leaders in the philanthropic field in India, offers a preliminary overview of India’s key eleemosynary institutions and patterns of giving. They stress that extensive data on philanthropy in India do not yet exist. Without information on numbers and activities of family foundations and trusts in India, for example, much of the potential for private investment for social equity lies untapped. The philanthropic sector is weakened by its own ignorance of its scope and potential, not only in its capacity to change policies currently working against efficiency in the nonprofit sector but also in its capacity to organize around common objectives.

*Diaspora Philanthropy and Equitable Development in China and India* goes far in setting the stage for further research on diaspora philanthropy and related issues. If anything, the volume leaves the reader with a sense that so much remains to be learned about contemporary diaspora giving to two of the world’s most rapidly developing societies that its added concern with equity, while unquestionably important—and an organizing principle for the conference organizers—adds a layer of complexity to its analyses for which the topic is not yet prepared. That said, for scholars and practitioners who work on such issues as transnational networks and organizations and social change, the emergence of a third sector in developing countries, global philanthropy, or the relationship between social organizations and equity, this volume is important reading.

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This book makes a rare but broad contribution to our comparative understanding of social, political, and cultural values and lifestyles in Asia generally and major Asian countries in particular. And it does so in three somewhat different ways than does the typical edited book with an Asian regional reach. First, this book covers ten diverse Asian countries ranging from China to Myanmar to Uzbekistan. Second, all ten case studies use one single data source—the AsiaBarometer Survey of 2003, whereas any other set of papers on different Asian countries would most likely employ different, country-based data sources. Third, the latter half of the entire book is devoted to the AsiaBarometer Sourcebook, which includes the survey design, sampling (only urban areas, especially dominant national centers, were included in the survey), the questionnaire, and tabular and graphic reporting of descriptive statistics on all ten countries for all the survey questions. And all this information comes on a CD-ROM that is included with the book.

In the introductory chapter on the aim, strength, and scope of the AsiaBarometer Survey, Takashi Inoguchi (the architect of the survey and lead editor of the book) characterizes the survey as the largest-ever comparative survey on the daily lives of ordinary people in Asian countries as opposed to other region- or subregion-wide surveys on values and democracy in East Asia or Southeast Asia. In identifying increasing intraregional interdependence as the main rationale for initiating the AsiaBarometer Survey, Inoguchi argues that the knowledge and findings from this
survey could contribute to regional prosperity in that companies will be able to access the data on consumer preferences and lifestyles and thus develop, manufacture, and market more appealing products. The knowledge could facilitate regional stability, as Inoguchi argues further, by fostering a common perception and understanding of change, which in turn could promote Asian identity and attachment. Inoguchi also sees benefits from the AsiaBarometer Survey in terms of enhancing indigenous regional scholarship. The survey consists of four clusters of questions: (1) daily lives of ordinary people; (2) perception and assessment of their lives; (3) relationships of their lives to larger social entities; and (4) norms, beliefs, value preferences, and actions.

The book divides the ten case studies into subregions, with the first three chapters on the East Asian societies of Japan, China, and Korea. In chapter 2 on Japan, Inoguchi and Timur Dadabaev uncover some surprising findings. While the Japanese enjoy an expectedly high living standard measured by modern household amenities, they exhibit a fairly low level of happiness and satisfaction, a fairly low level of global connectivity, and a rather low level of confidence and trust in their government and other public institutions. The authors attribute some of these to weak moral motivation and spiritual foundation as exemplified by a higher percentage of Japanese without religion. In chapter 3 on China, Dingping Guo unveils a mixed and somewhat contradictory picture of people’s relatively high satisfaction with living standard, education, family life, friendship, right to vote and organize on one hand, and relatively low satisfaction with household income, the democratic system, environment, and social welfare on the other. There is also a relatively high level of personal trust in all public institutions (higher than the Asian average), although people are worried about health issues, corruption, and inequality. The essential finding of chapter 4 on Korea by Myungsoo Shin is that Koreans have a very low level of confidence in public institutions but slightly higher confidence in private economic institutions. More importantly, while the low level of confidence is not related to general social trust, it is associated with participatory political culture and government performance. Korea is very similar to Japan regarding low trust in government, whereas both are different from China, where that trust is higher.

The second set of chapters focuses on the Southeast Asian countries of Thailand, Malaysia, Vietnam, and Myanmar. Despite important differences between Thailand and Malaysia such as ethnic composition and religious orientation, the authors of chapter 5 on Thailand (Chaiwat Khamschoo and Aaron Stern) and of chapter 6 on Malaysia (Johan Saravanamuttu) have found a very important common sentiment in both countries toward trusting a strong leader (the survey was taken during the reigns of Prime Minister Taksin for Thailand and Prime Minister Mahathir for Malaysia) in promoting economic development and social welfare while upholding the democratic principle. As Shigeto Sonoda shows in chapter 7, Vietnam exhibits expected similarities to China along the dimensions of developing and socialist transitions in becoming more materialistically oriented and believing in using political measures to eliminate inequalities and instabilities. Much less studied with systematic quantitative data, Myanmar has received a fairly comprehensive treatment from Myat Thein in chapter 8. While lagging behind much other Asian countries in materialist wealth and modern amenities, most people in Myanmar are carefree and happy, devout and religious, but worry about poverty and moral decadence more than people in most other countries.

The three remaining chapters (9, 10, and 11) cover India, Sri Lanka, and Uzbekistan. Sanjay Kumar has provided a statistical portrait of the Indian urban middle class as possessing a strong family value, less than completely English-speaking (25% of
the people surveyed cannot speak English at all, heavily (and variably) religious, consumption-oriented, dissatisfied with government performance, but with a strong faith in democracy. One of the most striking findings about Sri Lanka is the loss of confidence in established institutions and the system of governance, which reflects dissatisfaction with the inefficiency of government institutions in dealing with serious social problems such as corruption and crime. Dadabaev has given the reader a rare look at the Central Asian society of Uzbekistan, where people still perceive the state as the most legitimate organization for promoting economic growth and providing social needs, although they call for wider public participation in political life. In the last chapter of the book, Inoguchi obtains a neat statistical classification of the ten Asian countries along measures of social capital based primarily on questions about trust, which provides a sort of comparative finale to the preceding country case studies.

Overall, this book makes important contributions to the comparative scholarship on Asia. Perhaps for the first time, scholars and students of individual Asian countries now have a set of largely comparable statistical profiles of daily lives and values of ten cases in one cover, especially the less quantitatively studied societies like Myanmar and Uzbekistan. The more comparatively minded reader will find a number of revealed similarities across the studied countries: low trust in government institutions and performance; strong faith in and demand for democracy; relative satisfaction with and more aspiration for materialist living among the poorer Asian countries; and shared concerns and worries about the environment, corruption, crime, unemployment, and inequality among both the rich and poor countries. Finally, readers, especially social scientists interested in survey methodology and information, will find the second half of the book and the CD a bonanza that can be mined for secondary use and more in-depth analysis. While some readers may find most of the reported analyses on the more descriptive and simplistic side and lacking certain analytical consistency and comparability from case to case, the book largely succeeds in bringing together a team of researchers (most of whom are indigenous to the countries studied) who have put together a wealth of information from a timely source on a diverse group of Asian countries. The scholarly community on Asia also can expect the continuation of the AsiaBarometer Survey to yield new information on multiple years for studying change over time.

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CHINA


Unlike previous studies of architectural painting, which have tended to focus on artistic style, technique, or architectural correspondence as a means to date paintings or reconstruct ancient buildings, *Drawing Boundaries* primarily directs our attention to pictorial images of architecture as systems of constructed meanings that vary over time and location. This book is an important contribution to our understanding of the functions and meanings of architectural images in the arts of China.