Journal of Southeast Asian Studies, 37 (3), pp 555–568 October 2006. Printed in the United Kingdom.

Book Reviews

Asia

Asian labor in the wartime Japanese empire: Unknown histories
Edited by PAUL H. KRATOSKA
New York: M.E. Sharpe, 2005. Pp. xxii, 433. Figures, Maps, Tables, Photographs,
doi:10.1017/S0022463406790798

Much has been published about the 60,000 Allied POWs forced to participate in building the Thailand–Burma railway, 12,000 of whom died. The fate of 200,000 Asian workers in this most notorious Japanese forced labour project, largely from Burma and Malaya, has been mostly forgotten though their sufferings resulted in a death rate of – according to conflicting data – between 25 and 75 per cent. They were buried in nameless, scattered graves, and there is no memorial for them, unlike the European victims. Still, even less is known about other aspects of the overall Japanese labour programme. This very useful collection sets out to present a 'representative sampling' of this experience, meant more to draw attention to 'compelling stories of a great human tragedy' than to fill historiographical gaps (p. xvii).

Ten of the volume's 17 contributions focus on Southeast Asia while the rest add comparatively little to the knowledge on East Asia, namely for Japan proper and Korea. The chapters – some are general overviews, others richly documented mini-studies – use various approaches dealing with issues including Japanese policies, migration, workers' experiences, aftermath and memory. They cover aspects from labour flows of Koreans to Japan (Naitou Hisako), of Northern Chinese to Manchuria (David Tucker and Ju Zhifen), or of Taiwanese to the Chinese mainland and Southeast Asia (Hu-yu Caroline Ts'ai), as well as domestic labour mobilization in the Philippines, Malaya (Ricardo T. Jose and Paul Kratoska), in Indonesian agriculture near to home (Shigeru Sato) or war-related deployment across the Indonesian Archipelago (Remco Raben and Henk Howinga). Projects for railway construction in Thailand and Burma (Nakahara Michiko and E. Bruce Reynolds) and western Java (Harry A. Poeze) figure prominently but military recruitment of Koreans and Indonesians (by Utsumi Aiko and the excellent chapter by Kaori Maekawa) and sex slavery of Korean women (Chin-Sung Chung) are not forgotten. Some chapters overlap thematically with contradicting data, and several of the overviews appear thin and not very systematic.

A comparison with Nazi Germany's forced labour system may highlight some characteristics: Japan deported fewer labourers to their mainland than Germany (roughly two million, mostly Koreans, compared to eight million). With the exception of Manchuria, labour shortages came to a head later inside Japan and her zone of influence – in 1943–44 – than in Germany, 1941–42. While Jakarta and Manila grew in World War Two, Kiev and Warsaw shrank equally rapidly. And once grave shortages arose, Japan could only address them to a lesser degree through international deportation thanks to insecure sea transportation resulting from Allied attacks. In Asia, the war destroyed international trade links and created isolated economic 'islands' even more than in Europe.

Recruitment by Japanese in occupied countries worked through private agents, labour corps and so-called patriotic organizations, while the Germans, granting less autonomy – at least in Eastern Europe, used Labour Offices and the Reich Plenipotentiary for Labour Recruitment. Consequently, in Japan's case, the transition from voluntary to forced recruitment was more gradual, forced labour assignments were at times terminable (unlike under the Germans), and Japanese offered considerable material incentives, though in practice few promises were kept. Compulsory savings of part of the wages were in both cases not only useful to subjugate workers but also (not mentioned in this volume) to combat rampant inflation. Addressing domestic labour deployment and relocation inside occupied countries is among the biggest accomplishments of this volume. Normally the most under-researched though biggest part of forced labour in both cases, domestic deployment caused incredible suffering, due to the extremely exhausting labour in construction and mining by people grossly undersupplied in terms of food, housing, clothes and medical treatment. Sometimes mortality under Japanese rule seems to have been even higher because there was less of a chance to run away than in German-occupied Eastern Europe and apparently solidarity was scarcer among forced workers and between them and the local population.

Researchers in this field face extraordinary problems in finding sources and overcoming language barriers. Still, it is curious who commemorates whom in this book: of 16 contributors (the editor provides two chapters), five come from Japan, three each from the USA and the Netherlands, while only two are from Southeast Asia. Strikingly, five chapters deal with Indonesia, but none is by an author from that country and only one chapter draws heavily from Indonesian scholarship. Closer international cooperation is among the desiderata for future research in this field. Last chances for collecting testimonies must be seized. It would also seem that the question of how Japanese racism played out in Southeast Asia – together with other factors such as nationalism, ruthless militarism and private economic interests – deserves a more systematic examination. Comparative analyses could shed light on regional and local differences (a concluding chapter along these lines is missing in the volume). Lastly, comparisons and links between colonial labour mobilization before and after World War Two on the one hand and the Japanese occupation on the other hand would add a historical perspective and facilitate a sharper look on both. Paul Kratoska's multi-faceted, graphic collection serves greatly as an introductory overview of this most relevant topic, especially for an English speaking audience, and it may well achieve its goal to spark further scholarship.

CHRISTIAN GERLACH
University of Pittsburgh

Southeast Asia

Michael Leifer: Selected works on Southeast Asia
Edited by CHIN KIN WAH and LEO SURYADINATA
Singapore: Institute of Southeast Asian Studies, 2005. Pp. xx. 748. Illustrations, Bibliography, Index. doi:10.1017/S0022463406800792

Michael Leifer's contribution to Southeast Asian studies was immense. Spanning four decades from the 1960s onwards, his writings dealt with all the major international

political issues of the region, including many of those of the individual countries. The intellectual rigour, consistency and integrity that characterized all his writings have ensured that they have an enduring quality despite the enormous range of their subject material.

We are greatly in the debt of Chin Kin Wah and Leo Suryadinata for bringing together a compilation of Michael Leifer's work in such an accessible format. Leifer was a hugely productive scholar, having written some 300 articles and authored 20 books. And it must have been no easy task to identify the key defining texts from such a range of publications and sources. Even obtaining the permission of the various publishers to reproduce the texts here must have been a major enterprise in itself. Their labours have resulted in a book of over 700 pages that draws principally from Leifer's articles rather than his books, as these are readily available in university libraries, whereas his articles may be less readily accessible. The book also provides useful bibliographical information.

Our main debt to the editors, however, is for the scrupulous scholarship they brought to their work, which went over and beyond the call of duty. Divided into two parts, the book presents selections of Leifer's writings first on the international relations of the region and second on the domestic politics and foreign policies of individual Southeast Asian countries. The first part is sub-divided into thematic chapters and the second is composed of chapters on separate countries. Each part and each chapter is prefaced by a judicious introduction, which points up the key points of Leifer's contributions.

In fact the introductory essays of Chin Kin Wah and Leo Suryadinata to the International Relations and domestic/foreign policy dimensions of the book are models of their kind. They draw attention to the principal thematic concerns of Leifer's writings and argue that despite their lack of overt theoretical content, they were nevertheless informed by theory. They correctly place his writings within the realist tradition, but draw attention to the humanity with which it was blended. Thus the concerns with power, authority, legitimacy and order are accompanied by sensitivity to issues of culture, democracy, good governance and civil society.

These selected works constitute a very good representation of Michael Leifer's abiding interests. But more importantly, they show how relevant they are to contemporary students and scholars who are seeking to sharpen their understanding of the fundamental forces at work that continue to shape the international and domestic politics of Southeast Asia. Unfortunately for us, Michael died before September 11, 2001 and we are deprived of his analysis of the impact of that event, its sequences and its consequences. Nevertheless his writings are still relevant as they point up both the positive and the problematic long-term factors that affect the capacities of governance of individual Southeast Asian states and their ability to act collectively as a region.

It has been said the task of international relations scholars is to explain the rules of the game rather than to focus on the latest score. Leifer's writings may be seen as a model of a kind in doing just that. Most of the texts selected here at first glance may seem to be commentaries upon specific developments at the time of writing, but a closer look will show that contemporary events are used as a means of explaining how they came about, why particular leaders behaved as they did and what were the main consequences of those events. His strength was first in showing how and why relations between the great external powers interacted with developments in the region and second, in showing how the domestic forces and structures of individual regional states shaped their foreign policy

choices. It was the conjunctions and disjunctions between these two sources of regional international politics that were at the centre of Leifer's thinking about the region.

Perhaps the utility of Michael Leifer's selected works to the contemporary student may best be illustrated by a brief list of some of the key issues covered in this book: The identity of Southeast Asia as a coherent region; the sources of regional conflict; the achievement and limits of organized regionalism; the significance of the balance of power; the importance of the major external powers; the maritime dimensions of security and order; political institutionalization; legitimacy; the politics of ethnicity; Islam as a political factor; nationalism; democracy; civil society and so on.

This book is not only a fitting tribute to Michael Leifer and his contribution to Southeast Asian studies, but it is also in itself an important addition to the literature. It should find a prominent place on the shelves of all students of contemporary Southeast Asia. We are indeed indebted to ISEAS for sponsoring the volume and above all to the two editors. Chin Kin Wah and Leo Suryadinata.

MICHAEL YAHUDA
London School of Economics

Yaa baa: Production, traffic and consumption of methamphetamine in Mainland Southeast Asia.
By PIERRE-ARNAUD CHOUVY and JOEL MEISSONNIER
Singapore: Singapore University Press and Bangkok: Institut de Recherche sur l'Asia du Sud-Est Contemporaine, 2004. Pp. xxii, 210. Maps, Charts, Notes, Glossary, Bibliography, Index. doi:10.1017/S0022463406810799

This is a translation of a French-language book published in 2002, with only a small additional preface. It gives a picture of the situation in 2000–01, but yields nothing on the Thai government's murderous 'war on drugs' in 2003 and its impact. The *Mainland Southeast Asia* in the title denotes Burma as a site of production and Thailand as the consumer market, with a few pages on the spillover into Laos and Cambodia. The study is justified on grounds that the explosion of methamphetamine use in Thailand deserves attention in its own right and as a portent of what might happen elsewhere.

The book is divided into three parts: Pierre-Arnaud Chouvy writes on methamphetamine production in Burma, while Joel Meissonnier focuses on trade networks in Thailand, and completes the work with a consideration of the sociological background to consumption. Chouvy begins *Yaa baa* with the medical science to remove any doubts that methamphetamines are dangerous. He reviews the history of the Golden Triangle's opium trade and shows how it was interwoven with local and international politics. Three important events in the mid-1990s led to a turning-point in methamphetamine production. The first of these was the closing down of Khun Sa's network, which caused a hiatus in the supply of opium and heroin. Traders and consumers then became reoriented to a new product that was easy to make and cheap to buy. Finally, as part of its policy of negotiated settlement with rebel groups, the Burmese junta effectively became patrons and protectors of the ethnic Wa's investment in methamphetamine production.

Meissonnier then lays out the complexities of the distribution chain, focusing on the risk that those who carry it may face. He then turns to an analysis of why it is consumed in Thailand. Methamphetamine has long been used by truck-drivers, and was perceived as a

drug that helped people to work harder and longer, and hence was fundamentally 'good'. This perception shifted in the late 1990s, Meissonnier argues, when it became fashionable among Thai youth to consume them for work, study and play. The large margin between production cost and consumer price (3 US cents to 45-65 US cents in 2000), and ever-extending networks of pyramid selling, pushed the distribution down into every street and school. The drug's 'good' image meant the government's attempts to portray it as 'mad' and dangerous were counter-intuitive.

In this analysis Meissonnier is perplexed that drug use in Thailand does not have the rebel image it enjoys in the West, and tries to explain this through an essay in socio-psychology. He explains that Thai society is repressive. After the decline of student activism, young people lapsed into cynical consumerism. Society has since been overwhelmed by economic change leading to a new anomie in urban life and a lack of parental oversight, while Thais are taught about a cultural identity that does not correspond to everyday life. The school system is rigid and even brutal, giving no scope for creativity and individuality. Career prospects cannot live up to aspirations, especially after the 1997 economic crisis. Thus, 'Deprived of the prospect of acting on their destiny, and subject to educational and family pressures that demand success without providing the means of achieving it, many young Thai youths take to *yaa baa* as an alternative' (pp. 161–2). The drug provides everything – an escape from reality, a means of bonding with peers, a boost to self-esteem, and much more. As a result, methamphetamine is not a product with its own segment, 'but rather pervades the entire consumer market.'

The long list of such anomie in Thai society, however, does little to truly explain the use of the drug. Regrettably, nowhere does the book give statistics on drug consumers, even though these were available in 2001. In separate studies, the health authorities and Narcotics Board estimate that around 2 million people in Thailand used methamphetamine, but over three-quarters of these took no more than one pill a month. Even in the core market of 400,000–500,000, usage rates were modest. These figures do not support a view of methamphetamines as a widespread daily defence against multiple social crises.

The study of Burmese production, based mainly on the work of Thai journalists, is an excellent baseline. The study of consumption is more speculative, and relies heavily on interviews with some notorious opinion-makers. But overall, this is a very worthwhile book.

PASUK PHONGPAICHIT and CHRIS BAKER
Chulalongkorn University

Southeast Asia: From prehistory to history
Edited by IAN GLOVER and PETER BELLWOOD
London: RoutledgeCurzon 2004. Pp. xviii, 354. Plates, Illustrations, Tables, Index.

The archaeology of the Aru Islands, eastern Indonesia. Terra Australis 22
Edited by SUE O'CONNOR, MATTHEW SPRIGGS and PETER VETH
Canberra: Pandanus Books, 2005. Pp. viii, 314. Illustrations, Maps, Bibliography,
doi:10.1017/S0022463406820795

Books on Southeast Asian archaeology often have a focus on the great 'classical' civilisations of Angkor, Pagan or the Borobudur, tending to overlook the various

prehistoric cultures of the subcontinent and their role in history. The two books reviewed here are of a different kind as they cover many aspects of prehistoric Southeast Asia from Pleistocene archaeological findings to the times of historical records. They are most welcome contributions to the understanding of the history of the region as a whole as well as in a limited geographical setting. Both books are compilations, each containing 14 chapters.

Peter Bellwood's and Ian Glover's book covers mainly the Holocene period. Pleistocene findings of Southeast Asia including the recent spectacular discoveries of Homo erectus in Flores are discussed shortly in the introductory first chapter only, as an intensive overview of the Pleistocene era would be far beyond the scope of this book. Topics discussed in this compilation cover among others the origins and dispersals of agricultural communities in Southeast Asia (Bellwood), Neolithic and Iron Age mainland Southeast Asia (Charles Higham), pre-Angkorian and Angkorian Cambodia (Miriam Stark), Burma from the Neolithic to Pagan (Pamela Gutman and Bob Hudson), the archaeology of the Philippines (Elisabeth A. Bacus), Champa (William A. Southworth) and Peninsular Malaysia (David Bulbeck) and the classical cultures of Indonesia (John Miksic), to mention only a few contributions.

One minor point of criticism is when Bellwood and Glover mention in the first chapter that 'there can be no doubt that language, on the large scale of a language family, is intimately correlated with the cultural and geographical origins of different peoples' (p. 9). The absoluteness of this statement is not verifiable and could lead to dangerous uses by certain nationalist circles in modern nation-states. To draw a parallel with Europe one is reminded of the rather bizarre interpretations on Celts and Teutons in Middle European prehistoric research in the early twentieth century and the role these played in Germany, France or Ireland. The dangers of similar interpretations of Southeast Asian archaeology in terms of peoples which were regarded as fundaments of modern nation-states as in Thailand or Malaysia being used in present-day political debates is great. The statement, however, is relativated by Bellwood in his essay on agricultural communities in Southeast Asia. Here he states that 'the Austronesians are defined as such because *they all speak Austronesian languages*. This circumstance alone is a guarantee of a high degree of shared ancestry and history, but it is easy to observe that the Austronesians today are not a unified population in terms of biological affinity. . . . Neither are the Austronesians a single "type" in terms of society or culture' (pp. 26–7, italics in the text). None of the contributors refers further to this point. Languages can correlate to shared cultural origins, but do not necessarily have to do so.

The book attempts to be 'a fairly general but authoritative review of the whole field' of Southeast Asian archaeology (p. 1) and it suceeds in reaching this aim. All the contributors are well-known authorities and specialists in their fields giving description of the state of the art of their research topics. Some time periods and regions had to be left uncovered for the lack of archaeological research. This is partly due to the relative geographical isolation (eastern Indonesia, Borneo, the southern Philippines) or the general lack of substantial archaeological excavations for certain time periods such as pre-fifth-century Laos, Cambodia or Java. This book is descriptive and does not intend to get deeply involved in theoretical debates. Refering to John Miksic's article, for example, the reviewer is puzzled by the question of what is 'classical' in the classical cultures of Indonesia. Nevertheless the remaining data, interpretations and conclusions presented

here are impressive. This book will stand as authoritative for many years. Each article is followed by a long bibliography which does not only include books and articles cited in the text, but gives many references for further reading too, even those in the relevant national languages such Thai, Vietnamese or Indonesian. Many illustrations, maps and diagrams accompanying the texts serve as a valuable help to readers.

The second book, edited by Sue O'Connor, Matthew Spriggs and Peter Veth, put some colour into the relatively blank field of archaeology in eastern Indonesia. Being of a rather different kind than the first book it contains the results of excavation campaigns carried out on the Aru Islands located in Central Maluku between late 1995 and 1997. Well written and documented this book contains 14 chapters and is the first book on the archaelogy of Aru. Archaeological research in Maluku started after 1975; the first scientific excavations have been carried out only since 1990. The significance of Maluku lies in its geographical location between the Southeast Asian mainland and the Australian-New Guinean Sahul Shelf. Archaeological research could help to settle several important questions, for example the finding dates and/or sources of initial Pleistocene settlement of the Sahul region, the role of Maluku in the settlement of the Austronesians in the Pacific, the interaction of Papuan and Austronesian language speakers in the last 4000 years or the early history of the spice trade.

The Aru islands were part of the Sahul Shelf until *ca*. 9500 BCE; as a result Australian and New Guinean species dominate its fauna. Pleistocene findings dating back to 25000 BCE (p. 125) were also discovered, whereas the Austronesian settlement in the eastern Moluccas started not before 2000 BCE. All 12 native languages spoken on Aru belong to the Central-Malayo-Polynesian group of the Austronesian languages; no Papuan language is spoken on Aru. The majority of the excavated sites were in the northern parts of the Aru Islands being either coastal settlements or caves and rock shelters in the interior karst regions. The data received from excavations did not deliver all answers to the questions which were originally asked. As Aru is located at the borders of the Austronesian and Papuan worlds, surprisingly no sites that could give substantial archaeological evidence on the interaction between both groups were excavated or have been identified so far (p. 311). Other results of the excavations are astounding; for example. the already mentioned time-depth of the Pleistocene settlements.

One of the most impressive findings is the location of the ruins of a fort close to the coastal settlement of Ujir in the northern part of the Aru Islands. It is rather well known that the Dutch East India Company built three forts at Aru in the mid to late seventeenth century, only to abandon them about one hundred years later. This fort, however, is neither of Dutch nor of Portuguese origin, although two heavily concreted cannons and an anchor of European origin have been found there (p. 85). The fort therefore must have been built either by indigenous peoples of Aru and/or by Makassarese, Bugis, Butonese or northern Malukun traders or sailors. The latter were active in the New Guinea and Northern Australian region as traders of wild nutmeg, *beche-de-mer* or bird plumes. Gold findings in the Ujir site seem indeed to corroborate some relations to western New Guinea. Some premises of the fort show later modifications into a mosque or prayer house, which would indicate a use by non-Aru peoples. The presence of glass bottles and Chinese and other imported ceramics from the eighteenth and nineteenth centuries in the coastal settlement of Wangil further enhance the impression that parts of Aru were rather well integrated in eastern Indonesian trade networks for quite some centuries.

The archaeology of the Aru Islands, eastern Indonesia is well edited and makes a fine example of archaeological research and neighbouring disciplines. For reasons of political turmoil archaeological excavations in the Maluku are difficult to carry out at present. Hopefully the future will bring more possibilities for archaeological research such as this excellent piece of scholarship, to bring light into the darkness of eastern Indonesian history before the coming of the Europeans.

HOLGER WARNK
Johann-Wolfgang-Goethe-Universitaet

Southeast Asia: A historical encyclopedia from Angkor Wat to East Timor
Edited by OOI KEAT GIN
Santa Barbara, CA: ABC-CLIO, 2004. 3 Volumes. Pp. 1790. Maps, Illustrations, Appendices, Bibliography, Index. doi:10.1017/S0022463406830791

This work is an attempt to fill the need for a general, encyclopedic reference work on Southeast Asia that will cater to school, university and public libraries. It has over 800 entries spread over three volumes. The authors are a cross-section of well-known academics, with Ooi Keat Gin, a historian of Malaysia, acting as the editor. The book begins with a 109-page introduction that provides a broad, general survey of the region's past, with entries highlighted in capital letters. The entries begin with William Wolters writing on 'abaca', and end with Ramses Amer on 'Zone of Peace, Freedom and Neutrality'. Each entry includes a very helpful list of references for further reading. The third volume contains the entries from R-Z, as well as a large number of appendices that include specific sections on maps, country fact tables, topic finders, a chronology and a bibliography.

An encyclopedia is a collection of knowledge. As it develops, and new editions are issued, gaps are filled and entries expanded. It is easy to criticize an encyclopedia because it does not carry entries that can be considered to be essential or places too much emphasis on a particularly place or subject to the detriment of other entries. Such an approach is applicable here. As Ooi is from Malaysia, there is a preponderance of entries that deal with events, peoples or institutions from Singapore and Malaysia that might not be mentioned if the editor was from somewhere else. Thus – for example – there is an entry for Raffles College, but not the Trung Sisters, who arguably play a much more important role in Southeast Asian history and society. In addition, the maps in the index are not original. They are all taken from other publications, or web pages. In a work that hopes to become a standard reference more attention to such details would have been appreciated. However, even the *Encyclopedia Britannica* took several editions, and various changes in editorial approaches, before it reached its acclaimed height with the eleventh edition published in 1910–11. Thus, the difficulties and evolution of entries involved in the compilation of an encyclopedia should be taken into consideration.

Despite such criticism, this general encyclopedia serves as an excellent introduction to the region, and deserves to be found on the shelves of libraries throughout the world. The entries are thoughtful and accessible essays by the leading scholars of the region, and

they provide a basic introduction to the many important events, people and institutions that have influenced the development of Southeast Asia.

TIMOTHY P. BARNARD
National University of Singapore

Indonesia

The Indonesian Supreme Court: A study of institutional collapse
By SEBASTIAAN POMPE
Ithaca: Cornell Southeast Asia Program Publications, 2005. Pp. 494. Notes, Maps, Images, Index. doi:10.1017/S0022463406840798

It is rare that a book on Indonesia as important as this one is published. The operative word is published. For one, this carefully researched book is a revision of Sebastiaan Pompe's 1996 University of Leiden dissertation, whose circulation in Indonesia sparked controversy for its frankness on the corruption and incompetence crippling the Court. Secondly, few publishers left today are willing to invest in a book of this size and detail on Indonesian politics and society. Thankfully, for those eagerly awaiting the publication of Pompe's dissertation, the book does not disappoint. Most critically, it stands as a dire warning against quick fixes that fly-in, legal experts might recommend. As Pompe skillfully demonstrates, the rot in the Court is systemic, historical and thorough. And, if we take the democratization theorists at their word that the meaningful consolidation of a country's democracy begins with the unassailability of the rule of law, of which a professional and autonomous judiciary is an indispensable part, a cursory reading of Pompe's tome will convince the reader how far Indonesia is from attaining this condition.

Although not explicitly structured as such, the book, by combining solid historical analysis with lively contemporary interview data, consists of two parts. The first is a no-nonsense political history of judicial evolution, starting from the Dutch colonial period to the end of the New Order (1998). The author recounts the Court's origins and the legacy of Dutch law, legal norms and influence on the Court, so much so that its judges were forced to suffer the indignation of being branded Dutch lackeys by zealous nationalists during the revolutionary period (1945–50). While Chapters Three and Four on the New Order shed light on the overwhelming political pressure brought to bear on the Court – its true nadir – the preceding Chapter Two tellingly illustrates how politicians sceptical of 'Western' law, like Sukarno, meddled in the Court's affairs to its detriment prior to the New Order. These chapters display Pompe's strong language facilities (Indonesian, English, French, Dutch); they also in many respects stand as a testament to scholarly legacy of Dan Lev, Indonesia's most respected legal scholar. Acknowledging Lev's influence, Pompe draws heavily from his works, and in particular, from his rich personal archive of unpublished notes and observations that informs the book's discussions of judicial politics of the 1950s and 1960s.

The book's second half turns to a socio-legal analysis in which the author showcases hard-to-find source material and data. These range from old Court decisions and circular letters to notes of Parliamentary commission meetings. Taken together, these chapters into the Court's functions in a civil law context, the difficulties it faces – or has created

– in regulation and supervision, and its *ad hoc* approach to case management, which has generated mountain-sized backlogs. Chapter Nine offers fascinating data on the judges' ethnic, religious and educational backgrounds; Chapter Ten considers that missing link between Court decisions and legal development in Indonesia, and the Conclusion rants against the Court's indifference toward the desperately needed reform that the period following Suharto's fall from grace has provided. The frustration and anger of a committed scholar and legal consultant radiate from the book's concluding pages: '*Reformasi* plainly exposed the weakness of legal institutions' (p. 472); 'singularly inept' (p. 473); 'servant mentality' (p. 473); 'ordinary self-servingness' (p. 474) and so on.

Throughout, Pompe's writing is clear, crisp, witty and candid. Opining on the Court and its personnel, he consistently refuses to heel – one example among many: 'It is difficult to do justice to the last two Chief Justices of the Suharto regime . . . whose incompetence is remarkable even by the grim overall standards of the Indonesian Supreme Court' (p. 158). Likewise, the book is filled with wonderfully illustrative remarks on the Court from the judges themselves, such as: 'The fixation on quantity from Mudjono onwards made us forget about the quality of our decisions. The present motto is that it doesn't matter how you decide, as long as you empty your slate' (p. 320).

Quibbles with the book include the lack of a bibliography and an appendix of key laws that are featured in the discussion. Overlap between the political history section and the socio-legal study also leads to an over-reliance on the phrase 'as we have seen' and the repeated reminder that 'DSL' indicates material from Lev's archive, established early in the book, thus making it border on tedium. Still, Pompe has set the bar exceedingly high by which future work on the judiciary (and law in general) in Indonesia will be judged. This book, and its importance, will endure.

JAMIE S. DAVIDSON
National University of Singapore

Book Note

Sumatran sultanate and colonial state: Jambi and the rise of Dutch imperialism, 1830–1907

By ELSBETH LOCHER-SCHOLTEN. Translated by BEVERLEY JACKSON

Ithaca, NY: Cornell University, Southeast Asia Program, 2004. Pp. 332. Maps, Photographs, Notes, Appendices, Bibliography, doi:10.1017/S0022463406850794

This book is the English translation of an important Dutch-language text on the nature of Dutch expansion and imperialism in Indonesia that first appeared in 1994. Using the Malay state of Jambi in southeastern Sumatra as a case study, Elsbeth Locher-Scholten shifts her focus towards the numerous small or mid-size polities that fell under Dutch sovereignty in the nineteenth century, unlike the usual examples of Aceh or Bali. In the process she is able to draw comparisons beyond Sumatra, to other polities in the 'Outer Islands' (those outside of Java) of the East Indies between 1890 and 1914, and into the larger world of European expansion during the period. She thus engages with not only the nineteenth-century history of this state, but also with larger issues of how the developments under consideration fit into theories of 'modern' imperialism. In a

masterful, and clear, introduction to the issues with a particular emphasis on how they played out in literature in the Netherlands in the 1970s and 1980s – with great assistance from a fine translation by Beverley Jackson – Locher-Scholten discusses the various theories concerning modern European imperialism, and their variants in relation to the Dutch East Indies. The following chapters apply these theories in a thorough and detailed discussion of how Jambi, as well as much of the 'periphery' in the archipelago, fell under Dutch control, with the conclusion that Indonesia was subject to the imperialistic expansion that swept through Asia and Africa in the late nineteenth century but with variations due to the size of the Dutch economy as well as the issue of expansion into areas the Dutch colonial government supposedly already controlled. In summary, this is a welcomed English translation of a book that has implications on, not only Sumatran and Indonesian history, but also larger theories concerning the causes and methods of modern imperialism.

TIMOTHY P. BARNARD
National University of Singapore

The Philippines

Investing in miracles: El Shaddai and the transformation of popular Catholicism in the Philippines
By KATHERINE WIEGELE
Honolulu: University of Hawaii Press, 2005. Pp. xi, 207. Illustrations, Bibliography, Index. doi:10.1017/S0022463406860790

This work traces the rise of a Catholic charismatic movement, El Shaddai, the largest of its kind in the world. El Shaddai's emergence and growth coincided with the political, social and economic changes that the Philippines underwent in the period following the downfall of the authoritarian Marcos regime in 1986. The author, Katherine Wiegele, argues that the movement 'reveals the changing culture of Filipino lower and aspiring middle classes at a time when old understandings of class struggle and Catholic sacrifice no longer resonate with contemporary aspirations' (p. 5).

Wiegele's frustration with what she views as unsympathetic and ill-informed writings about El Shaddai is apparent. Alongside her cogent explanations of the prosperity theology of El Shaddai (members contribute a percentage of their income through tithing and this practice has received the lion's share of coverage about the religious group), she argues that what most outsiders do not see is the profound sense of self-transformation El Shaddai members experience as a consequence of their participation in the movement. In Wiegele's words 'members alter their self-perceptions and redefine their class situation. These deliberate choices of identification not only resist but recast the very notions of poverty that outsiders use to characterize them' (p. 90).

The issue of self-transformation is central in Wiegele's analysis of El Shaddai; the self-transformation is centred on their poverty, which, in her reading, 'becomes temporary and personal, not determining' (p. 9). Wiegele argues the El Shaddai offered a welcome alternative to older left-inspired understandings of poverty as structural. The field research on which this study is based was conducted during a time of economic growth in the Philippines in the mid-1990s, growth that was especially feverish in the

capital city thereby exacerbating existing disparities of income and opportunity between the city's inhabitants. While economic growth has slowed, the gaps between classes are no less apparent. El Shaddai remains a largely urban phenomenon and Wiegele conveys how effectively open spaces in Manila are used for meetings. El Shaddai's freedom from physical structures (groups may meet at parishes) is reinforced by the use of radio broadcasts. By relying on this medium, its message – and the healing power of the Holy Spirit – is easily transmitted into homes and into the hearts of the eager listeners.

If El Shaddai's growth was fuelled in part by disillusionment with the prospect of structural change in the Philippines, its members were also choosing this lay spirituality group (El Shaddai is officially recognized by the Church as a Catholic lay movement) over mainstream Catholic practices and ideologies. In the Philippines popular religiosity has been pitted against institutional Catholicism (often resulting in an exaggerated sense of distance between them, in the opinion of this reviewer) for much of the country's history both in colonial and modern times. Though its emergence is very much rooted in contemporary Manila, El Shaddai can be seen as yet another instance of Filipinos choosing vehicles for the expression of faith that are more reflective of their worldviews. In a setting where spirits and saints are called upon regularly to aid in healing and to offer succour to those in need (as well as power to those needing to avenge wrongs), the ability of El Shaddai's leader, Brother Mike Vellarde, to bring the powers of the Holy Spirit into the lives of its members is a powerful testament to the enduring appeal of this type of religiosity. Indeed Wiegele describes the landscape as one in which the Holy Spirit – who is central in El Shaddai prayer-life and rituals – is valued because its powers are thought to be greater than those of other spirits who dwell close by.

Wiegele's writing is graceful and restrained and allows the voices of El Shaddai members to come through very clearly. In the main, those drawn to this lay spirituality movement are there because by participating in one way or another, they feel a measure of relief from the difficulties they face in their lives and they experience personal transformation. This sense of being transformed is itself transforming. In an era when meaningful institutional reform seems less within reach than ever, change is inevitably at a personal level. The rise and growth of El Shaddai, documented and described so effectively by Wiegele, attests to the hunger for a spirituality that can accommodate the desire for change at a time when other social and the political forces cannot.

COELI BARRY
Mahidol University

Thailand

The intimate economies of Bangkok: Tomboys, tycoons, and Avon ladies in the global city
By ARA WILSON
Berkeley: University of California Press. 2004. Pp. xvi. 272. Figures, Maps, Notes, Bibliography, Index. doi:10.1017/S0022463406870797

This is a revised version of a doctoral dissertation whose original title, concerning women and consumption, more directly indicated its contents. The author, Ara Wilson,

provides an anthropological exploration of global capitalist markets and how they inflect and mediate gender and sexual identities in Bangkok. A number of sites and groups have been selected as the arenas to observe these intersections through a 'multi-sited ethnography' approach. The term 'intimate economy' is an umbrella term employed by Wilson to accommodate treatment of kinship, private and personal realms of life and exchanges. A variety of 'economies' are discussed and invoked ('market economy', 'folk economy' and 'moral economy'); these are the base concepts used to comprehend intersecting systems of exchange and meaning. Strangely, however, although 'culture' is a term widely used (urban, rural, global, popular, etc.), it receives little theoretical attention or explanation, and is loosely applied.

The first chapter explores the 'local social worlds' that produced the department store. The example used is the well-known story of the rise of the Bangkok-based Sino-Thai Chirathivat family and its Central Department Store enterprise. There is no ethnography in this chapter, which is based on written sources. The points being made here are well known: Chinese entrepreneurs whose business operations are family-centred have dominated Bangkok's market economy and have been the principal conduit of global capitalism in Thailand, where they have skilfully adapted their identities for survival. The gender dimension is introduced in this portrayal by reference to the role of department stores in refashioning housewives' identities, the predominantly female workforce, and the 'emotional labour' of Chinese wives (and minor wives) who supported the enterprises. Chapter Two deals with the well-researched area of women sex workers in the tourist red-light districts. With a focus on Pat Pong go-go bars, the writer's informants are women who she encountered in work with an NGO advocacy group. Her observations are consistent with other close studies that have highlighted the diffuse nature of transactions between women and customers, which can defy strict commodity and monetary models of exchange, and the multiple ways that women employ prostitution for acquiring status in the cosmopolitan world of modernity and their local worlds of family. These themes have all been explored ethnographically by other anthropologists, and her points add nothing new to our knowledge.

Chapter Three focuses on the popular Mah Boonkrong shopping complex (MBK) as a site for public expressions of *tom* and *dee* lesbian sexuality, viewing this as 'more than a reflection of the latitude found in commercial venues', but as much an illustration of the ways that 'expanding capitalist markets are affecting intimate life in Bangkok' (p. 103). A variety of points are made under this grandiose rubric: that *toms*, as lesbians with masculine personae, are somewhat more embedded in realms of Thai society than others because they adopt gendered economic roles; work at venues such as MBK is more congenial than heterosexual normative environments like the bureaucracy; the spatiality of *tom-dee* is different from that of the gay community, because they have no exclusive stores or entertainment venues; and, their interaction, and its spaces, is the same as those for homosocial groups of girls and women. *Tom* and *dee*, who adopt conventional gendered roles and appearances, partake in the modern heterosexual imagery enshrined in modern shopping malls. The fourth chapter focuses on a study of a marketing office of IBC, a cable television subsidiary of Thaksin Shinawatra's telecommunications empire. It draws strongly on Aihwa Ong's conceptualization of contemporary diasporic Chinese entrepreneurial identity as 'flexible citizenship'. After outlining the global modernity disseminated through IBC's TV programmes, and relating Thaksin's rise to prominence

as the quintessential Sino-Thai 'flexible citizen', Wilson focuses on a portrait of two Thai 'knowledge workers.' These workers, a male and a female, are shown, through their talk and behaviour, to represent skilful modes of 'flexible citizenship' in their selective deployment of international language and status markers to position themselves in local class and gender hierarchies; at the same time, and particularly in relation to sexuality and marriage, they ascribe to more conservative Thai cultural codes.

Chapter Five is the most well-crafted and interesting piece in the book. Here, Wilson is concerned with viewing the global industry of direct sales. She draws on two ethnographic portraits in order to explore how the values and methods disseminated by direct sales companies such as Amway, Avon and 'Mistine' connect with individual lives, cultural values and gendered roles in Thai society. Direct sales companies attract a wide range of people to engage in independent selling, and this mode, she notes, is in some ways consonant with existing traditions of small-scale vending. However, it also represents a superior form of selling to the traditional lower-class vending personae, through the stress companies place on modern training and cosmopolitan identity construction. Individuals engage with direct selling as a means of material and self-improvement, but their own varied objectives shows that they 'navigate' the possibilities offered by this global marketing form in culturally specific ways, such as supporting parents. So too, the varied sex-gender orientations of these sellers in Thailand subvert the heterosexual gender scripts that pervade the companies' images of ideal sellers and their stereotyped aspirations.

Presented as an 'ethnography of globalization', the book does not reach the superlative standards or originality claimed by the female academic heavyweights on its back-cover blurbs (Anna Tsing, Saskia Sassen and Aihwa Ong); nevertheless it adds to the existing literature by offering some interesting insights into the dynamic multiple ways that global forms are imbricated into gendered everyday Thai public and private worlds.

MARC ASKEW
Victoria University