

Much of Remick's analysis is concerned with variation in the practice and structure of local states. Such variation is considerable: for example, tax officials in Tianjin continued to organize criticism sessions against tax offenders at a time in the 1990s when Guangdong officials had long abandoned this "Maoist" approach. Variation matters, Remick argues, because the local state is the interface between state and society—the only state that most people know. In her explanation of local state variation, Remick gives much weight to policies at the central and provincial levels. For example, favorable revenue-sharing arrangements with the central government created strong incentives for Guangdong Province to promote economic development by giving counties a high degree of fiscal autonomy; in Tianjin, by contrast, a more tight-fisted approach from the center resulted in more restrictive policies at the county level.

This book is essential reading for anybody interested in China's complex fiscal system. Beyond that, it will be of great interest to students of Chinese local politics and economics, central–local relations, and state–society relations.

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**Hiroko SAKAMOTO**, *Chūgoku Minzoku Shugi no Shinwa: Jinshu, Shintai, Gender* (A mythology of Chinese nationalism: race, body, and gender). Tokyo: Iwanami Shoten, 2004. 268 pp., with index. ISBN: 4-00-023823-X. Price: US\$26.00.

Hiroko Sakamoto specializes in modern Chinese history of thought and culture. In this book, she focuses on "modernity as a springboard for today's globalization" (p. 22). She demonstrates how modern China faced the problems which the Western world had already experienced, in particular how the former accepted Western scientific and sociological ideologies of the late 19th century to early 20th century. She bases her arguments on her interpretation of works by female educators, scientists, and foot-binding abolitionists such as Liang Qiqiao, Tan Citong, and Zhang Binglin. By employing sociobehavioral research methods, Sakamoto makes a significant contribution to the empirical study of modern Chinese history of thought.

The book comprises four chapters as well as an introduction and conclusion. In the first chapter, Sakamoto discusses the search of Chinese intellectuals for a national identity. The impact of the West at the end of Qing dynasty engendered a rise in nationalism which, however, tended to oppress the minorities in the peripheral areas. The adoption of race classification was

based on the theory of evolution such as the struggle for existence and the survival of the fittest.

In chapter two, Sakamoto demonstrates that the sanctity of love and the new style of marriage advocated by intellectuals at the birth of the republic, in fact, were related to the principles of eugenics which emphasized the production of offspring with desirable characteristics. Love and marriage were not only considered individual or family matters but social, ethical, and national issues as well.

Foot-binding was customarily regarded as a civilized and sophisticated social marker, symbolizing gender, hierarchy, and national identity among the Han elite at the end of Qing dynasty. However, in the process of nation-building in modern China, its value gradually diminished, and it was eventually abolished. Chapter three describes the process in which the “body” had totally been incorporated into the modernization project.

Chapter four focuses on Fei Xiaotong, an ethnologist trained by Malinowski in the late 1930s and the first person to conduct fieldwork in China’s ethnic minority areas. Fei was condemned during the Cultural Revolution, but after a period of silence of more than 20 years, he shot back into prominence when he propounded a “multi-integral Chinese race theory” criticizing the dichotomy between the “civilized” and “barbarous.” This chapter throws light on the development of Chinese ethnology studies, and it shows how Chinese ethnology gradually shifted its emphasis to interethnic relations.

The book critically examines the negative aspects of modern history of Chinese thought, especially social Darwinism, which was a prominent concept governing thinking in issues of race, body, and gender. Sakamoto clearly shows how the negatives aspects were the byproducts of nation-building. More importantly, however, Sakamoto does not criticize eugenics in China from Western-oriented views of history, but regards it as an issue that modernizing nations inevitably debate about at the social level. In the cultural context related to sexuality, gender, and nationalism in the modern Chinese republic, the author outlines how as well as the extent to which scientific and sociological issues dominated, how they related to colonialism and nationalism, and how they developed under socialism after the anti-Japanese War. She does this by incorporating sociohistorical theories and a gender perspective.

Sakamoto has successfully illustrated that acceptance of evolution theory and opposition to foot-binding were aspects of modernization in China. She

also examined discrimination by the Chinese. That is to say, they discriminated the minorities in the peripheries in the same way that the West discriminated Asian and African people, including the Chinese themselves.

Finally, it should be noted that Sakamoto did not take other important manifestations of Chinese nationalism into consideration. For instance, although the author discussed Confucianism in the late Qing dynasty and ethnic policy in the republican era, she did not examine the influence of Confucian ethics on the concept of eugenics, and the view of family and women in Taiwan after the National Party (Kuomintang) fled the mainland, as well as its effect on Taiwan's own ethnic policy after 1949. It would seem that there is room for further investigation into the mythology of Chinese nationalism.

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**Stuart R. SCHRAM (ed.), Nancy J. HODES (associate ed.),** *Mao's Road to Power—Revolutionary Writings, 1912–1949: Volume VI—The New Stage, August 1937–1938*. Armonk, NY: M. E. Sharpe, 2004. lxii + 869 pp., with bibliography, appendix, index. ISBN: 0-7656-0793-X (hc). Price: US\$195.95.

The years 1937 and 1938 represent a very significant chapter in the development of Mao's career as a revolutionary leader and Marxist theorist. Two distinct though related themes characterize his thinking during these crucial years, and all of the original Mao texts reflecting these themes are collected in English translation in Volume VI in the magisterial *Mao's Road to Power* series edited by Stuart Schram. For anyone interested in the development of Mao's thought and the ideological history of the Chinese Communist Party (CCP), they make fascinating reading.

The first of these themes is the CCP's operation of the anti-Japanese War, then in full swing. It is clear that Mao was in the process of formulating a broad strategic framework to accommodate the political and military imperatives of the war. In some of his most impressive military and political writings, one can discern the emergence of the strategy that was to guide the Party with considerable success through the subsequent war years, and leave it in a strong position from which to challenge Chiang Kai-shek in the Civil War that followed. In "On Protracted War," Mao argued for patience in resisting Japan, for the struggle was bound to be a long and arduous one. It would be foolish to squander one's resources in a bold frontal attack on the enemy;