

economic as well as explosive demographic growth seen in mega-urban regions.

The strengths of the discussion in the book lie most in the range of topics concerning urban governance and planning issues. Having painted such a wide canvas, the book is still highly readable because of the richness of the details in the discussion on living conditions in inner city areas and their redevelopment. This volume provides a planning perspective of the Asian city that has seriously considered the politics and economics of accommodating rapid urban growth in the mega-urban regions. It is a book likely to leave the reader wanting to learn more of what lies beneath the dynamism, at least demographically speaking, of mega-urban regions in Asia.

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Citizen Power, Politics, and the "Asian Miracle".
By O. Fiona Yap. Boulder and London: Lynne Rienner Publishers, 2005. Pp. 186.

Yap's innovative volume stresses the importance of symbiotic relationships among citizen power, political processes and "miracle" economic performance in four Asian economies. She offers an alternative to the foci of the genre of academic literature that characterizes "Asian governments as benevolent overlords and Asian citizens as politically naïve and docile" (p. 187). Her alternative model is designed to test the validity of the hypothesis that citizens co-operate and invest their economic resources when economies are strong but when economic performances are poor they withdraw their resources *if* governments demonstrate a lack of accountability and choose not to exhibit transparency. In her analysis, "people count" and when Asian governments know this and are accountable and transparent

during economic downturns, citizens will continue to co-operate and support them by providing resources required to bring about recovery and propel growth.

Citizen support has been, and continues to be, an indispensable building block upon which "Asian miracles" in Taiwan, South Korea, Singapore, and Malaysia can continue to flourish. At first glance, her model might appear to be simplistic and not particularly useful. However, such premature judgement about her work is misleading and will be abandoned once readers embark on their journey through the book's pages within which the author "explores the dynamic interactions between state and citizenry in the arena of economic policy" (p. 187).

Citizenry and state interaction is a timely topic as evidenced by what recently happened in Thailand where former Prime Minister Thaksin was widely viewed as being far from a "benevolent overlord" dedicated to the interests of the citizenry. He was widely viewed as a powerful and wealthy person who acted in his personal, political, and financial interests. The citizenry was far from "naïve and docile" and consequently took steps that eventually forced the former Prime Minister to resign. During February and March of 2006 a substantial segment of the citizenry took actions that were detailed daily and with great care and professionalism by *The Bangkok Post* and *The Nation*. Their daily accounts of the political steps that Thai citizens were taking and their actions confirmed that citizen power "made a difference". The Prime Minister was forced to call a snap election, which he was unable to win, and this is why he resigned.

Thaksin was seen as neither accountable nor transparent in his actions and, in response to this perception, hundreds of thousands of Thai citizens living in Bangkok and other urban centres gathered in demonstrations aimed at calling for a more open, transparent, democratic, and accountable political system. If no such system can be created, a significant portion of the electorate will likely continue to withdraw their political support, thereby setting the stage for a

prolonged political conflict that could impede the sustainability of the country's half decade of economic progress. The forthcoming election's result and aftermath will answer this question: will there be a symbiotic relationship between government and the citizenry that promotes a resumption of the economic progress that characterized the period 1985–97 and 2000–05. Or will the result be a recurrence of the 1998–2000 economic and financial collapse?

Yap's alternative model provides an analytic framework via which to examine the degree to which there are no such symbiotic connection between Thai citizens and their current government. Her book contains a warning that unless governments embrace acceptable levels of liberalization and democratization featuring transparency and accountability, citizens might withdraw their support. The essential symbiotic relationship between the citizenry and government leads the author to raise this question: what elicits citizens' economic and political co-operation that is at the core of economic and political stability and development. She contends that "as central as is this issue, it has not been investigated ... (and) this book addresses that void" (p. 2).

In addressing that void Yap's main argument is that earning citizen co-operation is fundamental *if* a phenomenon approaching a sustainable "economic miracle" is to occur. Even when an economic downturn occurs, government has the ability to maintain citizen co-operation by offering a "quid pro quo to citizens in exchange for their resources. Government can ... signal that it accepts economic culpability for the downturn; assuage citizens' concerns regarding the reasons for the downturn; and promise that it will gather and use citizens' inputs, feedback, or concerns regarding prospective policies to rectify the performance" (p. 4).

After establishing the model's basic points this book progresses in a linear, comprehensive and coherent manner beginning with Chapter 2 that describes the politics and economics of South Korea, Taiwan, Singapore, and Malaysia. Chapter 3 describes the structure of the test employed to

gather and analyse data and test the book's basic hypothesis. The chapter explains the nature of the test results and shows how citizen support and co-operation were attained and could be maintained. Chapter 4 presents case studies of how government's credible apologies for downturns were carried out to the satisfaction of a largely co-operative citizenry. Chapter 5 analyses (a) the conditions under which citizens withdraw their economic resources and (b) how withdrawals hamper governments' pursuit of economic progress. The author extends her argument by contending that "if citizens extend cooperation when governments are responsive and accountable ... the conditions are likely to hold true for periods following political liberalization ... (Therefore) political liberalization *through government accountability and responsiveness* is the path for political economy development in Asia" (p. 16).

Chapter 6 contains evidence that confirms the hypothesis that: "citizens invest their economic resources and labour because of a stronger economy. (They) invest because of expectations of returns to that investment ... What is interesting is that when the government steps in to take responsibility for the economic downturn and increase transparency of itself and its policy making process, citizens continue to invest. Government ... trades accountability and transparency in exchange for citizens resources" (p. 148).

The author argues that when government leaders recognize the importance of a symbiotic connection that they have with the governed, they are likely to be both politically successful and effective in the economic policy arena. However, for some government leaders it's not that simple: they might face more complicated situations wherein a citizenry contains important differences. In Thailand, for example, urban-based citizens tend to be more "anti-Thaksin" than their rural counterparts thereby setting the stage for possible citizen rivalries and possibly even conflicts among themselves and with their government. The persistence of significant cultural, ethnic, religious, economic class, and geographic

differences makes a unified citizenry difficult if not impossible to establish. The volume does not suggest a pathway towards resolving the differences and thereby bringing about civil cooperation — nor is it the author's intent to do so. It leaves aside divided citizenry scenarios and consequently the author does not analyse governments' need to establish and sustain "critical masses" of citizen support while, at the same time, taking into account the needs of peripheral and excluded groups.

The book's analytic structure, its basic findings, and the implications of those findings are the result of a logical application of a well-designed, carefully researched, and disciplined model. The author provides explanations about how data were collected, how the model was made operational and how the relationship between dependent and independent variables was established. The volume is a first-rate example of useful and serious scholarship, and it is recommended enthusiastically and without reservation. It is clearly written, timely, and will appeal to readers who share an interest in, and perhaps even a commitment to taking action designed to shape political processes. The author makes a persuasive case that optimum progress will be forthcoming *only when* (a) citizens play a role in shaping economic agendas, (b) governments understand that they are not modern-day overlords, and (c) leaders recognize that they must be accountable, transparent and responsible.

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***The Origins of Development Economics: How Schools of Economic Thought Have Addressed Development?* Edited by Jomo K.S. and Erik S. Reinert. London and New York: Zed Books, 2005. Pp. 165.**

The content of *The Origin of Development Economics* reflects the exacting labours of its

editors, Jomo K.S. and Erik S. Reinert. The volume captures the long tradition of development economics and tries to link the early economics traditions with classical development economics from the 1940s onwards. It is shown that pre-Smithian economics has much in common with classical development economics. The book, thus, reviews the history of economic thought to highlight the developmental concerns in earlier economic discussions. It also talks about the second half of the twentieth century, when abstract and formal approaches displaced historically informed and institutionally nuanced discourses. The volume uses a good mix of theoretical and empirical analysis. The book should prove to be useful to both academics and policy-makers in opening up new ways of looking at economic development.

The book contains eight different essays. The organizational principle of the volume is mainly chronological and flows from general to the practical. In the first three chapters of the book, Erik and Sophus Reinert offer fascinating surveys of mercantilism, the Italian tradition associated with its city-states, and the later German economic tradition. In mercantilism, it is argued that development economics originated during the Renaissance and the poor nations of Europe copied the economic structure of rich nations to force the inhabitants into activities that yielded a better standard of living. The Italian tradition focused on the developments of the 1600s and 1700s and favoured the role of the state in leading and co-ordinating economic transition and progress. It has been argued that England's penetration of world markets in the sixteenth and seventeenth centuries occurred only with the help of royal charters as it gave certain privileges to specific sectors of the economy. As for the German economics tradition, it has always stressed on development economics in the sense that it focuses on technology and new knowledge, production, policies based on morality and on the context. Its approach always produced a theory where economic growth is both activity-specific and uneven.

In the next chapter, Mushtaq Khan surveys the