Andrew Goss, *The Floracrats: State-Sponsored Science and the Failure of the Enlightenment in Indonesia*. New Perspectives in Southeast Asian Studies. Madison: University of Wisconsin Press, 2011.

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The Floracrats is a welcome and felicitously titled addition to the growing literature on colonial science and its post-colonial legacies. Andrew Goss traces in meticulous detail the inextricable entanglement of science, and botany in particular, with the Dutch administration of its East Indian possessions from 1840 until Indonesia gained its independence after World War II. A final chapter rounds out the history of the last half-century, underscoring the failure of modern Indonesia to create an independent scientific community. Goss frames this failure in terms of an Enlightenment ideal—Enlightenment with a capital E—a somewhat problematic approach given the time period in question. Enlightenment does not seem to have been a concept used by the individuals he tracks, and it is not always clear whether it refers to an ideal of "useful knowledge," a disinterested goal of understanding the natural world, a science detached from state dictation, or a combination of all of these.

What is most valuable in Goss's study is his chronicle of the vicissitudes of the Buitenzorg Botanical Gardens. Like so many of its counterparts, the Gardens began life as an embellishment of the governor's summer palace and struggled to establish themselves as a serious scientific institution. Much depended on the character and drive of the Gardens' chief officials and their ability to not only gain funding from a parsimonious administration but also set their own objectives, free from the meddling of their colonial superiors. Over all, the record has been disappointing, Goss argues: if Indonesia has been and continues to be an important research site for tropical biologists, Indonesia's own contributions from the colonial period onward have been little more than a "footnote in the history of science." For most of the past two hundred years, the study of natural history in the archipelago has been tightly linked to the agricultural economy on the one hand and limited to state-sponsored institutions on the other, marginalizing privately funded research as well as native expertise.

Goss offers some comparative perspective in his introduction and conclusion. He notes the imperial impetus given to classifying, understanding, and appropriating the natural world. Indonesia was part of a global enterprise in which Buitenzorg played an intermittently distinguished role. A chapter devoted to the twists and turns of the effort to acclimatize cinchona provides a case study of one of Buitenzorg's most important contributions to the plantation economy. Indeed, it would have been enlightening to compare these efforts with similar experiments in India and Ceylon, just as more comparative data on other tropical crops such as coffee, cassia, tea, and rubber would have enriched

this work. For example, Perideniya, the chief botanical garden in Ceylon, is in many respects a counterpart to Buitenzorg. Both oscillated in their agendas between pure and applied science and both depended a great deal on the personalities of their directors at any given moment. Whether Perideniya's close ties to the state also crippled the independent growth of science in Ceylon/Sri Lanka would be an interesting avenue for a researcher as skilled as Andrew Goss to explore.

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Rajak, Dinah. 2011. *In Good Company: An Anatomy of Corporate Social Responsibility.* Stanford: Stanford University Press.

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"All gifts have an inevitable tendency to pauperize the recipients," wrote Dickens in *Hard Times*. Dinah Rajak uses this quote as the epigraph to a chapter of her book, *In Good Company*, a multi-sited ethnography of what the author calls the "new orthodoxy" of Corporate Social Responsibility (CSR). She analyzes CSR in terms of the politics of gift exchange between unequal partners, whereby the gift strengthens the authority of the giver over the recipient.

The book positions itself within an emerging scholarship that seeks to transcend the polarized view of CSR as either panacea or mere facade by closely examining its actual effects. Rajak studies CSR by following the third largest mining company in the world, Anglo American, across three different spaces/scales. First, she focuses on the "ritualistic theaters of virtue" at CSR conventions in London (the "CSR capital of the world"). Next, she shifts to Anglo's traditional home base of South Africa, and its Johannesburg headquarters, where she places CSR in the longer historical context of the company's paternalistic practices of the past, finding more continuities than sharp breaks. One of the strengths of the book is its grounding in a particular national history, as Rajak shows how CSR helps the company renegotiate its relationship to the state in a changing South Africa. She thus places herself among those scholars who do not see the power of corporations as leading to the decline of the nation-state.

In the platinum mining center of Rustenburg, Rajak examines Anglo's HIV treatment program for its workforce, acknowledging the role that the company played in recognizing the seriousness of the epidemic before the state ever did. However, she also focuses on the increased control over workers' lives, the heightened division between employees and their families (who generally do not receive treatment), and the problems that emerge when people become too sick to work and thus lose access to HIV treatment. The author then looks at company CSR programs for education and enterprise