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manages to offer up quite a useful volume that justifies the term "political history." Sims, a long-time teacher at the University of London, clearly has a teacher's eye for what is handy to the student—a detailed table of contents for quick reference, a glossary, and a fine annotated bibliography.

Japanese Political History reminds us that Japan's political history is as lively and varied as any in the West. Sims is fully aware of the shortcomings of Japanese politics—authoritarianism, factional squabbling, bureaucratic arrogance, campaign finance abuses, and special interest interference—and makes an effort to link those features to their history. But he is also willing to appreciate its virtues—stability, skill at maintaining a balance among competing interests, sensitivity to economic policy, a coherent education system, and a solid infrastructure of public services.

At various points in the book Sims juxtaposes different interpretations of a given topic, which are drawn from major monographs. This alerts the student to a variety of historiographical views and helps punctuate the flow of the narrative.

Sims's treatment of the politics of wartime Japan is particularly interesting. In general histories the politics of this period is mostly glossed over as "dominated by the military." We learn here that elective politics continued actively until the very end and with more cabinet changes than in the Western allied governments that did not, unlike Germany, Russia, and Italy, devolve to the "leadership principle" central to real totalitarianism.

In considering the Occupation, especially the 1947 constitution, Sims avoids the current American revisionist contention that Japanese conservatives manipulated the Americans to eviscerate reform. If anything the Americans did the manipulating, causing widespread consternation and uncertainty under imposed reforms and purges, and got pretty much what they intended with a "reverse course" that set Japan up as a Cold War ally. Likewise, Sims skirts the revisionist view of the malign influence of imperial sanctity. Sims's account of postwar politics is a conventional treatment of factional struggles and alignments that accounts for the successes and more recent failures of economic policymaking.

Altogether, the book would be a useful addition to the reading lists of undergraduate or graduate courses on Japan.

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Joshi, Sanjay
Fractured Modernity: Making of a Middle Class in Colonial North India
New Delhi: Oxford University Press
209 pp., \$29.95. ISBN 0-19-564562-6
Publication Date: July 2001

Fractured Modernity is a good book: substantively rich, theoretically well informed, and based on a variety of sources in English, Hindi, and Urdu. Sanjay Joshi critically engages a diverse body of writers, ranging from Habermas, to Christopher Bayly, to influential members of South Asian history's Subaltern Group. He makes stimulating comparisons between middle-class formation in colonial India and in Europe and finds, overall, that the processes were more similar than dissimilar.

Joshi, a member of the history department at Northern Arizona University, anchors his book within the context provided by the north Indian city of Lucknow between 1880 and 1930. He is, however, never parochial in his approach. Indeed, the book has sections where more discussion of what happened specifically in Lucknow would have been welcome.

Joshi argues that Indian middle-class formation was a self-fashioned cultural project, wherein a body of educated men, and later some women, made themselves socially and politically important through cultural entrepreneurship conducted primarily in the arena of public-sphere politics. "The definition and power of the middle class in colonial India came from its propagation of 'modern' ways of life" (2). The middle class made themselves the arbiters of the ideology of modernity, both as its producers and as its products. They created an increasingly powerful position separate from the previous elite, whose position they undermined, and from those who had been below them and over whom they continued to claim superiority.

The project of middle-class making, therefore, was closely tied to modernity. It was, however, a fractured modernity full of contradictions, as older and newer ideas were loosely tied together. A commitment to democratic forms, progress, and egalitarian ideals coexisted with a belief that the "better," service castes, who generally constituted the middle class, were naturally superior to the lower castes; reworked patriarchal and hierarchical—the two were closely linked—ideas and practices led to gender relationships and assertions of respectability that were both liberatory and oppressive; and concepts of inclusive secular nationalism, Hindu-Muslim antagonism, and religious nationalism coexisted. Changing contexts shaped the particular stances of Lucknow's middle class. Consistently, though, the middle class pursued its own empowerment and in so doing espoused a situationally expedient, fractured modernity.

In sum, *Fractured Modernity* is an important book. Everyone seriously interested in colonial and postcolonial South Asia should read it. Moreover, Joshi's comparative stance

makes the book important for all social and cultural historians interested in class formation and development.

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Rowe, William T.
Saving the World: Chen Hongmou and Elite Consciousness in Eighteenth-Century China
Stanford: Stanford University Press
601 pp., \$60.00. ISBN 0-804-7373-55
Publication Date: May 2001

Confucianism has been the subject of numerous works of Chinese history. Recently, late imperial Chinese elites as a social category have also been the subject of inquiry of many Chinese historians. William T. Rowe's new book, *Saving the World*, combines the two and sets for itself a deceptively simple question: "What did the individuals who inhabited the eighteenth-century Qing bureaucracy think they were doing?" Rowe intends this question in an intellectual, even ontological, rather than practical sense: His interest is in how Chinese bureaucrats of the eighteenth century "conceive[d their] universe and society" and how they understood their own actions as components of "the effort 'to save the world'" (446).

Rowe, a professor of Chinese history at Johns Hopkins University, is the author of two earlier books on the nineteenth century. Both had to do with elites, urban and commercial. In *Saving the World*, Rowe continues his interest in elites through a biographical study of the period's most important official, Chen Hongmou (1696–1771). Chen Hongmou, a field administrator who rose ultimately to the position of Grand Secretary, embodied, as Rowe effectively demonstrates, the multiple tensions that characterized elite consciousness in the period.

Rowe is acutely aware of the potential distortions attendant on the biographical genre, but in his capable hands the exploration of one individual becomes the occasion for investigation of a number of the most important questions regarding elite Chinese life in the so-called High Qing period. The success of the venture is attributable to Rowe's choice of format: Rather than write a straight, chronological exposition of Chen Hongmou's life, Rowe instead organizes his book around various themes and subjects (home, politics, study, food, production, people, community, and so on) and manages both to illuminate those broader themes through his detailed study of Chen Hongmou and to more richly portray the man by carefully situating him in a broader context.

Rowe is thus able to reach an important, and convincing, conclusion: that the "big ideas conventionally identified with the development of elite consciousness in early modern Europe—statism, liberalism, and