

warfighting doctrine. His argument that Beijing is moving from “minimum” to “limited” concepts of deterrence (in which nuclear weapons would have increased utility in warfighting) represents the best empirical work in the entire volume. However, his policy prescriptions for changing the PLA’s emerging doctrine by (in effect) unilaterally changing U.S. nuclear strategy or expanding bilateral dialogue with Beijing will not be compelling to those who agree with the rest of the book’s neorealist assumptions about the limits of interdependence. Veteran China watchers Banning N. Garret and Bonnie S. Glaser echo many of Johnstone’s observations in their own analysis of Chinese views of arms control. They make the important point that U.S. strategy has yet to determine how China fits in our own post–Cold War rules for arms control, theater missile defenses, and extended deterrence.

The Japan section of the book features two essays that rebut the revisionists’ and structuralists’ arguments that Japan will emerge as an independent threat to the United States after the Cold War. Peter J. Katzenstein and Nobuo Okawara deconstruct systems level explanations and instead focus on domestic norms and institutions to explain why Japan’s postwar pacifism will endure. Thomas U. Berger assesses the postwar security policy debate in Japan and argues that a near permanent shift has occurred in Japan’s political culture (one he captures in his clever subtitle, “From Sword to Chrysanthemum”). While effective in their deconstruction of the old “Japan threat” crowd, however, Katzenstein, Okawara, and Berger fail to answer two important questions begged by the preceding sections: how would Japan respond if force were used in its neighborhood, and what role will Japan play in the fluid regional environment described by Friedberg, Betts, and the rest of the authors?

The editors of *East Asian Security* warn in their preface that the book has gaps. The most notable is the lack of analysis on the future of the Korean Peninsula. Conflict on the Korean Peninsula defined U.S. strategy in Asia at the beginning of the Cold War and the transformation of the Peninsula could be the critical determinant of great power relations in Northeast Asia after the Cold War. Even with this missing element, however, this book should be mandatory reading for any course on contemporary East Asian international relations. The articles were influential in the policy and academic communities when they were first published between 1993 and 1996, and subsequent events are proving that the book will be no less important in the years ahead.

MICHAEL GREEN
Institute for Defense Analyses

Comparing Development Patterns in Asia. By CAL CLARK and K. C. ROY.
Boulder, Colo. and London: Lynne Rienner Publishers, 1997. 197 pp. \$45.00.

Much has been written about the East Asian economic miracles in the past three decades, but little study has been done to compare the development patterns between the burgeoning East Asia and the lagging South Asia. The book by Cal Clark and K. C. Roy represents a new endeavor to fill this academic vacuum.

The book seeks to explore the evolving political economies of East and South Asia in the context of contending theories about development. Over the last several decades, development studies have evolved through a series of dichotomous debates between: (1) modernization theory and dependency theory over whether capitalism and modernization promotes or prevents development; (2) neoclassical economics and the development state approach over whether market or state is more important in

stimulating the development process; and (3) the developmental state and state-in-society approaches over whether the state alone or a combination of state and society is more important for supplementing market forces to help development. The authors intend to use development experiences in East and South Asia to test the applicability and limits of these competing dichotomies.

The book is divided into three parts with seven chapters. Part 1 begins with a chapter presenting a detailed statistical profile of the nations in South and East Asia. It is followed by a chapter discussing the economic policies adopted by the Asian nations. Part 2 seeks to analyze the major factors affecting economic performance in the broad range of Asian countries. It first presents overview conceptualizations of the political economies of "Confucian Capitalism" in East Asia that have been phenomenally successful in promoting rapid economic growth. It then discusses the factors accounting for the much less successful record of India's developmental state. Discussions in these chapters argue that the political economy of development is far more complex than either neoclassical economics or the developmental state model could explain. Part 3 discusses the state's role in development by examining the strengths and limitations of the state in regard to promoting economic growth and basic human needs.

According to the authors, for the nations of South and East Asia, there appear to be two general patterns. East Asia (Japan, Hong Kong, Taiwan, South Korea, Singapore) and Dengist China have followed one pattern, which appears associated with rapid growth and a fairly good record on meeting basic human needs. South Asia (India, Pakistan, Sri Lanka, Bangladesh and Nepal) and Maoist China selected the other pattern, which is associated with considerably poorer economic performance and a mixed record on meeting basic human needs. The different performance of East and South Asia is primarily due to the adoption of two divergent policy packages: export-promotion versus import-substitution, as well as market-confirming versus market-distorting. South Asia and Maoist China opted for market-distorting, import-substitution whereas East Asia and Dengist China took the opposite strategy to promote development through export promotion based on conforming to international markets. Moreover, South Asia and Maoist China relied upon bureaucratic leadership. The East Asian capitalist nations and Dengist China relied more on private entrepreneurship.

The authors conclude that the key to East Asia dynamics and the success of Confucian Capitalism is its market flexibility and effective state policy. In their view, market, state and society must be considered together. The study of the political economies in East and South Asia suggest that both a strong state and a strong society may be necessary if the requisite economic and political flexibility is to be created and protected. In most cases, both state and society clearly contributed to East Asian dynamism. In the case of India the weakness in one sector undermined the efficacy of the other. Rather than flexibility and synergism among markets, state, and society, many of India's institutions encouraged rigidity and rent seeking. Such institutions include a huge bureaucracy of elitist generalists, a malign neglect of agriculture, a self-reliant development strategy and a contradiction between democracy and patronage politics.

While most of the arguments in this book are well-conceived and cogent, the book involves two minor drawbacks.

First, although the book seeks to compare East and South Asian development, the treatments for these two Asian regions are significantly unbalanced. The records of most East Asian countries have been closely examined but in South Asia only India

has been scrutinized. Other major South Asian countries such as Pakistan and Bangladesh are excluded from the inquiry.

Second, the success of East Asia may be overstated. Developments in the past few years reveal many weaknesses of this model: the financial scandals in South Korea and Japanese conglomerates, the rapid growth of a budget deficit in Taiwan and the widespread corruption in Taiwan, South Korea, Japan, and Dengist China indicate that the East Asian model is not as sanguine as the study suggested.

Despite these comments, the book is the result of careful research. It is well-written and well-documented. The book provides a lucid and updated exposition of the political economies of East and South Asia.

CHU-YUAN CHENG
Ball State University

Emotions in Asian Thought: A Dialogue in Comparative Philosophy. Edited by JOEL MARKS and ROGER T. AMES. Albany: State University of New York Press, 1995. xi, 321 pp. \$59.50 (cloth); \$19.95 (paper).

The essays in this book are a series of forays into a relatively unexplored area, that of the comparative study of emotions. They emerge from a year of panels on "Emotion East and West" sponsored by the Society for Asian and Comparative Studies, preceded by a special number of *Philosophy East and West* (41:1, January 1991), and now supplemented by a number of papers commissioned for this volume. There is an introductory essay by Joel Marks on "Emotions in Western Thought: Some Background for a Comparative Dialogue" and a closing essay by Robert C. Solomon on "The Cross-Cultural Comparison of Emotion." In it Solomon addresses the theses and arguments of each contributor in terms set by his own notably interesting philosophical account of emotion. His is the longest essay in the book, but still too short and this by reason of the range of topics and issues that have to be discussed.

A number of different types of enquiry are represented in this volume, sometimes within the same essay. Chad Hansen's illuminating discussion of the meaning of the word *qing* in pre-Buddhist Chinese thought proceeds by first providing the necessary context in Chinese thought about naming, next setting and solving the problems of interpretation and translation, and finally using his conclusions to test an hypothesis about the universality of what recent Western philosophy of mind has termed "folk psychology." It is a model of its kind. Catherine Lutz, in "Need, Nurturance, and the Emotions on a Pacific Atoll," reports episodes from her fieldwork among the Ifaluk of Micronesia in order to elucidate their concept of *fago* (compassion, love, sadness) and to characterize the social relationships within which this emotion functions. June McDaniel, in her survey of concepts of emotion in Bengali religious thought, not only draws on her own fieldwork, but also on the texts of literary and philosophical traditions. Padmasiri de Silva provides an account of the theories about emotions to be found in early Buddhist writings.

These four excellent essays all provide instructive starting points for comparative enquiry. By contrast, the essays by Leroy S. Rouser on "Ecstasy and Epistemology" and by Mary I. Bockover on "The Concept of Emotion Revisited: A Critical Synthesis of Western and Confucian Thought" begin at an ambitiously theoretical level. Rouser initially comments on Lutz and then proceeds to a comparative account of ecstasy that