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(Interestingly, *Liberty's Exiles* is the third book in as many years to feature John Singleton Copley's *The Death of Major Peirson* on its cover.) But if the lives of Thomas Peters and Harry Washington, an African who escaped Mount Vernon when the British sailed up the Potomac, have been chronicled in recent years, Jasanoff weaves her larger Atlantic tapestry together in a fresh way. Among those who arrived in Sierra Leone was William Augustus Bowles, a Maryland-born white who had married the daughter of a Creek chief but had been imprisoned in Havana for plotting to create a British-Creek alliance in Spanish America. Bowles vanished from Jasanoff's narrative several chapters before, and he returns later still, if only to die after again being jailed in Cuba's Morro Castle.

Early on, Jasanoff suggests that the Loyalists' global dispersal "has never been completely restructured," thanks in part to the fact that so many historical monographs are "framed within national boundaries" (p. 10). Scholars, of course, have been crafting Atlantic studies that dissolve or even ignore state borders for quite some time, and a quick glance at Jasanoff's impressive bibliography reminds us that important historians such as Carol Berkin and Mary Beth Norton have been writing on the exile of Loyalists since the early 1970s. Jasanoff does, however, pull this vast tale together in an elegant and fascinating way, and the many captivating people depicted here—and their often tragic stories—make this readable volume a natural for courses on the Atlantic world.

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KARL, Rebecca E. – *Mao Zedong and China in the Twentieth-Century World: A Concise History*. Durham: Duke University Press, 2010. Pp. 216.

This remarkable book accomplishes what few other succinct accounts of major historical figures are able to do. In readable prose that is both accessible to students and engaging for the specialist reader, Rebecca Karl produces a compelling narrative of the political thought and actions of Mao Zedong that is deftly situated within the local and global historical conjunctures of the twentieth century. Attentive to the complexity of the historical and theoretical struggles in which Mao Zedong participated, the book smoothly transitions from accounts of military encounters and strategy, revolutionary Marxist theory, Chinese Communist Party (CCP) power struggles, details of Mao's personal life, and critical insights into the historiography on Mao Zedong and twentieth century Chinese history. The result is an informative work that refuses simplistic or sensationalist understandings of the People's Republic of China; a work that instead insists that the reader take seriously the ideological positions and social goals – and their failures – that animated Mao Zedong.

The book is a welcome addition to existing biographies and intellectual histories of Mao Zedong. First, it is characterized by sustained attention to feminism and women's liberation, alongside world historical developments. Second, even while Mao Zedong occupies centre stage in her narrative and analysis, Karl never insinuates that Mao Zedong orchestrated a revolution on the people of China as per 'great man' approaches to history that locate power in a leader and presume acquiescence by the people. Whether

discussing regional differences in peasant participation in land reform or the appeal of the Cultural Revolution outside China, Karl incorporates a discussion of why and in what manner individuals participated in the various mass campaigns of the era. The concise nature of the book precludes Karl from providing detailed information about the motives of specific social groups, but she constantly reminds us that people made decisions to participate in politics and that their actions were part of a broader process of producing and enacting consciousness through political participation. For example, with respect to the Cultural Revolution and dominant interpretations of this tumultuous and disastrous period in Chinese history, Karl addresses the claim that the Cultural Revolution is evidence of the blind obedience of Chinese who lack a tradition of independence and freedom. Karl acknowledges that the magnitude of participation in the Cultural Revolution is one of its defining characteristics yet, contra the above interpretation, she suggests that mass participation in attacks on the CCP reflect people's decisions to act against the Party for not producing the type of society desired (p. 118).

The attention to agency, history, and politics is personalized in interview interludes with: Wang Yanghua, one of the last living members of the Shanghai Underground Communist Party in the 1940s; Sabu Kohso, Japanese-born New York-based independent writer who encountered Maoism while in high school in Japan in the 1970s; and Wang Hui, leading literary and historical scholar in China and critic of Dengist reform. The interviews provide insight into how Mao's ideas and practices shaped critical engagement with the politics of China (past and present). They remind the reader that the meaning and practice of the Chinese revolution was and is contested in the everyday. As such, the interviews also reinforce one of the themes of the book: "Practicing politics, in Mao's terms, is part of everyday life" (pp. 57-8).

As Karl elucidates, Mao Zedong continuously highlighted the interconnected complexity of each moment of struggle. As such, fascism, imperialism, local situations, and so on were all part of the revolutionary struggle. This makes for compelling theorizing, but often for disjointed or convoluted narratives. Yet, Karl successfully leads the reader through the labyrinth of overlapping and intertwined networks that defined and made the Chinese Revolution, including: CCP-PLA relations; Sino-Soviet relations; an emerging Third Worldism; debates within the CCP over the relative positioning of development and revolution; women's liberation and feminism; personal relationships. The well-written and wide-ranging sub-sections of the book lend it to classroom use and I have assigned this book as a core textbook for undergraduate courses on the history of the People's Republic of China, as well as for graduate level courses that consider Asian history through world historical frameworks. It has proved an ideal text for both. In addition to the breadth of historical detail and interesting anecdotes (including a 1959 secret meeting between Krushchev and Mao in which talks were held with Krushchev bobbing around in a life preserver because he could not swim), it is excellent for teaching because Karl outlines in a sentence or two common explanatory analyses of key events such as the Great Leap Forward, Cultural Revolution, and land reform; and revolutionary concepts developed by Mao Zedong. She then artfully, with equal brevity and incisive clarity, highlights shared conclusions (yes, Mao Zedong was a forceful and ruthless man (p. 117)), while suggesting that stopping at these conclusions forecloses serious engagement with the issues of the moment. On the topic of the Cultural Revolution, Karl argues

that it was not a case of a tyrannical Mao Zedong wanting personally to be immortalized; rather it was about “securing the historical conditions for the continuation of the revolution” (p. 118). On power struggles in the top leadership, Karl asserts the struggles were not first and foremost about personal power but reflected “real ideological differences over the course and direction of the Chinese revolution” (p. 84). Karl’s clear articulation of key points of historiographical debate makes the book ideal for teaching purposes; at the same time, with each reading of the text I am struck by the carefully structured interventions that build upon each other so that the book as a whole presents a sophisticated historically-situated analysis of Mao Zedong’s theory of politics.

Karl traces the situated development of key ideas in Mao Zedong Thought. She analyses: how Mao came to theorize peasants as a revolutionary class; the troubled relationship between feminism and class struggle; civilian control of the army (and the oft-quoted phrase “The Party controls the gun”); Mao’s theory of protracted war; the reversal from orthodox Marxism between the relative roles of consciousness and politics vis-a-vis the social structure; development of key concepts such as the mass line and permanent revolution; and Mao’s critique of bureaucratic elitism. The unifying concern, as Karl puts it, is that politics for Mao was “intimately related to his idea of creating a culture of revolution and a revolutionary culture” (p. 57). Here it seems appropriate to conclude this review by quoting the alternative formulation Karl offers to the term “voluntarism” as the explanatory category through which many of us have come to conceive Maoism. Karl writes: “it is more appropriate to recognize there is no concept of politics in Maoism divorced from mass politics. For this reason, politics in Maoist theory and practice cannot be abstracted from everyday life, engaged in only by distant elites. It is, rather, part of quotidian existence itself, and most important, it is part of the struggle to transform social existence” (p. 58). This theorizing of politics motivated Karl to write this book (pp. x-xi) and it is what makes this book timely and important. The book lays bare the failure of Maoist revolutionary actions to accomplish the desired goals; it also provides a sophisticated analysis of historical efforts to think and act politics in ways that lead to social transformation, rather than easy acceptance of the world as it was (and is).

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LORENZKOWSKI, Barbara – *Sounds of Ethnicity: Listening to German North America, 1850-1914*. Winnipeg: University of Manitoba Press, 2010. Pp. xiii, 295.

Barbara Lorenzkowski’s innovative *Sounds of Ethnicity* examines the relationship between language and ethnic identity in the German communities of Buffalo, New York and Waterloo County, Ontario. Her book is divided into two parts: Part One: Language Matters, examines the German-language press of Waterloo County and German classes in the schools of Waterloo County and Buffalo, while Part Two: Music Matters explores the Peace Jubilees held in Waterloo and Buffalo in 1871 to commemorate the end of the Franco-Prussian War and *Saengerfeste*, or singers’ festivals, held in the Great Lakes region between 1860 and 1912. For sources, Lorenzkowski primarily examines news-