
is based upon "...how regionalism may take some kind of organizational form... Regional organizations and frameworks of which East Asian countries are members include (ASEAN, EAS, APEC, ADB)" (pp. 277–78).

Another factor is what Dent calls "zonal networks." They are largely distinct but interconnected demographic and economic zones, and among them are more rural zones that "derive from a locality's craft traditions and accumulated skills" (p. 60). There are also more industrial zones that "...are located in areas of urbanisation because they can draw upon human, infra-structural and technical resources" (p. 60). The result is a pattern of inter-connected production platforms. Using the concepts of zonal networks and coherence the author gives his reader a creative and abstract overview of how East Asian regionalism has flourished, both in terms of its broadening and deepening.

The author's development and use of coherence and zonal networks will require serious thought on the part of students and other readers as they work to understand Dent as he explains East Asian regionalism. His explanation also contains a discussion of the role that international production networks (or production platforms) play in generating trade, determining the content of imports and exports and establishing a matrix of trade destination. Dent goes on to offer empirical examples of how his theoretical factors play out, and to explain in detail why these factors are important in understanding regionalism in East Asia and beyond.

Generating production and fostering trade linkages (and the role of regional institutions such as ASEAN) take centre stage in Dent's book. However, the author also covers financial regionalism. Among the topics on which he concentrates much of his attention on how and why the Asian Bond Markets Initiative (ABM), the Asian Currency Unit (ACU) and the ASEAN Plus Three (APT) framework have come about. With respect to the APT, he sees the result of its Chiang Mai meeting and the resulting Chiang Mai Initiative (CMI) as important to East Asian financial regionalism, particularly among the

parties to the APT. The CMI is an agreement on four fronts: (a) an information exchange mechanism servicing short-term capital movements; (b) the establishment of an early warning system to monitor signs of an emerging financial crisis; (c) a dialogue framework for APT discussion groups on international financial restructuring; and (d) regular meetings among deputy or vice-ministers of finance who are charged with systematically reviewing all CMI developments.

The book is substantive, challenging, thoroughly researched and readable: it would be a useful inclusion in reading lists in advanced undergraduate and graduate courses in disciplines ranging from economics to Asian studies to international relations. Although his main reading audience will likely be drawn from academia, Dent's ideas could prove useful to policy-makers whose foci are on aspects of East Asian regionalism.

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Ageing in East Asia: Challenges and Policies for the Twenty-first Century. Edited by Tsung-hsi Fu and Rhidian Hughes. London and New York: Routledge, 2009. Pp 184 +xvi.

East Asia has neither distinct geographical nor cultural identity, only shared experiences in economic development with distinct social policy regimes (p. xiv). They are all rapidly ageing societies from extremes in Japan and China (versus slower-paced Europe in different economic and technological eras) to Malaysia and Thailand in-between. Except Japan, all are developing their social services in immature pension and limited public long-term care systems. The most dramatic changes occurred in South Korea and Taiwan, with China's one-child policy as the most massive-scale transformation.

All ten chapters take a broad view to distinguish evidence, trends and issues, not yet tantamount to any ageing crisis. All country chapters start with their current systems before the changes and challenges to reform pension and social care. Pervasive emphasis on economism in the East Asian development model contrasts with more Western state welfare states. Asian family support to prevent old-age poverty is challenged by lower mortality (more elderly) and fertility rates (less young cohorts). What seems remiss or missing from the volume is the impact of migration which takes away working-age adults, but are substituted by remittances sent by migrant workers. Such globalization-induced mobility and impact on care-giving and demographic patterns as females work abroad too may be less significant on ageing in East Asia, but certainly not Southeast Asia.

Chapter 1 rationalizes omitting Indonesia as an underdeveloped country versus other two-generation-old newly-industrializing countries/economies (p. 1). Instead of Western welfare capitalism, East Asian state welfare and government expenditure as residuals are, however, converging on long-term care insurance (LTIC) as in Japan since 2000, Taiwan's National Health Insurance, 1994 and Korea's national pension system, 1998 and National Pension Insurance, 2008. All suffer defamilization or less family-dependent support. None escape the population and demographic trends, varying more in timing and possible solutions from technology in both technical and financial innovations to meet the greying challenge.

Ageing seems the most critical problem, more than terrorism or economic globalization, probably overstated, but not exaggerated (p. 3, Table 1.1, p. 4 for statistics covering East Asia). This is not the first volume on ageing, but is an update (p. 10). The West took seven and a half decades for those aged sixty and above to double from 7 per cent to 14 per cent in total population versus less than thirty years for Japan, China, Singapore, Taiwan and Thailand. Democratization, however defined, as more political participation, the tripartitism of state, employers and individuals

(including family) or the World Bank's three-pillar formulation remains as varied in policy-intensity and execution. All are faced with prospects of lower economic growth with the global recession.

Chapter 2 on East Asian welfarism is nothing new, except some sectoral similarities and differences given for health, education, housing and social security. It reviews three support systems: the primacy of both Confucianism and economic development and residual or reluctant state to combine the welfare market, community, family, voluntary or non-governmental organization (NGOs) with government. Added to these are the regulatory framework, roles of culture, productivistic nature, political democratization and institutional accommodation, with various maturization of actors and systems. In rethinking via the East Asian framework, there is no conclusive answer on whose responsibility it is to finesse sustainable ageing. Like the East Asian miracle, any glowing exemplary paradigm is susceptible to falter over time.

China's one-child policy in Chapter 3 is as shaped by the above factors as it is also triggered by its defining characteristic of growing old before growing rich (p. 10). Needing an equally radical solution, China falls victim to its very success of its one-child policy just as the rest of Asia falls victim to economism, commodification and urbanization without the human face of social welfare which Asian policy-makers criticized as Western, unsustainable, and based on pay-as-you-go welfarism. Reform of China's state-owned enterprises in the 1990s became less burdened as the sole provider of social security, but balancing regional and urban-rural ageing is a critical overall social policy and stabilization amidst the global recession.

As the most rapidly ageing (p. 54), Japan's pension reform in LTIC is a pioneer Western-inspired application together with minimum pension guarantee, family policy for more child support and more public confidence and support. However, Chapter 4 shows innovative LTIC from nursing and old-age homes to the elderly who continue to live in their own homes in the community. Moreover, LTIC is not totally

insurance-based as general taxation covers some from those aged over forty since 2005. Extending taxation to those above twenty or under forty would be more financially solid (p. 66). Both Korea and Taiwan follow Japan's Asian-suited LTIC (Chapters 5 and 6, respectively) with the state as more than a regulator though faced with less fiscal resources from lower growth and prosperity.

Korea has additional unprecedented political challenges with changeover from Kim Dae-Jong to Rho Moo-Hyun (p. 85). Balanced growth became a priority. The socio-economic divide does not undervalue economic growth, but emphasized social redistribution as economic revitalization. Paradoxically, the series of social policy reforms has strengthened the state's social policy role (p. 86) with a more flexible labour market. Taiwan's constitutional reforms in the 1980s and 1990s with more democratization, is reflected in more active social welfare NGOs (p. 92) due to pull factors (state finance, divided government since 2000) and push factors (movements by labour, farmers, students, women). The political ideology remains unchanged — economic development before social welfare arrangements (p. 101).

Mandatory provident funds in both city-states of Hong Kong (newly-adopted) and Singapore (Chapters 7 and 8, respectively), and also in Malaysia are colonial legacies. They recognize the same constraints of poorer fiscal budgets and not overly burdening employers' share. Filial piety is more emblematic in Hong Kong, without any official retirement age (p. 103) compared to more government-made-and-run Singapore, which is as asset rich, cash poor (p. 134). Recommendations for Singapore to reassess mandatory retirement and de-emphasize age discrimination to accommodate the old must necessarily start with the government. More long-term care support in both physical and monetary ways as in North Asian contexts is however not quite suited to Singapore's pre-occupation with business costs and international competitiveness even as the government calls for a more graceful society with economic maturity. Filial piety is as regulation-induced as it appears more spontaneous in equally cosmopolitan Hong Kong.

Malaysia (Chapter 9) additionally has the urban-rural bias in tackling ageing, but is buttressed by largely Muslim traditional values. The same family networking, not state-ordained care for the ageing holds in Thailand in Chapter 9. It is the second oldest, demographically, after Singapore (p. 161). Chapter 10 concludes and repeats traditional values, such as respect for the old, gratitude or filial piety, but seems remiss with neither a quantitative or qualitative rumination of changing trends by generation, migration, globalization and technology to make more dynamic policy implications. While Japan, Korea and Taiwan may have adapted LTIC, possible predictions for others in East Asia may be worth some editorial scenario-setting. Whereas Western literature on ageing may speak of nanny power or the old empowered by sheer number and accumulated wealth, East Asian ageing seems less celebratory in this volume.

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***Going Local: Decentralization, Democratization, and the Promise of Good Governance.* By Merilee S. Grindle. Princeton: Princeton University Press, 2007. Pp. 228.**

Merilee Grindle is Professor of International Development at the Harvard School of Government and one of the foremost authorities on governance, decentralization, and public sector reform. She has authored and edited works such as *Challenging the State: Crisis and Innovation in Latin America and Africa* and *Getting Good Government: Capacity Building in the Public Sectors of Developing Countries*.

Grindle's research has a strong practical orientation, and focuses on the nuts-and-bolts of implementing sustainable reform in industrializing countries. *Going Local* looks at how decentralization has been implemented in Mexico,