

institutes, and, when speaking of international relations, there is an understandable emphasis on bilateral relations between Australia and Indonesia.

The volume's chapters are organized into six sections: surveys of recent political and economic developments; East Timor and the problem of Indonesia-Australia relations; poverty and income after the Asian economic crisis; the environment and local livelihood; civil society and legal institutions; and Islam and politics. The chapters on recent politics and economics are among the collection's best. David Bouchier and Marcus Mietzner, in particular, provide thoughtfully detailed chronologies of events after Suharto's downfall, emphasizing the fissioning of the reform coalition and the growing divide between status-quo supporters and proponents of political reform. Combined with the contributions by Azyumardi Azra and Suzaina Kadir on Islam and politics at the book's end, these chapters provide as comprehensive an update on Indonesian politics through late 1999 as is available anywhere. Anne Booth and Joan Hardjono's thoughtful essays on the impact of the economic crisis on welfare and children provide equally cogent overviews of economic trends.

Regrettably, the remaining essays in the volume are uneven, in a way that limits the book's utility as a general reference on Indonesia after Suharto. The four essays on East Timor and the impact of the September 1999 violence (in the aftermath of East Timorese overwhelming expression of support for independence from Indonesia) offer a detailed chronology of the events leading up to the violence, and the anthropologist James J. Fox provides vivid descriptions of the same period from the field. Unlike several of the opening essays on politics, however, these essays opt not to formulate what is perhaps most necessary for an understanding of the East Timor violence: a solid sociological analysis of intralite and intramilitary factionalism, and the way that factionalism gave rise to hardline support for the pro-Indonesian militias that rampaged through East Timor after the referendum.

The essays on the environment and civil society display a similar aptitude for sketching vivid portraits of particular institutions and incidents, but none opts to provide a sociological overview of the condition of social

movements in Indonesia, or the sociopolitical reasons for Indonesia's failure to develop a durable network of civil society associations. Tim Lindsey's essay on the failure of legal reform, and Anton Lucas and Carol Warren's essay on agrarian reform, offer tantalizing illustrations of just why specific local initiatives at legal and civil reform run into roadblocks. But these focused studies would have been all the better had the editors included chapters with synthetic overviews of the way in which factionalism in the state leads some among the political elite to stimulate "lateral" conflict in society. At a time when Indonesia was descending into the cycle of ethno-religious violence now ravaging the country, we hear surprisingly little on the culture and organization of Indonesia's political elite, the loss of consensus among its factions over questions of Islam and the state, and the subsequent efforts of some among the military and civilian establishment to protect themselves from human rights investigations by encouraging or, at the very least, tolerating outbreaks of ethno-religious violence.

These shortcomings acknowledged, the essays on politics, economics, and Islam in this collection provide comprehensive reference guides for anyone interested in politics in Indonesia during the critical years of 1998-1999. The ethno-religious violence and intralite conflict still plaguing Indonesia today reminds us that the broader sociological issues not addressed in the volume are also in need of an analytic update.

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*Cultivating Dissent: Work, Identity, and Praxis in Rural Languedoc*, by **Winnie Lem**. Albany: State University of New York Press, 1999. 268 pp. \$59.50 cloth. ISBN: 0-7914-4187-3. \$19.95 paper. ISBN:0-7914-4188-1.

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This book is, in the author's words, about "rural resistance, class consciousness, and the politics of culture." It is about "struggle against the processes of disintegration brought on by the development of capitalism and the modernizing imperatives of the state." Lem studies wine grape growers in a French village pseudonymously called Broussan, in Lower Languedoc, in a local culture area known as

Occitan. These growers have struggled to resist forms of domination that appear to inhere in capitalist transformation to a complete market economy.

The story Lem tells is sad. It is the common narrative of government disinterest in, or even opposition to, family farming and the local integrity that usually accompanies it. It is the common story of a subsistence multicrop economy changed into a monoculture to suit the needs of the market. It is the common revelation that where market imperatives override family and community, then rage, sabotage, disenchantment, disintegration, cynicism, and the like are rarely far behind. Thus in Broussan.

Broussan is distinctive in that Communist leadership and sympathizers predominate. The part-time mayor during the 1980s and into the 1990s was also a wine grower, though not a huge one. His deputies have been teachers, laborers, and pensioners. A railway worker, bank employees, postal workers, builders, and housewives, as well as wine growers, have served on the mayor's council. Resistance has been strong, but not very successful.

The region where Broussan is located has a history of peasant revolts whose character seems to have been not to overthrow anything but simply to continue to function within a society undergoing too much change to allow such functioning to be taken for granted. In 1959, Communists and Socialists formed an organization to defend the family farm. Needless to elaborate, the state supports the interests of elites and corporate farming, not those of peasants, in this period of modernization.

Part of the resistance to corporatization and the state's role in it, by peasants of Broussan, is to maintain an informal economy, an exchange of goods and services outside the money system that allows such exchange to evade taxation altogether and solidifies intra-communal connections. Although in ways a successful form of rebellion, it is not enough to stem the tides of destruction that engulf the people thus rebelling.

An anthropologist, Lem tells us about much, including traditional gender roles in Broussan. She works with a complex enough model that she allows the reader to see both the sadness of community life being swallowed up by corporate capitalism and also

some of the traditional limits of the life under destruction. Where this leaves her is not fully clear.

Lem's is a story of small winegrowers and winemakers pooling limited resources, of growers establishing cooperatives to help their cause, and the state finding ways to use those cooperatives to their advantage. The idea of cooperation is yet another way then that what appears to work in favor of peasants could be used against them.

Lem shows how Occitan localism is used as a cultural base for protest that does not quite work for that purpose. Unlike some others in France, the Occitan region is not clearly defined geographically or linguistically. The regionalism winds up weak and ineffective.

This book is, then, a case study in modernization. It is a moving, heart-rending story but offers this reader few new insights into the general issues with which it deals.

As a case study in the deterioration of community and family in the face of larger market, social class, and governmental policy forces, *Cultivating Dissent* is a good book. But without acknowledging this explicitly, the book, as a product itself, exemplifies an eerie if very partial parallel to the processes Lem examines in viticulture in France.

As publishing, like other industries, becomes more and more oriented to the bottom line, it inevitably changes the product it produces and violates the dignity of the producer. Although SUNY Press has long been a marvelous academic press, with a history of some beautiful, well-edited, well-written books, something happened with Lem's book. It seems not to have had any editing, not even simple copy-editing. Not one page is free of misspellings, grammatical mistakes, errors in noun-verb agreement, incomplete sentences, or passages that seem to make no sense at all. The book shows countless redundancies, and its theoretical points are just not very clear.

Surely no people working at a good press mean for this to happen. But larger market forces have made publishing not what it used to be. One has to wonder if the days of careful, respectful treatment of manuscripts and compassion toward authors will ever return. (This is to say nothing of how employees of megacorporation-owned publishers are treated, but I know nothing of this aspect of the global market in this industry.)

To put it another way, are the market forces, whose destructive powers are so ably revealed by Lem, ever going to reverse in the countryside, in the publishing industry, or anywhere else? Or are we doomed to see the market imperative of profits eat up culture, integrity, and even care in presenting the written word?

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*British Society and Social Welfare: Towards a Sustainable Society*, by **Vic George** and **Paul Wilding**. Houndmills, Basingstoke, Hampshire: Macmillan Press; New York: St. Martin's Press, 1999. 242 pp. \$59.95 cloth. ISBN: 0-312-22484-2.

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Authors Vic George and Paul Wilding are on top of their game in *British Society and Social Welfare: Towards a Sustainable Society*. This is a well-researched appraisal of five areas: work, family, environment, social divisions, and law and order. The opening and closing chapters provide a conceptual overview of the "sustainable society," a term here defined as society's ability to (1) inculcate norms to ensure society's survival; (2) provide economic viability; (3) nourish families to socialize effectively the next generation; (4) maintain informal and formal mechanisms of law and order; and finally, (5) make collective decisions to protect the environment.

The focus of the work is that: "sustainability [in contemporary British society] is the product essentially of four factors—developments in contemporary capitalism, changes in social values towards greater individualism, a failure to recognize the exceptional character of the years between 1945 and the early 1970s, and a failure to develop social policies in line with economic and social changes. The welfare settlement of 1944–1948 was essentially a response to the instabilities of the years before the Second World War. Even with the modifications of recent years, it does not constitute an answer to the problems of the 1990s" (p. xiii).

Though the book targets the economic, social, and political prerequisites of social welfare, it serves a much broader audience, concerned as it is with the sociological

fundamentals: order and stability, conflict and change, and the relationship of the individual to society as mediated through the rights and duties of each. The book's balanced approach is clear: "[I]n the first 30 years after 1945, there was too much stress on rights, and too little on duties and obligations. In the 1980s, there was an attempt to reassert duties and obligations" (p. 14). However, "both the Beveridge and the Thatcher approaches to state welfare provision failed, although for different reasons, to achieve economic growth and social stability . . . [and this] analysis makes the case for a Third Way of ordering the country's economic, political and social affairs" (p. 13).

George and Wilding note that "complex processes . . . require complex explanations. Monocausal explanations can only capture part of [a] reality" (p. 30). To demonstrate, they offer comprehensive and detailed discussions, for each of the five subject areas, under these rubrics: What has been happening? Why have things been changing as they have? What are the broad implications for society? What proposals for action have been made by conventional sources? What proposals for action have been made by radicals? The authors succeed unequivocally in their objective: They have provided a state-of-the-art status report on British social welfare in the subject areas selected.

I have two comments on terminology, but neither subtracts from the solidity of the work: The reference to offering "a Third Way" is just slightly overstated, as the Third Way consists of "putting forward a programme of policies, borrowing from both the conventional and the radical approaches, in order to secure a sustainable society in Britain" (p. 201). This is closer to a roster of suggested resolutions based on assessment of the pros and cons of earlier approaches than it is to a conceptually unified Third Way with a common thread across the areas.

Also, the term "sustainable" inevitably carries some of the same intractable baggage that Davis and Moore (1945) ran into when referring to societal "survival" in "Some Principles of Stratification." Namely, one theorist's "sustained" society may be another's dysfunctional one. Moreover, unless a society collapses, it can be argued that it has "sustained" itself. That hairsplitting distinction aside, "sustainable" is a serviceable concept around which George and Wilding organize a tremendous