

greatly impede economic development. I also feel that researchers specializing in those countries and regions that Landes has declared as losers will find the author's verdict in Chapter 28, "Losers" (where he surveys the experiences of countries that failed at development) as a little too harsh on developing countries.

A second comment is that this book does not say enough about the effects that the institutional structures of distribution (such as those for distributing assets and income) have on development, or the effects that the form of assets distribution at the early stage of development has on later assets distribution and economic growth. The World Bank, in its book *The East Asian Miracle*, has analyzed the effectiveness of distribution policies (education and land reform) on economic growth.⁵ More research on this problem from a historical standpoint would contribute greatly to the subject, and would be welcomed research that would supplement Landes's work.

The Wealth and Poverty of Nations surveys in an easily readable style the history of world economic growth, and offers worthy suggestions and food for thought on numerous controversial issues of economic growth. The book also contains a comprehensive bibliography which will be useful especially for researchers who are just beginning to undertake research on economic matters of a particular time period or region of the world. Thus this book will appeal to a broad readership and be a useful aid for study. (Hiroki Nogami)

⁵ World Bank, "An Institutional Basis for Shared Growth," chap. 4 in *The East Asian Miracle: Economic Growth and Public Policy* (New York: Oxford University Press published for the World Bank, 1993).

Lee Kam Hing and Tan Chee-Beng, eds., *The Chinese in Malaysia*, Shah Alam, Selangor, Oxford University Press, 2000, xxix + 418 pp.

In the foreword of this new book, Professor Wang Gungwu, a prominent scholar of overseas Chinese studies, writes that this volume of fourteen essays is the first book on the Chinese in Malaysia to be written in English by local scholars of Chinese descent, and moreover is the first book in English since Victor Purcell's *The Chinese in Malaya* of 1948. In 1998 a three-volume history written in Chinese, *A New History of the Malaysian Chinese*, was published in Kuala Lumpur. Professor Wang comments that these two collections of studies exhibit a degree of convergence in views, or a common grasp of the nation-building realities, which would not have been possible fifty years ago when there existed an antagonism between the Chinese who had been Chinese educated and those with an English education.

In the introduction following Professor Wang's foreword, the editors of the book refer to the speciality of the Malaysian Chinese who form the largest proportion of ethnic Chinese outside of Singapore, and who have been able to maintain their distinctiveness. The editors suggest that the broad diversity of the Chinese in Malaysia needs an especially wide range of studies. In this sense this comprehensive work on the Malaysian Chinese can be regarded as a long awaited and much needed study, and can be regarded as an epochal work not only

for the Malaysian Chinese themselves but also for researchers the world over who are studying the overseas Chinese.

The book consists of fourteen chapters: (1) Historical Background; (2) Socio-cultural Diversities and Identities; (3) Demographic Processes and Changes; (4) The Economic Role of the Chinese in Malaysia; (5) The Chinese Business Community in Peninsular Malaysia, 1957–1999; (6) The Emergence and Demise of the Chinese Labour Movement in Colonial Malaya, 1920–1960; (7) The Chinese in the Malaysian Political System; (8) Chinese Schools in Malaysia: A Case of Cultural Resilience; (9) Chinese New Villages: Ethnic Identity and Politics; (10) The Religions of the Chinese in Malaysia; (11) The Chinese Performing Arts and Cultural Activities in Malaysia; (12) Malaysian Literature in Chinese: A Survey; (13) The Chinese in Sarawak: An Overview; and (14) The Chinese in Sabah: An Overview.

The Significance of This New Book

As Professor Wang indicates, the most significant points of the book are that it is the first work in English about the Chinese in Malaysia since Victor Purcell's book, it has been produced by the Malaysian Chinese themselves, and for these two reasons it is a crucial and substantial piece of research on the Chinese in Malaysia. The book examines a broad range of topics which include history, politics, economics, society, culture, education, literature, and religion. It also deals with the Chinese in Sabah and Sarawak who have largely been left out of previous studies and the fact that the studies on them have been produced by researchers who have been born and raised in these parts of Malaysia can be viewed as one of the merits of this new book. A perusal of the contents of this book should give readers a deeper understanding of such major issues as the transformation of Chinese society since the independence of the Federation of Malaya in 1957 and the effects of the New Economic Policy (1970–90), the political movements the Chinese have undertaken and the problems they have encountered in protecting their own position and rights in Malaysia, the changes that have come about in Chinese relations with the Malay majority and a government dominated by Malays, and the changes that Chinese society has been compelled to make with the enforcement of preferential policies for the Malays. Also the analysis written in English of Malaysian Chinese literature written in Chinese is most likely the first time such an examination has been attempted, and for this reason it could be more useful for English-educated Malaysian Chinese than for non-Chinese foreigners in helping to understand the Chinese-educated Malaysian Chinese.

Some of the book's informative points:

- 1) The religious composition of the Malaysian Chinese (as of 1991): 68.3 per cent were Buddhist, 20.2 per cent were Confucian, 7.8 per cent were Christian, and 0.4 per cent were Muslim (p. 60).
- 2) The discussion about the differences of the Baba-Chinese in Malacca, and the Peranakan-Chinese in Kelantan and Trengganu: both groups of Chinese have lived in Malaya for generations and have been assimilated, but the Peranakan-Chinese had a much closer relationship with Malay society (pp. 49–53).
- 3) One of the founders of the first Chinese girls' school in Malaya, Kuen Cheng Girls' School (established in 1908) was a Japanese woman, Yoshiko Watanabe, who was the wife of Chung Cho-ching (p. 27).

- 4) There was quite a discrepancy in employment statistics between those from the 1991 census and those in *The Sixth Malaysia Plan 1991–1995*, published by the Government of Malaysia in 1991 (p. 104).
- 5) The Malaysian Chinese Association (MCA), one of the political parties in the ruling coalition, set up a holding company, Multi-Purpose Holdings Berhad, in the mid-1970s with the aim of modernizing Chinese-run enterprises, but by the end of the 1980s this company had become defunct. Its failure prompted large Chinese enterprises to lessen their reliance on Chinese political parties and cultivate collaborative ties with influential Malays (pp. 140–48). On the other hand, small and medium-sized Chinese enterprises have continued to rely on the Chinese political parties to negotiate with the government when they have problems (p. 218).
- 6) In the years after World War II, labor movements emerged under the direction of the Chinese-dominated Malayan Communist Party (MCP), but Indians were the main participants and supporters of these movements (pp. 178–80).
- 7) Chapter 7 points out that as part of the ruling coalition, the pro-MCA vote has been crucial in keeping UMNO candidates in power in constituencies where the Malay vote has been split and keenly contested among competing Malay parties (p. 217). The present book was published in 2000, but the writing of Chapter 7, judging from the contents of the chapter, seems to have been done before the general election in late November 1999, and this point accurately foretold the outcome of the election.

Errors and Problematic Points

Unfortunately, there are quite a few important points that this new volume does not adequately analyze. Moreover it contains various mistakes and incorrect information, only some of which can be discussed with some adequacy in this short review.

- 1) One unsatisfactory point in the political area is the inadequate analysis of the Labour Party, which garnered extensive support among Chinese workers during the 1950s and 1960s and which developed ties with the Parti Rakyat, a leftist Malay party, in an effort to move beyond the ethnic-based framework of traditional politics in Malaya; only the name of the party appears here and there in the book. In the area of economics, it is quite unfortunate that no comprehensive analysis was done of Chinese small and medium-sized enterprises which account for the great majority of Chinese enterprises and make up over 80 per cent of such enterprises in the whole country. I would have also liked some discussion of the conditions for Chinese laborers and the structure of the labor market which has been greatly transformed by the New Economic Policy. In the latter half of the 1980s, the government began relaxing its policies for promoting Malay enterprises and introduced policies encouraging the participation of Chinese companies in the privatization of state-run enterprises or projects. By looking only at the positive aspects of these latter policies, however, this book again shows its inadequacies, because the collusion between Chinese enterprises and influential government officials and the abuses this has generated have often been pointed out.
- 2) The studies in this new book present little in the way of new perspectives based on new findings. Instead the book provides a generally skillful reassembly of the already existing research. The result again is less than satisfactory because of the limited amount of

primary sources cited and the large amount of materials taken from already published research.

- 3) Chapter 7 points out that Malayan-centered political awareness among the Malayan Chinese emerged in the interwar years, and when analyzing the political activities of the Malayan Chinese in subsequent years, the authors take their Malayan-centered consciousness for granted without providing any evidence as to the period when this consciousness became established. Probably due to this assertion of a Malayan-centered awareness among the Malayan Chinese, the authors seem to have misjudged some important aspects of the Malayan Chinese. When evaluating the fact that in the years after World War II, the Chinese did not support the proposals for the creation of a Malayan Union (proposals which would have recognized lenient conditions for granting citizenship to the Chinese), the authors attribute this lack of support to the Chinese mistrust of Britain's intentions. However, this assertion ignores the fact that at that time most of the Chinese in Malaya hoped to keep their Chinese nationality. This consciousness of being Chinese and identifying with China as the homeland remained strong into the 1950s, and there was little interest among the Chinese about how relaxed or restricted the conditions for granting citizenship might be in a Malayan Union. This China-orientation and not mistrust of Britain was the main reason that the Malayan Union engendered little interest and support among the Chinese. Chapter 12, which examines Malaysian Chinese literature written in Chinese, points out that up until the latter half of the 1940s there was dissension amongst local Chinese writers over the matter of Malaya-oriented and China-oriented awareness. This point is assiduously examined, and it shows the error (or lack of perspective) in the assumption implicitly adopted in Chapter 7 that a Malaya-oriented awareness had already become established among the Chinese prior to the early postwar period.
- 4) The main reason that the labor movements under the direction of the Malayan Communist Party after World War II became essentially Indian activities can also be attributed to the fact that the party itself and the Chinese community in general maintained a China-oriented awareness (i.e., the MCP and leftist Chinese in Malaya had a greater interest in China's politics at that time, and as such they did not concentrate on the struggle in Malaya). This fact, however, is passed over in Chapter 6. The analysis in the chapter is mainly directed at the communist-affiliated General Labour Union (GLU) and Federation of Trade Unions (FTU), but throughout the chapter the author confuses the two. The GLU was formed in 1946, then reorganized in 1947 and set up as the FTU. The term GLU is also often erroneously written as GLUs.
- 5) There are other such errors and problematic points:
 - a) For the first half of the twentieth century up to 1941, the population statistics for Malaya cited in Chapter 4 do not clearly indicate whether they include Singapore or not. The figures in Table 4-1 indicate the strange occurrence of a population of 5.50 million people in 1941 falling to 4.91 million people in 1947 (pp. 94-96).
 - b) In 1980 Perak is the only state shown to have a Chinese population that is larger than the Bumiputra (Malay) population, but in 1991 the Bumiputra population in the state has become larger (p. 97). The Chinese population of Penang in 1980 is shown to be 23,765 (Table 4-2, p. 98) which is clearly a mistake (it is shown as 435,323 in 1970

- and 551,129 in 1991), and any argument based on this table is also erroneous. Not only in 1980, but also in 1991, the Chinese population was greater than the Malay population in Penang.
- c) In Chapter 4 it is said that small-scale pineapple farms run by Chinese farmers disappeared by 1946 with the resettlement of the Chinese in new villages after the war (p. 100). But this argument is hardly credible because the New Village Policy was begun at the end of the 1940s.
 - d) The “New Development Policy” is said to have followed the “New Economic Policy” (pp. 124, 149 and elsewhere), but this name is wrong; the correct name is the “National Development Policy.”
 - e) The year for the establishment of the Chinese Chamber of Commerce in Singapore is given as 1907, and that for the ones in Penang and Selangor as 1910 (p. 196), but the correct years are Singapore 1906, Penang 1903, and Selangor 1904.
 - f) The Labour Party is said to have been formed in 1954 and banned in 1966 (p. 205), but the correct dates respectively are 1952 and 1972.
 - g) The Malay Nationalist Party, a leftist Malay political party, is incorrectly referred to as the Malayan Nationalist Party (p. 199).
 - h) It is also mistakenly stated that when the ruling coalition, which had been organized as the Alliance Party, was reorganized into the Barisan Nasional (National Front) at the beginning of the 1970s, its member parties were increased from three to fourteen (p. 208). But the authors’ calculation is confusing. They did not include the political parties from Sabah and Sarawak when counting the member parties of the Alliance Party, while they did include these parties when counting the member parties of the National Front. The number of member parties actually increased from nine to thirteen.
 - i) The Parti Gerakan Rakyat Malaysia (Malaysian People’s Movement Party) is stated as controlling the office of the Chief Minister of Penang since 1971 (p. 214), but in fact it has been in control since 1969.
 - j) Haji Ibrahim Ma, who resigned his post in Ipoh as consul for the Republic of China in 1950 and took up permanent residence in Malaya, is said to have visited Malaya for the first time in 1948 (p. 308), but he had visited the colony back in 1938 when he headed the China Muslim Goodwill Mission to the South Seas.
 - k) Chapter 12 divides the writers of Malaysian Chinese literature into two groups: the Mahua group (literators of local identity) and the Qiaomin group (immigrant literators). Zhou Rong and Yin Zhiyang, who are discussed as representative of the former group during the late 1940s (pp. 343, 346, 350), are in fact one and the same person, and the chapter fails to realize that Zhou Rong was another pen name for Yin Zhiyang whose real name was Chen Shuying.
- 6) Only at the back of Chapter 10 is there an appended list of English transliterations for the names of Chinese persons and organizations. This reviewer would have preferred that each chapter had such a list appended. It would seem that such lists would also be useful for promoting mutual understanding between English-educated and Chinese-educated Malaysian Chinese.

In sum, although this new book has bits here and there of new and informative information, one finishes it with some disappointment, for despite the inclusion of studies by most of the prominent researchers, the book does not provide the reader with satisfactorily new findings or insightful perspectives. All of the writers have produced some superb studies in the respective areas covered in the book. Perhaps they found it difficult to achieve the same level of research in the short studies offered in this English language volume.

(Fujio Hara)