at the University of Oslo, Norway in 1999, this book aims to provide the “first comprehensive and up-to-date analysis of Chinese crime, punishment and policing”. Bakken – a student of discipline, social control and modernisation in the People's Republic – brought together five leading scholars of Chinese criminal justice, each of whom has elsewhere published extensively on topics assigned to him in this volume. Usefully introduced by the editor in Chapter 1, the book is divided into three parts (of two chapters each) covering the history of Chinese penology, the rise of the prison in China, and policing under “market socialism”. Part I provides a brief history

by Frank Dikötter of Chinese penology and reform since the nineteenth century, in which he cogently traces the influence of Western penal ideas on Chinese penology in the Republican period. A chapter by Bakken places Chinese crime rates in international perspective. In Part II, Michael Dutton and Xu Zhangrun analyse the theory and practice of the Chinese prison during the contemporary period of economic reform and social change. James D. Seymour tries to “size up” the Chinese prison system and assess some of the changes that have occurred in recent decades. In Part III, Murray Scot Tanner focuses on “campaign-style policing” in three periods: 1983–87, 1990, and 1996. The volume ends with a discussion of “contract” (or commercial) policing, introduced in China as part of the epochal economic reform since 1978.

This is a very important volume that largely succeeds in the editor’s ambitious objective of providing a valuable resource for understanding the links between crime and control and modernisation. Multidisciplinary and empirical, it highlights the continuity and change in Chinese institutional culture and China’s unique adaptation of Western ideas from the Republican period to post-Mao. But this collection of essays is not harmonious theoretically, and “modernity” as a unifying concept used by Bakken is too vague to provide cohesion – let alone advance a thesis of social control change. Modernity is never defined precisely, making the process of “development” leading to prisons and police seem inevitable. According to Bakken (p. 16), “The reactions against crime have to be seen in terms of defending the social and moral order in a society undergoing rapid transformation”. But one is reminded of Chambliss and Mankoff’s old critique of consensus criminology: “Whose Law? What Order?” While Bakken refers to social, political, economic, legal and practical “parameters” of crime and control, these are not presented as an overarching social structural explanation of change. Dikötter takes the rhetoric of reformation pretty much at face value, while Dutton and Xu offer a semiotic analysis by “reading between the lines”. Dikötter is quite “Rothmanesque”: the history of modern Chinese penology is one of the good intentions of “modernising elites” gone wrong. Following the European experience, faith in the capacity of prisons to rehabilitate prisoners “was undermined by the huge gap between articulated goals and observable realities” (p. 35). But, unlike the Europeans and Americans, the modern Chinese held tenaciously to their belief in human perfectibility and “the capacity of institutions to reform depraved minds” (p. 36) through the promotion of *ganhua*. As Dutton and Xu point out in Part II, however, the decline in the status of the prison cadre under economic reform’s stress on individual profit has seriously undermined *ganhua*.

In the next chapter, Seymour argues that China’s prisoner population has stabilised and “normalised”. Imprisonment rates today are far lower than they are in leading Western countries, and sentencing is dramatically less political than in the 1950s. Seymour also observes a sharp decline in forced labour, a system of production hard-pressed to compete with free enterprise absent state subsidies.

The final section is devoted to recent policing developments. Tanner provides a thorough critique of the many deficiencies of “campaign-style” or “mass-line” policing, not least of which is its ineffectiveness at preventing or deterring crime. In the face of rising crime and disorder, Public Security has tried to revive Maoist traditions that supported the old social control structures like campaign-style policing. But Dutton argues that the new contractual relations and money-making ethos stymie the police and corrupt the many new private security firms. Dutton’s contribution is perhaps the most

original theoretically. He is one of a very few scholars doing serious work on Chinese contract security.

Although a comprehensive and up-to-date analysis of criminal justice change in China remains to be written, *Crime, Punishment, and Policing in China* is an excellent beginning. This collection of brilliant and clearly written studies is highly recommended for scholars and students at all levels of higher education.

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Japan and Korea

ALICIA VOLK and HELEN NAGATA (eds). *Made in Japan: The Postwar Creative Print Movement*. Milwaukee Art Museum. Seattle: University of Washington Press, 2005. 124 pp. 100 illustrations, 85 in colour. US\$28.95, paper.

Made in Japan is the catalogue of an exhibition of postwar Japanese prints at Milwaukee Art Museum. The director's Preface indicates that the exhibition was prompted by the first scholarly examination of the museum's collection since its acquisition some thirty years earlier. Accordingly, the main text by Alicia Volk sets the works in their historical context and re-evaluates them from today's perspective.

Volk's account brings together the story of an encounter, at the end of hostilities, between Japanese print artists and an appreciative American audience, which led the medium to a glittering international success in the decades that followed. She deftly weaves the main threads of personal connections – beginning with William Hartnett, Oliver Statler and James Michener, along with their “Japanese allies” such as Fujikake Shizuya and Yôseidô Gallery. The story is then shown within the context of the Cold War and the newly emerged agenda for America to “reinterpret” its former foe as a peaceful and democratic ally.

Volk also analyses the evolution of postwar *sôzaku hanga* in Japan, and argues that their worldwide success from the late 1950s, together with new artistic concepts such as Pop and Conceptual art, eroded the doctrine of “self-design, self-carving and self-printing”, which most of their prewar artists upheld as the identity and integrity of their work. “By 1970,” she concludes, “the expressive modernism of *sôzaku hanga* had been overturned” (p. 14). Volk thus offers a very useful framework for students of modern Japanese prints.

The relationship between the *ukiyo-e* prints of the Edo period and the twentieth-century *sôzaku hanga* is inevitably addressed, in passing by Volk and as a separate essay by Helen Nagata. A major point I disagree with in their arguments is their seeming assumption that *sôzaku hanga* artists were rebelling against the *ukiyo-e* tradition. While Onchi might have abhorred *ukiyo-e* for its plebeian subjects and style, the enemy of the early *sôzaku hanga* artists was not *ukiyo-e* but “reproductive prints (*fukusei hanga*)”.¹ In fact, Ono Tadashige, *sôzaku hanga* artist and historian of modern Japanese prints, made the point very clear: “there is no evidence that, even after this period [around 1910], [the *sôzaku hanga* artist] ever rejected the legacy of *ukiyo-e* prints”.² Even Onchi Kôshirô defended the creative aspects of the traditional *ukiyo-e* production process as opposed to the contemporary practice, in which the blockcutter and printer faithfully reproduced a finished work in

minute detail: “although the *ukiyo-e* [image] is essentially made by the artist, it is not a creation of the artist alone – it is produced by means of his creative cooperation with the blockcutter and printer”.³ Had Nagata fully grasped this point, her essay on the *sōsaku hanga* artists’ attitude towards *ukiyo-e* would have had added strength and clarity.

It seems to me that the structure of the exhibition could have been clearer; the rationale behind the grouping of the works begs explanation, as they are not assembled chronologically or according to their subjects. The “Pop” section is the strongest, and supports Volk’s argument on the expiration point of the *sōsaku hanga* movement (or, rather, “school”?). But, for example, do the works cat. 6-9 really belong to the section ‘At Ruin’? Also, as an outsider I would have liked to know the significance of the collection at Milwaukee Art Museum, which was apparently acquired “at the moment of their production” (p. 2). Who was Dr Frackenton? Did he know Statler or Michener, or was he one of the “tourists”?

These concerns and questions, however, do not diminish the significant achievement of this catalogue. There are a large number of postwar Japanese prints in collections outside Japan, which, except in major institutions with specialist staff, are waiting for acknowledgment of their place in history. I sincerely hope that this exhibition will trigger more research on postwar Japanese prints.

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Notes

1. Helen Merritt describes *fukusei hanga* in some detail in Chapter 2 of her book *Modern Japanese Woodblock Prints*, “University of Hawaii Press, 1990”.
2. *Kindai Nihon no hanga*, Sansaisha, 1971, p. 19.
3. ‘Hanga ni okeru sōsaku no imi’, *Hanga CLUB*, September 1929, reprinted in Ono Tadashige, *ibid*, p. 152. If the artists’ attitudes towards *ukiyo-e* were hostile in the postwar period, perhaps it was because some prominent *ukiyo-e* scholars attacked the *sōsaku hanga* artists for employing double standards in order to exclude *shin hanga* artists from their overseas exhibitions. Kuwahara Noriko gives a detailed account and analysis of this dispute in ‘1930 nendai sōsaku hanga no kiki: dentō hanga tonō tairitsu no nakade’, Omuka Toshiharu and Kawata Akihisa (eds), *Kurashikku/modan: 1930 nendai Nihon no geijutsu*, Serika Shobō, 2004.

J. CHARLES SCHENCKING. *Making Waves: Politics, Propaganda, and the Emergence of the Imperial Japanese Navy, 1868–1922*. Palo Alto: Stanford University Press, 2005. US\$55.00, hardcover.

Making Waves, adapted from Schencking’s PhD thesis, is meticulously researched, well written, and compelling throughout. It traces the emergence of the Imperial Japanese Navy, from a motley assortment of ex-Bakufu vessels in the early years of Meiji to the world’s third largest fleet by the time the Washington Naval Limitation Treaty was signed in 1922. Rather than drawing on grand victories in battle, for which there is ample material during the period in question, Schencking adopts an approach that focuses on the means by which the navy acquired financial support for its development and expansion. What emerges is a story of navy leaders who were politically astute, and often downright opportunistic, in forging alliances, petitioning those with control of public money, and fostering support in general for development and expansion.

Schencking's book is significant for several reasons. The development and rise to prominence of the navy during the Meiji–Taisho period mirrors that of many modern Japanese institutions, and society in general. The author takes the reader on a voyage through the complexities of the early modern Japanese political and economic seascape with insightful comment and discernment. Navy leaders quickly learned that it could only realise its grand vision of expansion through the early support of domain-based elites, then later from high-ranking politicians, political parties, the media and the public. This journey reveals the surprising degree to which the navy was an influential factor in domestic political and economic affairs, even though international events, internal scandals and factional rivalries often blocked sought after appropriations. Though secondary to Schencking's analysis, *Making Waves* also provides further evidence for the emergence during this period of public displays of grand ceremony and pageantry as a tool for these elites to foster public support for dominant ideologies and institutions.

Finally, the varying successes of attempts to procure funding resulted in significant jealousy and resentment from rivals of the navy elite and their political partners, but more importantly, from the army. *Making Waves* provides valuable insights into the emergence of the inter-service rivalry that often plagued Japan's military planning and operations in later times. Schencking puts to rest the notion that the Imperial Japanese Navy was passive and apolitical through an examination of many of the personalities and issues that lay at the root of this rivalry.

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ROBERT N. BELLAH. *Imagining Japan: The Japanese Tradition and its Modern Interpretation*. Berkeley and Los Angeles: University of California Press, 2003. 254 pp. US\$60.00 hardcover; US\$24.95 paper.

The essays collected in *Imagining Japan* were all published in the 1960s and 1970s, except for one short chapter ('The Japanese Emperor as a Mother Figure'), which is of the same vintage but has not previously been published. Four of the seven essays are devoted to "tradition" and three to its interpretation. The former treat Kamakura Buddhism, the status of the intellectual in society, continuity and change in Japan and the matrilineal aspects of the emperor. As "interpreters" Bellah chose the work of Ienaga Saburô and Watsuji Tetsurô, concentrating on the "ominous" period between the late 1930s and the 1950s. There is also a brief chapter on Maruyama Masao. All of the essays have been left in their original form "because they represent an important phase of American social scientific study of Japan" (note, p. 210), namely the modernisation theory. What is new is a long introduction that takes up almost a third of the book.

The distinction between "axial" and "preaxial" civilisations forms the backbone of the framework Bellah uses. "Axial" refers to major system beliefs such as Christianity, Buddhism and Confucianism, and is characterised by "disembeddedness" of the "self from society and society from a given world of nature" (p. 6). This distance apparently facilitated change and "made it possible to criticise and in principle to revise the fundamental social and political premises of existing societies" (p. 6). Although no axial religion developed in Japan, it has been exposed to more than one of them. Moreover, axial premises have been "understood with intelligence and sensitivity, but then used to

bolster the nonaxial premises of Japanese society rather than to challenge them” (p. 7). To illustrate the point, Bellah traces major turning points in Japanese history from the seventh century to the present. Yet despite the persistence of “pre- or non-axial” premises in Japanese society, “in the most important respects Japan is as ‘modern’ as the United States” (p. 60). The last two pages are devoted to comparison of Japan and the United States.

The axial-nonaxial framework is used by S.N. Eisenstadt in *Japanese Civilisation*, and Bellah admits to relying on Eisenstadt and Johann Arnasson for his data (p. 58). Thus, rather than presenting any new material, in the ‘Introduction’ Bellah attempts to reinterpret his older work from that angle. Inasmuch as axial-nonaxial categories are not radically different from those of modern-nonmodern, this task should not be too difficult, given the modernisationist perspective of his earlier work. However, because the older chapters differ in subject matter and intent, Bellah’s attempt is not wholly successful.

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DAVID I. STEINBERG (ed). *Korean Attitudes toward the United States: Changing Dynamics*. Armonk, NY and London: M.E. Sharpe, 2004. xxxiv, 366 pp. Tables, figures, bibliography, index. US\$72.95, hardcover; US\$28.95, paper.

This is the first English work to investigate the very important and troubled relationship between South Korea and the United States. The 18 contributors to this book examine the diverse historical, political, cultural and psychological aspects of anti-American sentiment. The book comprises four sections (although sometimes the boundaries between the four blur or overlap) covering the past, the present, budding problems between the two countries and their changing images.

In the first section six contributors suggest that anti-Americanism is not only a Korean phenomenon; it concerns global attitudes towards the US provoked by her unilateralism. It is interesting to look at Calder, who in Chapter 2 traces the cause of anti-American sentiment to the 1951 American San Francisco Treaty. This treaty provoked an unfavourable response among East Asian countries since they saw it as America’s favouring of Japan. In Chapters 3 and 4, GlossermTan and Funabashi respectively demonstrate that anti-American sentiments remain in the Japanese psyche because of arrogant American attitudes towards Japan from 1945 onwards. In the same vein, Meinardus shows the historical development of anti-American attitudes in Germany.

The second part of the book focuses on anti-Americanism in South Korea. The contributors in this section (Chung In Moon, Uichol Kim and Young Shin Park, Choi, and Cumings) insist that anti-American sentiment on the part of Koreans is not directed against the American people but against US policies. In particular, Bush’s recent policies towards North Korea, the Sunshine Policy and favourable policies towards Japan have given rise to anti-Americanism.

In Chapter 10, Lee explains the extent to which anti-Americanism is related to the growth of nationalism among the younger generation in Korea, and the changing roles of neighbouring countries such as China and North Korea. An analysis of a psychological survey of three groups conducted by Kim and Park in Chapter 15 shows how anti-American sentiment varies according to age group and contact with Americans.

Kim and Park also explain why the younger generation's view is more negative, owing to the role of the media and informal information sources such as the internet. Sung Hwan Kim, in Chapter 11, suggests that South Korea should make a choice between China and the US for its security. Regardless of which of these is chosen, he stresses that the US and South Korea will need to overcome the obstacle of North Korea, which wants to divide the two alliances.

In Chapters 5, 14 and 15, Woo-Cumings, Katherine Moon, and Kim and Park respectively show how the development of democracy in South Korea is related to the expression of anti-Americanism. The development of democracy has also given more autonomy to local governments and NGOs. Feinerman, in Chapter 12, talks about the problems of the current Status of Forces Agreement (SOFA) and how it may be improved upon.

A particular strength of this book is William Drennan's analysis of the Kwangju incident, an incident that has caused strong anti-American sentiment among Koreans. His analysis provides a viewpoint rarely encountered in academic discussion – that America did not cause the incident – identifying who made use of the incident, and explaining why America became the scapegoat.

This book gives a strong impression to readers that growing anti-American sentiment in South Korea could be minimised if both sides accepted and practised its recommendations. For example, possibilities put forward by the authors include the establishment of institutions in South Korea commissioned to study American society, culture and the bilateral relationship, the movement of US army headquarters from Seoul, and the promotion of accurate reporting in the Korean mass media. This book is timely and should be of considerable interest to academics, policy-makers and US and Korean citizens seeking to alleviate the potential dangers of future alliances.

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JENNIFER CHAN-TIBERGHIE. *Gender and Human Rights Politics in Japan: Global Norms and Domestic Networks*. Stanford: Stanford University Press, 2004. 220 pp. US\$45.00, hardcover.

Article 14 of The Constitution of Japan, which became effective in 1947, guarantees that "All of the people shall be equal under the law and there shall be no discrimination in political, economic or social relations because of race, creed, sex, social status or family origin. . ." In the almost 60 years since, there have been extensive legal and institutional reforms that have placed gender equality at the centre of the political process. There is legislation specifically directed at ensuring equal opportunity in employment and preventing sexual harassment (1985, revised 1997), preventing stalking (2000), and preventing domestic violence (2001). The Office of Gender Equality is located in the Cabinet Office; a Basic Law for a Gender Equal Society (1999) has been enacted; and all local government areas have their own local plans for gender equality. Japan has also ratified most of the important international conventions on human rights, including the International Covenant on Civil and Political Rights, the International Convention on Economic and Social Rights, the Convention on the Elimination of all forms of Discrimination Against Women (CEDAW), and the Convention on the Elimination of all forms of Racial Discrimination (ICERD).

Like gender issues, the rights of children have received increased attention in the last two decades, with the enactment of laws concerning child prostitution and pornography (1999) and the prevention of child abuse (2000). By contrast, the response to the issue of outcaste discrimination has largely been focused on welfare measures for disadvantaged communities; indigenous groups are still dissatisfied with the response to issues of indigenous sovereignty; and advocates for compensation for survivors of the wartime military prostitution system have been dissatisfied with the equivocal response of setting up the private Asian Women's Fund rather than providing compensation through official government channels.

In the 1990s, there was a series of global conferences that influenced the international discussion of human rights: the 1993 World Conference on Human Rights in Vienna, the 1994 International Conference on Population and Development in Cairo, the 1995 Fourth World Conference on Women in Beijing, and the 1996 First World Conference against Commercial Exploitation of Children in Stockholm. By contrast, the first World Conference against Racism, Racial Discrimination, Xenophobia and Related Intolerance did not take place until 2001 in Durban.

Given the importance of transnational networks in mobilising support for institutional change at the national level, the relative lateness of effective international mobilisation on issues of racism is one element of the explanation for the gap between the prominent actions of the Japanese state on issues related to women's and children's rights, and the relative inaction on issues of racial and ethnic discrimination, caste-based discrimination, and recognition of indigenous rights.

Policy responses at the national governmental level are one aspect of understanding human rights politics in Japan. In order to fully understand this picture, however, it is also necessary to consider the non-governmental organisations (NGOs) that have for many decades attempted to influence the actions of governments. These increasingly operate in a transnational frame, and interact not only with national governments, but also with international organisations and networks.

Other political scientists have focused on the tripartite relations between the Liberal Democratic Party, the bureaucracy and interest groups in Japan. Chan-Tiberghien focuses on NGOs as actors embedded in a global human rights community and considers the reframing of issues at world conferences, the use of local advocacy education and the exercise of leverage through alliances with domestic politicians. Her conclusions are based on insights gained through interviews with activists, politicians, academics and bureaucrats, textual analysis of relevant government documents, and participant observation in NGO conferences and official international conferences on human rights.

She argues that the diffusion of global human rights norms depends on more than the ratification of treaties and conventions. Rather, she emphasises the educational process whereby these legal conventions are made meaningful at the local level through "epistemic networks": that is, the knowledge production and dissemination functions of NGOs. Her case studies demonstrate the relationship between the international system, the state, and sub-state actors, and her analysis provides new insights into the workings of the Japanese state as an "embedded network state". By this she means that the Japanese state is embedded in global human rights norms. These norms are mobilised by domestic NGO networks that hold the state accountable for implementing the guarantees encoded in the international treaties ratified by the Japanese state. By bringing together these diverse

groups of actors at sub-state, state and transnational level, Chan-Tiberghien provides us with new insights into the workings of the Japanese state in the age of globalisation.

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ALEXIS DUDDEN. *Japan's Colonization of Korea: Discourse and Power*. Honolulu: University of Hawai'i Press, 2005 (Studies of the Weatherhead East Asian Institute, Columbia University). 215 pp. US\$45.00, hardcover.

This is a deceptively rich book, given its conciseness. It should be read especially by historians, political scientists and international relations experts, comparative lawyers, and policy-makers interested in Japan's deepening links with its Asian neighbours. Many already know how the leaders of late nineteenth-century Japan, newly reopened to the world, built up their own "modern" legal system to rid themselves of extraterritorial jurisdiction exercised over foreign nationals on their soil pursuant to "unequal treaties" imposed by Western powers. This work focuses instead on a logical, but neglected, corollary. It chronicles how Japanese policy-makers then tried to complete this modernisation project and achieve true sovereignty by themselves using the discourse of international law to legitimate Japan's empire, especially by colonising Korea in the early twentieth century.

Chapter 1, 'Illegal Korea', begins with a revealing anecdote: the shunning of delegates sent by Korea's Emperor Kojong to the Second International Conference on Peace held at The Hague in 1907. The Western powers agreed that the delegates now lacked standing to protest the treaty concluded between Korea and Japan in 1905, following Japan's victory over Russia, whereby Korea became a "protectorate" of Japan and ceded control of its foreign affairs. Chapter 2, 'International Terms of Engagement', explains how Japan had familiarised itself from the mid-nineteenth century with the concepts and techniques of international law, including the notion that it was "exclusively practiced by nations that achieved a certain level of civilization" (p. 35).

Chapter 3 elaborates on how these legal norms also became 'The Vocabulary of Power' for Japan. Mastery of international law discourse helped Japan to secure a new edge in diplomatic negotiations with China, completed by military victory in 1895. The treaty between Japan and China that year not only allowed Japan to annexe Taiwan; it also affirmed Korea's independence, but really only to wrest Korea from China's time-honoured dominion. Japan soon began curbing Korea's potential to govern itself, notably through the protectorate arrangement in 1905, the substitution of Emperor Kojong by his more compliant son and the parading of the next Crown Prince throughout Japan in 1907, and ultimately Japan's formal annexation of Korea in 1910. Throughout, Western powers acquiesced in this process underpinned by both international law and geo-politics, with Japan for example reciprocating by acknowledging in 1905 the interests of the United States in the Philippines (pp. 62–63). Predictably, Chapter 4 shows, there were 'Voices of Dissent'. However, even some rebellious Koreans and some dissenting Japanese tended also to invoke (different interpretations of) international law. Ultimately, this was to no avail; thus, "Japan colonized Korea, but the Meiji government also colonized Japan from within" (p. 75).

Chapter 5, on Japan's '*Mission Législatrice*' to build up a more modern legal system for Korea especially prior to 1910, relates back mostly to Chapters 2 and 3. To reinforce Japanese claims to colonise Korea legitimately, reformers emphasised how "uncivilised" Korean law was, condemning "barbaric" punishment of criminals and a limited "conception of private rights" (p. 111). Ironically, but not coincidentally, very similar criticisms were made of Japan from around 1868, to justify extraterritorial jurisdiction being imposed there for foreign nationals – until as late as 1911. Likewise, the 'Coda' in Chapter 6 shows how Japan's civilising and "legislating mission" was reinforced by the growth of broader "colonial policy studies".

Thus, although its structuring takes some getting used to, this beautifully written book brings together a wealth of material and ideas, drawing on a doctoral dissertation for the University of Chicago. Alexis Dudden is now Associate Professor of History at Connecticut College, where her website tells us she is now working on the politics of apology among Korea, Japan and the United States after World War II. There may also be parallels between Japan's "third wave" of legal reforms since the 1990s – designed finally to achieve "enlightened modernity" – and its renewed attempts to export "legal technical assistance" to the Asia-Pacific region. This book therefore provides a very suggestive starting point for reassessing more contemporary developments, as well as novel insights into a period of modern Korean history hitherto little covered in English.

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South, West & Central Asia

MIA CARTER with BARBARA HARLOW (eds). *From the East India Company to the Suez Canal*. *Archives of Empire* series, vol. 1. London: Duke University Press, 2003. 801 pp. US\$99.95, hardcover; US\$34.00, paper.

This very large book, part of a four volume series on British imperialism, provides an unusual collection of mostly primary documents from a diverse range of authors and located in many different depositories. Its brief is ambitious given the scope of the project but the editors have chosen documents that are mostly interesting to a general audience, with many graphic details of the cultural, social and political life encountered in colonial India in 1757–1858 and also regarding the circumstances and consequences of the Suez canal opening in the period 1852–82.

Despite its considerable length the book is made easily accessible to the reader by the deft use of drawings, etchings and cartoons. Each section is also broken up by useful preambles by the editors of each sub-period and short bibliographies are attached. There is also an attractive variety of writer standpoints clustered in each section including the sensitive and personal writings of diarists that are well juxtaposed with much starchier top-down official government records.

Occasionally, there is the unnecessary reproduction of lengthy documents, such as T.B. Macaulay's 'Minute on Education' (1835), which are already available to scholars in other published collections of documents. However, one of the great strengths of this volume is how the documents are grouped under very useful sub-headings. This serves to remind scholars of how events in Suez, and especially in India, had a strong influence on all

forms of Western literature, political writing and private reflections of the period. For example, under the section on *Sati* [widow burning] are extracts from Hegel's *On Sati* (1822), Charles Dickens' *Death by Fire of Miss Havisham* (1861), and Jules Verne's *Fogg Rescues a Sati* (1873). Sometimes the extracts are brief and the connection a little obtuse, such as the excerpt provided of Mary Shelley's *Frankenstein* in the section devoted to 'Orientalism'. But mostly these groupings are very good prompts to the scholar of British colonial history to look beyond the usual official records, to write more expansively of the period when this is called for. They also remind the reader of the contested nature of empire, especially concerning the rich intellectual debate that surrounded the Orientalist/Anglicist controversy of 1835.

Most attractive to the general reader will be the expansive and evocative introduction offered by Mia Carter. Here the enormous diversity of meaning of the Far East to Europeans is well outlined. This ranged from the personal transformation of Robert Clive, to the bounteous profiteering of the Company, to the administrative and governmental lessons of the raj, to the cruelty and tragedy of the Revolt of 1857.

This volume offers much to the scholar seeking to gain a sense of the period he or she may be embarking upon as a first step to further research. To the general reader it is an invaluable book, well organised and signposted, showing, through the use of raw primary sources, just what was written by contemporaries without the embellishment of the many later interpretative works that have already been written on this period.

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MICHAEL KREPON, RODNEY W. JONES and ZIAD HAIDER (eds). *Escalation Control and the Nuclear Option in South Asia*. Washington: The Henry L. Stimson Center (www.stimson.org), 2004. 166 pp. US\$20.00, paper.

This is a timely collection of articles on escalation control in South Asian nuclear politics. The seven essays, written by prominent Pakistani, Indian and American scholars, assess the relevance of Cold War concepts on escalation control for the particular dynamics of the South Asian subcontinent. The initial half of this small book presents a broad evaluation of the nuclear scenario in South Asia. The first two essays by Michael Krepon and Rodney W. Jones cast doubt on the view that the nuclearisation of the South Asian subcontinent led to more stable relationships between the two countries. Both authors emphasise the risk of potential nuclear war due to a lack of escalation control measures. The third essay, by Rajesh M. Basrur, brushes aside such concerns and gives a detailed overview of why there are reasons for optimism regarding escalation control in South Asia.

The studies in the second half of the book evolve around more specific questions. The essays by Feroz Hassan Khan and by Rahul Roy-Chaudhury both analyse the consequences of missile tests and nuclear signalling for deterrence stability and escalation control and provide suggestions on how to increase stability between the two countries. Following these essays, an article by Michael Krepon, Ziad Haider and Charles Thornton discusses the impact of future acquisitions of tactical nuclear weapons by India and Pakistan on escalation control within the two countries. The final study in this book, again by Michael Krepon, provides a synopsis of the specific characteristics of the South Asian nuclear scenario as identified in the articles throughout the book, such as

the role of jihad groups, the way the region's leaders think about limited war and its consequences, or possible sparks to conflict that are inherent to the region. Against this backdrop, the essay then models new theoretical constructs for the analysis of the nuclear constellation in South Asia, which take such particularities into account.

It is one of the strengths of this book that it manages to unify a broad array of different views on nuclear politics and escalation control in South Asia without subjugating to the dominant tenor of the strategic community in both India and Pakistan which reiterates time and again that the nuclearisation of the subcontinent had stabilising effects on the relationship between the two countries. More fundamentally, by identifying factors that are unique to the nuclear scenario in South Asia, this collection of essays challenges the paramount view within the strategic community on the subcontinent that the nuclearisation of South Asia can be justified with reference to the apparently war-preventing effects of nuclear weapons during the Cold War. In doing so, this book provides a fresh and much needed approach to the so far neglected topic of escalation control in South Asian nuclear politics. Against this backdrop, potential weaknesses of the book such as an overt focus on India in many of the essays or the absence of an elaboration on the political feasibility of the rather theoretical suggestions for escalation control are dwarfed.

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PIYADASA RATNAYAKE. *Lost Opportunities: Sri Lanka's Economic Relationship with Japan*. Sri Lanka: Karunaratne & Sons Ltd, 2004. Bibliography, author index, subject index. 409 pp. Rs 1500, hardcover.

Apparently, there are plenty of publications on Sri Lanka's post-independence economic development in recent times. However, closer examination reveals that many of these publications have been reporting historical facts on almost all sectors of the Sri Lankan economy without critically analysing them. When analysing historical facts relating to the economic development of any country, it is vital to analyse those facts in terms of why they occurred, rather than just explaining what happened. This is the most remarkable difference with regard to Piyadasa Ratnayake's approach when it comes to analysing Sri Lanka's economic relationship with Japan in his book entitled *Lost Opportunities: Sri Lanka's Economic Relationship with Japan*.

The major objective of the book seems to be examining why Sri Lanka has failed to attain expected economic achievements despite the strong socioeconomic base the country had in the 1950s. From the 1950s until the mid-1960s, Sri Lanka was ranked very highly in terms of economic as well as social development compared to other countries in Asia. However, since then most other Asian countries have achieved substantial socioeconomic development while Sri Lanka has lagged behind. Even today, the level of economic and social development in Sri Lanka is declining rather than improving in many respects.

The author of this book strongly disagrees with the orthodox view of previous researchers that implementation of "the wrong economic policies at the wrong time" is the main reason for development failure in Sri Lanka. Instead, the present study argues that development of a country cannot be achieved simply by introducing good policies and institutions. To become successful, it is necessary to have strong support from non-economic areas such as political structure, leadership, administrative structure, culture,

religion, ethics, ethnic heterogeneity, language, social traditions, economic nationalism and so on. Sri Lanka's economic failure is largely due to the influence of the non-economic factors noted above.

One simple argument that reveals the study's critical nature is the view by the author on the language issue, which has been linked to the ongoing ethnic issue and also blamed for many other problems. The orthodox view is that the introduction of the Sinhala language as the official language for education and administrative work in the country in 1956 was a major setback to economic development and social harmony in Sri Lanka. However, the author disagrees with this, and argues against it, using evidence from many Asian countries. Other countries in Asia have used the majority's language as their official language but have had no problem in reaching their development objectives. The root of the problem in Sri Lanka was not the introduction of the Sinhala language as the official language, according to the author, but the non-implementation of the language policy by the English-educated intellectuals and administrators of the country. They did not attempt to publish sufficient materials in the Sinhala language; nor did they attempt to change the colonial education system. According to the author, this is the major problem that affected the country's socioeconomic development.

The book is also highly critical of Sinhala politicians who used the British introduced democratic system for their own advantage, and suggests that politicians have simply used people to support their corrupt behaviour. While reviewing the socio-political deterioration of Sri Lanka, the book also examines why the popular development strategies such as improving foreign trade, foreign investment and foreign aid that helped many countries to achieve their development objectives did not help Sri Lanka. The book finds that the reason for the failure of such favoured methods to achieve development is mainly the high significance of the non-economic factors discussed earlier. This has caused a major failure in terms of Sri Lanka's economic relationship with Japan. The book explains using the Japanese experience that without a future vision, economic nationalism, strong political and administrative structure and the commitment of the people no country would be able to achieve success. Non-economic factors therefore have a significant role to play in the development agenda of any country.

The book also attempts to investigate what Sri Lanka can learn from Japan to overcome its present problems, with special reference to Japan's development success in the last half century. It points out four major lessons from Japanese experience: (1) adoption of a domestically-oriented development policy with a stable political environment, strong political leadership and an elite bureaucracy; (2) people's contribution and their understanding of responsibility; (3) a system of democracy that is needed for development; and (4) the contribution of education and cultural factors (language, ethics, religion, tradition and so on).

The book has six chapters, and devotes five of these to discussing Japan-Sri Lanka links in terms of trade, direct investment and ODA. Substantial data and figures are provided for readers in a way that will help them to understand issues relating to the Japan-Sri Lanka relationship. One interesting feature of the book is that the author includes analysis from the aid recipient's point of view as well as from the donor's perspective. The book includes excellent and comprehensive references, and is written in simple language that is accessible not only to academics but to anyone with an interest in economic development issues in Sri Lanka. Overall, this publication contributes substantially to the understanding of what has caused Sri Lanka to lag behind other Asian countries in achieving economic

development goals. It is a well-researched and well-written publication that is definitely worth reading.

PIYADASA EDIRISURIYA
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SUMANTRA BOSE. *Kashmir: Roots to Conflict, Paths to Peace*. Cambridge, MA: Harvard University Press, 2003. US\$25.95, hardcover; US\$16.95, paper.

The cover of Sumantra Bose's new study of the political history and possible future of Kashmir depicts the beautiful blue Dal Lake in Kashmir, a tranquil vision that is shattered when you see the shadow of an Indian Border Security Force officer on duty. Bose sets out to explain how and why Indian Jammu and Kashmir (IJK) became such a hotly contested territorial dispute between India, Pakistan and Kashmiri independence fighters, and what might be done to secure a workable and peaceful solution to the conflict.

While Muslims represented 77 per cent of the population of what is now IJK in 1947, the region was run by a Hindu Maharaja. At first, the Maharaja made a standstill agreement with the Pakistanis for Jammu and Kashmir to be transferred to Pakistan, but when Pakistan-supported military raiders began attacking Hindus and Sikhs, the Maharaja appealed to India for help. The price for this was that the Maharaja gave constitutional control of his territory to the Indian authorities, much to the ire of Pakistan, which has continued to regard IJK as rightfully Pakistan's because of its Muslim majority.

Bose's book is highly critical of the historical role of India as the status quo power in IJK. Local IJK governments have tended to be impotent and ultimately controlled by India through blatant vote rigging and the brutal crushing of Kashmiri independence movements. The author contends that the draconian Kashmiri policies of the Indian government provoked the bitter military struggles of the 1990s, in which Pakistan-supported Kashmiri Muslims fought against the Indian presence in IJK.

A central part of Bose's argument is the rejection of the notion of self-determination by plebiscite. This is because the independence movement in IJK is divided along religious, regional and ethnic lines. The Hindus, Sikhs and Buddhists in IJK do not want to be part of a Muslim-dominated independent state, and vice versa. The self-rule issue is further complicated by the fact that sizeable minorities of IJK citizens want to be part of either India or Pakistan. Bose fears that a plebiscite in such a volatile region would lead to a repeat of what occurred after the plebiscite that created Bosnia and Herzegovina (1992): extremely violent struggle between competing factions with different territorial, ethnic and cultural pretensions.

The author believes that because it is the status quo power, India should take the lead in initiating talks between pro-India, pro-Pakistan and pro-Independence factions, treating all sides of the dispute as having a legitimate and equal position. Bose argues that if India and Pakistan are able to put the issue of territorial boundaries aside, the different interests within IJK can be accommodated successfully through formal negotiations and the creation of inclusive institutional frameworks.

The major themes of the book occasionally get lost under the weight of overly-long descriptive passages, and the historical narrative has a disconcerting tendency to jump from decade to decade unexpectedly. On the other hand, one of the great strengths of Bose's writing and research is his ability to show the reader the personal impact on Kashmiris of this ultimately damaging dispute. He introduces us to some of the moving

poetry and prose of the Kashmiri people (“I can’t drink water because . . . it is mixed up with the blood of young men who die in the mountains. I can’t look at the sky because it is no longer blue, it is painted red”, p. 5) and meticulously shows how the Indian government’s suppression of democracy radicalised many young Kashmiris in the 1980s.

Sumantra Bose has written a work of high scholarship and careful research that is a strong contribution to our historical understanding of the struggle for Kashmir.

LYNDON MEGARRITY
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Southeast Asia

TAYLOR, PHILIP. *Goddess on the Rise: Pilgrimage and Popular Religion in Vietnam*. Honolulu: University of Hawai’i Press, 2004. 332 pp. US\$60.00, hardcover; US\$25.00, paper.

In *Goddess on the Rise*, Philip Taylor takes us along the flows and eddies of pilgrimage and religious sociality in contemporary Vietnam. This account of religious life is framed by Taylor’s investigation into the Lady of the Realm, a goddess worshipped in southern Vietnam. Her shrine near the border with Cambodia attracts one of the biggest pilgrimages in the country. Her rising charisma is evidenced in a growing following that includes female traders, merchants and taxi drivers. Large movements of pilgrims and burgeoning religious activity are a striking contrast, Taylor points out, to the restrictions on mobility and superstition in the early 1990s. In his sensitive and insightful account of the Lady and her adherents, Taylor situates the rise of the Lady of the Realm in the recent history of Vietnamese nationalism, liberalisation and reform. One significant characteristic of the Lady, for instance, is her efficacy in business affairs, and her popularity among those engaged in trade. The Lady of the Realm and her followers are an apt illustration of the transformation of society in the face of market-driven relations.

This account sets a standard for how research into religion can be conducted and written. Taylor comments on written texts referring to the Lady, both popular and academic, and these become part of the rich portrait he builds up of the Lady. But forefront in his account are the myths, experiences and reflections provided to him by fellow pilgrims, believers and wayside observers: fruit-sellers, Buddhist nuns, photographic saleswomen and many, many more. By including this diverse range of perspectives, Taylor is able to evoke the complexity and array of novel interpretation that surrounds the Lady of the Realm. He does not shy away from the contradictions and ambiguities of everyday religion, but in fact pursues them as part of the brew of religiosity that is constantly on the boil. In this manner, he communicates the thrall and innovation of religious practice.

Taylor writes with flair. A particular strength of *Goddess on the Rise* is the integration of theoretical discussion into the ethnography. One of the most important points Taylor makes regards the creativity and complexity of pilgrimage, as he eschews monolithic understandings of these charismatic events. It is through the richness of his description that Taylor brings home this point, rather than bare-bones theorising. Heterodox, present-day Vietnamese religion emerges in full colour, without being bleached into the shades demarcated by theoretical schemes. One particularly striking scene comes as Taylor joins a busload of pilgrims: the careful presentation of narrative and detail evokes the heat, exertion and decadence of pilgrimage. At another point, the reader

joins Taylor at a large festival, where two fleeting companions pull him on a journey through the festival grounds, encountering entertainers, excitement and varying interpretations. Taylor includes thoughtful character sketches of the Lady's adherents, which flesh out his arguments about the prolific creativity of religion in contemporary Vietnam. In one memorable character sketch of a particular matriarch – resplendent, efficacious, generous and retributive – she appears as much like the goddess that she worships.

This is the kind of ethnography that will stay with you, continuing to yield the fruit of its insights long after its covers have been closed. The characters and scenes are artfully presented so that they not only inform the reader, but offer somewhat of a taste of the effervescence and vitality of popular religion in Vietnam. This is a must-read for students and scholars of contemporary Vietnam. It is also a significant contribution to the anthropology of religion, offering advancement in key debates about enchantment, pilgrimage and interpretation. This is also valuable reading for anyone interested in an example of a skilfully written ethnography.

HOLLY HIGH
Yale University

ILYA V. GAIDUK. *Confronting Vietnam: Soviet Policy Towards the Indochina Conflict, 1954–1963*. Stanford: Stanford University Press, 2003. xxi, 286 pp. US\$55.00, hardcover.

The Vietnam War ended over 30 years ago, but the last word on this conflict has yet to be written. Russia, China and Vietnam in particular lag far behind the United States in releasing archival material. It is in this context that historians and international relations specialists on the Cold War should welcome the publication of Ilya Gaiduk's *Confronting Vietnam*. This book, like his first monograph, *The Soviet Union and the Vietnam War* (Chicago: I. R. Dee, 1996), relies on diplomatic archival materials released by the Russian Federation as well as on other Russian-language sources such as diplomatic memoirs.

Confronting Vietnam covers the period between the two Geneva conferences of 1954 and 1961–62. The first Geneva Conference ended the Vietnamese resistance war against French colonialism and resulted in the partitioning of Vietnam. The second Geneva Conference attempted to bring to an end the civil war in Laos by neutralising that country. It failed and thus contributed to fuelling the Vietnam War.

Approximately 60 per cent of Gaiduk's study is devoted to the 1954 Geneva Conference and its aftermath. The remainder is devoted to the crisis in Laos and its aftermath, and covers events up to the eve of the August 1964 Gulf of Tonkin incident. Russian archival material paints a more sympathetic picture of Soviet motivations than was perhaps possible during the Cold War years.

Indeed, the Soviet Union is often portrayed as being at odds with Hanoi over strategy as well as tactics. Russian sources reveal that in the 1950s Josef Stalin was suspicious about Ho Chi Minh and his motivations and declined to directly support the Viet Minh. Stalin sought to enlist Mao's China in an international division of labour. China, he felt, had the experience to take the lead on communist policy towards Ho's Democratic Republic of Vietnam. In the mid-1950s, when Ho requested military assistance, Soviet officials suggested that it be provided by China's People's Liberation Army.

Stalin and his successor, Nikita Khrushchev, pursued the broad strategic objective of détente with the West. During the period from 1954–64 the Soviet diplomacy was aimed at preventing unwanted developments in Indochina from interfering with peaceful coexistence with the United States. Accordingly, Soviet diplomats tried hard to prevent the breakdown of agreements reached in Geneva in 1954 and 1962. This often put them at odds with Hanoi. Gaiduk's account provides new insights into Vietnamese diplomacy at this time as reported by resident Soviet diplomats.

By the late 1950s, as relations between Moscow and Beijing began to strain, Hanoi made the decision to step up armed struggle in South Vietnam but to mask its role. North Vietnam deliberately kept the Soviet Union in the dark about this policy change. The same held true for Laos where China and North Vietnam were drawn together in supporting armed conflict by the Pathet Lao.

The Soviet Union tried and failed to secure the neutralisation of Laos and to decouple the civil war in that country from the rising insurgency in South Vietnam. Khrushchev sought disengagement from Indochina before he was turned out of office in October 1964.

Gaiduk ends his account with the February 1965 visit of Premier Alexei Kosygin to Hanoi, which coincided with the onset of the US Air War. This event forced Moscow's hand and the reversal of a decade of policy designed to achieve just the opposite.

Gaiduk's study does not radically alter our understanding of the broad contours of the international relations of this period. *Confronting Vietnam*, however, does add considerable nuance to previously published accounts of Soviet diplomacy in this period, and for this reason is now required reading.

CARLYLE A. THAYER

Australian Defence Force Academy

LYE TUCK-PO, WIL DE JONG and ABE KEN-ICHI (eds). *The Political Ecology of Tropical Forests in Southeast Asia: Historical Perspectives*. Kyoto and Melbourne: Kyoto University Press and Trans Pacific Press, 2003. xvii, 293 pp. A\$89.95, hardcover; A\$54.95, paper.

What new perspectives do we gain on forest and land use in Southeast Asia by examining over time the environmental and socioeconomic linkages among local and extralocal actors? Political ecology highlights the differential benefits, interests and roles of the various parties involved in natural resource extraction. Through case studies focused on more than six nations, the 10 chapters in this volume investigate in historical perspective the politics of resource use in the forests of this region, exemplifying the broad range of issues of central concern in Southeast Asian political ecology today.

The first chapter (de Jong, Lye and Abe) narrates the development of this discipline with a regional focus. Following chapters trace the changing trends in colonial forest bureaucracies in Burma, Java and the Philippines (Potter); a history of forest products trade in Laos (Donovan); the roles of traditional and recent state leaders in Indonesian forest product extraction (de Jong, Belcher, Rohadi, Mustikasari and Levang); discourse and Indonesian state practice concerning peat swamp development (Abe); local impacts of decentralisation on community forestry (Rhee); and a survey of Sarawak villagers' involvement in commercial forest crop production (Ichikawa). Others discuss the limitations of neoclassical forest valuations (Thompson) and the sustainable forest

management discourse of the International Tropical Timber Organisation (Gale). Highlighting political ecology's focus on local effects of extralocal linkages, the final chapter examines Japanese foresters' sentiments toward and experiences with the increased use of imported wood (Knight).

The rich case studies, many of which are based on extensive ethnographic fieldwork, provide adequate detail while addressing the core theoretical issues surrounding the ecological effects of political actions. Taken as a whole, the volume spans political ecology's key themes: power relations and conflicts over resource access and benefits; bureaucratic aspects of forest control; contemporary effects of historical commercial relationships; the global forest products trade impact on local communities; and environmental and development discourse. Readers will come away from this collection with new insights into the interplay between sociopolitical factors and regional ecologies.

Laura S. Meitzner Yoder
Yale University

General Asia

MONIKA KOPPLIN (ed). *Lacquerware in Asia, Today and Yesterday*. Paris: United Nations Educational, Scientific and Cultural Organization, 2002. 240 pp. US\$75.00, paper.

The invention of lacquerware in China in the Neolithic period grew out of a desire to increase the preservation and aesthetic properties of wooden and bamboo furniture, utensils, ornaments and religious relics. Sap from the *Rhus verniciflua* [lacquer] tree was harvested, heated to remove impurities, and applied repeatedly to objects to form a lustrous seal that was impervious to moisture and insects. Over millennia, this technology was transmitted to other parts of Asia via the trade routes, resulting in the development of a vast array of regionally idiosyncratic styles, materials and methods of production.

With the advent of industrialisation, however, the number of artisans skilled in traditional lacquerware techniques has declined dramatically, as processes employed in creating the works have become increasingly supplanted by the use of synthetic materials and machine-based production. Growing apprehension regarding this trend prompted the United Nations Educational, Scientific and Cultural Organization to organise a lacquerware workshop and exhibition in Myanmar in 1997, involving specialists and craftspeople from across Asia. *Lacquerware in Asia, Today and Yesterday* is one of the outcomes of that forum, published as part of UNESCO's Intangible Heritage series. The series aims to further the preservation, protection and promotion of traditional and indigenous art forms under threat of extinction.

The first part of the publication serves as a general introduction to the history of lacquerware manufacture in Asia. The second part contains 15 regionally-specific essays focusing on the technical, aesthetic and historical aspects of lacquerware production in Cambodia, China, India, Korea, Japan, Myanmar, Thailand and Vietnam. The volume also contains a useful glossary outlining the key nomenclature from each country, and is lavishly illustrated with sketches, plates and photographs throughout. Both scholars and art connoisseurs will appreciate this aesthetic and historical homage to the lacquerware tradition, and the contribution the publication makes to securing its longevity as a venerable Asian art form.

Penny Bailey
The University of Queensland

J.C. HOLT, J.N. KINNARD and J.S. WATERS (eds). *Constituting Communities: Theravada Buddhism and the Religious Cultures of South and Southeast Asia*. Albany, NY: State University of New York Press, 2003. 224 pp. US\$21.95, paper.

Analysing Buddhist discourses, texts and interpretations and providing commentaries has been an age-old practice by scholars of Buddhism. This practice is an attempt to elaborate and comprehend fundamental concepts, principles and meanings embodied in Buddhist literature, characters, stories and legends. This book is a welcome addition to the existing literature on Buddhism and its variants in the geographical area of focus. It explores “how community functions within Theravada Buddhist culture, and how the discourses produced Theravada communities in South and Southeast Asia”. With a high degree of authenticity, doctrinal and contextual knowledge, and analytical depth the authors of the ten essays examine the ways in which discourses produced philosophical and doctrinal issues in historical and contemporary contexts. The papers were originally presented at a conference held in 2000. All contributors were students of Frank Reynolds of the University of Chicago. Nine hold academic positions in religion in reputed colleges in the US and the UK. The essays are based on research and analysis of the texts and contexts. The paperback edition is printed in a user-friendly format, and the essays are written in such a way that even the non-specialist in the field of Buddhist studies can comprehend the arguments and analysis without the direct interference of technical jargon.

The authors have used a range of approaches including historical, doctrinal and philosophical, social and anthropological to appeal to a wide audience. Thus this is a book for those with an interest in not only Buddhist studies but also Buddhist communities, the issues relevant to the discourses, and how the issues and the discourse shape the nature of communities. Communities are taken as imagined rather than “organically occurring entities”.

For example, Jonathan Waters who examines communal karma and Karmic community in Buddhist history claims that sociokarma in Theravada Buddhism is not new, and proceeds to explain seven categories, concluding that they open up new angles on Jataka stories as ethical paradigms – e.g. anger-killing socio karma allowing for sympathy for opposing groups or nations (p. 17). Furthermore, he states that “the varieties of socio-karma always serve the fundamental Buddhist purpose of undermining self-centred visions” (p. 29) and “inculcate[s] a sense of responsibility, obligation, and/or gratitude to other actors whom one encounters in life” (p. 28).

John Strong examines “the legend of Asandhimitta and its particular formulations of a theory of Buddhist Queenship” by reading various Buddhist texts while distinguishing five different tales or episodes. He draws three conclusions showing the independence, interdependence and dependence of the Buddhist Queen who “earns her queenship by virtue of her own merit achieved in her own past life, and by virtue of her own realisation of the truth of the dhamma” (p. 51).

Liz Wilson focuses on monastic begging as a means of unburdening others of negative karmic conditions by showcasing the begging practices of Mahakassapa. Wilson writes that these practices show “a pattern of taking food from impoverished, unfortunate donors so as to vanquish their bad karma and help them to achieve a better rebirth” (p. 57). In the latter part of the essay she examines “accounts showcasing the redemptive

powers of leftover food and clothing (that) suggest ways in which Buddhists help each other to vanquish bad karma and so constitute communities in which the dispossessed are empowered” (p. 65).

In Chapter 4 on ‘The Insight Guide to Hell: Mahamoggllana and Theravada Buddhist Cosmology’ Julie Gifford examines the claim by writers like Reynolds and Wach that the history of Theravada cosmology develops from a fundamental insight that the Buddha gained on the night of his enlightenment. During the second night of his enlightenment, he acquired the *divine eye*, allowing him to see karmic circumstances of all beings caught in Samsara. Gifford examines the role of Mahamoggllana whom Reynolds attributes as a contributor to the “visionary experience from which Theravada cosmology developed” (p. 71). Gifford further examines the legacy of Mahamoggllana and “its implications for the theoretical discussion of Buddhist sainthood” (p. 71). He focuses on two characteristics of Mahamoggllana: (1) possession of supernatural powers (6 are described) and (2) intensive practice of meditation. Mahamoggllana’s meditation allows him to travel to cosmological realms that ordinary people cannot visit. The author is particularly concerned about this aspect in the essay, and readers will find the account informative.

In Chapter 5, Kinnard examines how the “transformation in the make-up of Bodhgaya’s religious and cultural community has come about, especially how each individual or nationality group respond and interact with same images in different ways” (p. 85). He explores how internal and external factors influence the constitution of communities, and how Buddhists and Hindus re-define themselves as one (pp. 86–87). His essay analyses the context of the handover of Bodhgaya temple to a new committee in 1953 from the “Saiva Mahant, Harihar Giri – whose lineage of Sannyasins had overseen the temple complex for nearly four hundred years” (p. 85).

Chapter 6 by John Holt on Visnu controversy in Sri Lanka is most fascinating. His account and analysis of the role of Geiger’s translation of Mahavamsa and the role of Ven. Soma (recently deceased) in reviving the debate on the worship of gods, in particular Visnu, in the political and social context of contemporary Sri Lanka are non-partisan and enriched by field research. He writes that “[a] study of Visnu’s assimilation into the Sinhala Buddhist religious culture of Sri Lanka makes an excellent case study of how people in one religio-cultural orientation transform the identity and function of a deity whose origins lie within another” (p. 111). The question he examines is how and why people of a religious culture that has assimilated or domesticated gods of a “foreign” origin go about attempting to divest them. Holt’s critical analysis of the statements made by Ven. Soma and his selective use of textual material to suit the political agenda of a seclusive layer of middle-class Sinhala Buddhist community is sure to draw scholarly and popular reactions.

Editors and authors should be commended for the analytical prowess, coherence of analysis and argument, and user-friendly style of writing used in their respective essays.

Readers from a range of disciplines and contextual studies backgrounds, in particular students of Buddhist and Asian studies, will find this book a fascinating and intellectually stimulating resource.

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GAVIN W. JONES and MEHTAB S. KARIM (eds). *Islam, the State and Population*. London: Hurst and Company, 2005. 286 pp. US\$128.00, paper.

This very interesting book is the culmination of three years of discussion and interaction between participants in a workshop held in Canberra in 2000 to discuss population policies, fertility trends and the reproductive health situation in major Muslim majority countries. Each of the participants from Egypt, Turkey, Pakistan, Bangla Desh, Iran, Indonesia and Australia wrote a chapter.

The book is divided into three sections. Part 1 is about 'Muslim Populations and Islamic Teachings'. There are four chapters in this section, which surveys the "landscape" of the Islamic world. It provides a socioeconomic and demographic setting to a discussion of reproductive health behaviour. Part 2 is titled 'Islam, the State and Population Policies'. It looks at Islamic influences on the development of population and health policies, and Madura is used as a case study. The role of Muslim leaders and the sources they use to teach about reproductive health issues are also analysed. Part 3 is about 'Fertility Transitions' and examines fertility trends in these countries. A discussion ensues on the factors that have influenced these trends. Within the context of rapid societal change, the impact of Islamic teachings and cultural patterns is examined. The book looks in particular at the influence of Islamic teaching and other factors over the range of such policies. From the outset the authors clearly show that religion has little independent influence on these matters as people are more affected by demographics and the social and economic composition of groups. Studies to date show no Islamic factor. Family planning programs in Muslim majority states like Indonesia have been very effective. Islamic teachings occur within the social, political and demographic setting of each country, and there is no unified Islamic approach to population and fertility rates.

The book discusses the great ethnic and cultural diversity within and between Islamic countries. It reveals how young the Muslim population is throughout the world; approximately 40 per cent of the population in Muslim majority countries is under 15. It is generally a rural population and literacy rates are low.

Accurate data are used throughout the book, and are taken from UN Demographic Year Books, International Labour Organisation publications and World Bank indicators as well as Population Reference Bureau data sheets.

Muslim jurists' views on fertility, abortion, genital cutting, marriage and gender relations are analysed in detail. Each chapter is steeped in historical and contemporary views and *fatwas*. The rise and fall of fertility rates in all countries are measured, chapter-by-chapter.

Islam, the State and Population is a scholarly contribution to historical, sociological, anthropological and psychological debate, and its detailed analysis of the six majority Muslim countries provides the reader with the most up-to-date information on Islamic views and government policies and practices on population, health and reproduction that one can find.

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