significant force in Cold War history, as the author correctly claims, it had always been a lethal project.

Although Julia Lovell's choice to write a popular history allows a wider range of readers to enjoy the results of her scholarly research, it comes with inherent pitfalls. The many anecdotes often drive and thus dominate the narrative, to a certain degree at the expense of rigorous analysis. In a number of chapters, the strong focus on Mao and the PRC distracts from the exploration of why parts of the outside world were so receptive to Maoism. Also, local conditions tend to receive an uneven treatment in different parts of the book. Because Maoist policies did not primarily target West Europe and the United States, for example, Julia Lovell unavoidably focuses on describing pre-existing conflicts along generational lines, class, and ethnicity to explain Maoist developments in both world regions. But in the chapter on Peru's Shining Path, the reader receives only a bare (and simplified) minimum of coverage about the specific conditions that allowed Maoism to become a major political force in the 1980s and 1990s. Yet, why did it make an impact in that particular country, but not in other Latin American places that suffered from similar socio-economic crises and military rule? Likewise, the cases covered in the book vary greatly in significance and nature. Chinese revolutionary investments were immense in Indonesia, Indochina or Africa, but only minor in Peru and India, and non-existent in West Europe, the United States and Nepal. In Peru and Nepal, local Maoist groups rose despite the absence of Chinese commitments, while in West Europe, the United States and India, they remained on the political fringe for most of their existence. Are all of these cases comparable, or are there concentric circles of declining Maoist significance throughout the world?

Julia Lovell's book combines an enormous amount of secondary literature from different scholarly subfields, archival research on four continents, and the fruits of personal interviews, all of which are discreetly footnoted in the body of the text. Regrettably, the sensitive political nature of her topic prevented her from accessing some of the most crucial archival holdings, particularly in China, but she instead drew on multiple memoirs and secondary sources, mostly in Chinese and English. The book will engage non-academic readers with its accessibility and scholars with its provocative restoration of Maoism to a central place in international affairs. Its measured conclusions will neither please the Chinese Communist Party nor pander to the anti-Chinese reflexes among certain parts of the Western audience. Most readers will come to see *Maoism: A Global History* as a balanced and well-researched book on a topic that for too long has not received the scholarly attention it requires.

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A Social History of Maoist China: Conflict and Change, 1949–1978
FELIX WEMHEUER
Cambridge: Cambridge University Press, 2019
xvi + 331 pp. $29.99
ISBN 978-1-107-56550-0 doi:10.1017/S0305741019001358

It is by no means easy to write a comprehensive history of Maoist China, one of the most complicated and tumultuous periods of modern China. Felix Wemheuer's new book is a rich, well-organized and balanced account that approaches Maoist China

https://doi.org/10.1017/S0305741019001358 Published online by Cambridge University Press

from a new angle. None of the topics examined in this book goes far beyond what we generally know about PRC history. However, instead of adopting a "top-down" linear narrative in which people with different social identities are downplayed or mixed together, this study scrutinizes the experiences of "workers, peasants, local cadres, intellectuals, 'ethnic minorities', members of the old elites, men and women" under CCP rule across three key areas: social change, classification and conflict (p. 5). The structure and organization are the most satisfactory aspects of this study. After the introduction and chapter one, chapters two to eight follow a basic outline of PRC chronology. Each chapter starts with a story drawn from a memoir or oral history which serves as a springboard for the discussion that follows, and ends by presenting one or several incidents from internal or non-official sources. The author also selects three catchphrases generated in the period to capture the thrust of each of the chapters.

Wemheuer's description of Chinese society under Mao's rule in chapter one succeeds in paving the way for his discussions in the following chapters. As Wemheuer argues, Maoist China was a society in transition. Five major types of classification – household registration, rank, class status, gender and ethnicity – acted together to determine the social hierarchies and distribution structures in this rural–urban divided society. Chapter two (1949–1952) might well be read as the beginning of the whole story. Wemheuer's new angle is evident in the way he narrates the early years of the People's Republic of China. Skipping the Korean War, which has long been known by Party historians as the first of the three major campaigns since the founding of New China, Wemheuer instead examines how peasants, capitalists, women and "ethnic minorities" experienced the following four events: Land Reform, the Campaign to Suppress Counterrevolutionaries, the Marriage Law of 1950, and the reintegration of Xinjiang and Tibet, respectively. Chapter three (1953–1957) investigates the circumstances of workers, peasants, capitalists, inmates of labour camps and intellectuals in the period of the transformation to state socialism, described here as "the most fundamental social revolution of the entire Mao era" (p. 86). Chapter four (1958–1961) is based on Wemheuer's book on the Great Leap Famine, which cemented his reputation as an insightful commentator on that period. The chapter opens with a discussion of the "second failure of women's liberation," before proceeding to examine how peasants struggled for survival during the Great Leap Famine and the disintegration of the United Front in Tibet. The "socialization of housework," according to Wemheuer, represented not so much the liberation of women as a major disaster for rural China: "The tragedy of the Great Leap was not that it was caused by patriarchal resistance, but rather that, by its failure, it ended up strengthening the patriarchs' hand" (p. 131). Chapter five investigates the post-famine years (1962–1965) by examining a series of policies of readjustment that changed the life trajectories of many people: the great downsizing of the urban workforce, the enforcement of birth planning in 1963, the Socialist Education Campaign, and the limited revival of the United Front. Chapter six (1966–1968) examines the first three years of the Cultural Revolution. Wemheuer's agenda for this chapter is not to "retell the political history of the Cultural Revolution in its full, dizzying detail." Instead, he mainly focuses on four key narrative arcs: "conflicts and social change in the system of class status; the rebellion of permanent and temporary workers; the place of cadres and workers in the new revolutionary order; and the early Cultural Revolution in the countryside" (p. 196). Chapter seven (1969–1976) addresses the transformation of the working class, developments in the countryside, and the experiences of the "sent down youth" in the second part of the late Cultural Revolution. The final chapter harks back to chapter

https://doi.org/10.1017/S0305741019001358 Published online by Cambridge University Press

one and interrogates the impact of "five classifications" on post-Mao China. Wemheuer suggests that "China's classification system today still maintains striking continuities with the Mao era," even though the reformist leadership abolished the class-line and class status, and reordered the other four classifications for the sake of legitimating social and political hierarchies (p. 286).

This book's unique perspective, accessible narrative, and the reasonable balance that the author strives to maintain make it a must-read for non-specialists interested in the Mao period. I would also recommend that specialists own a copy of this book as a reliable guide, because it draws on a vast number of cutting-edge Chinese and Western scholarly works on PRC history as well as a wealth of primary materials such as interviews, internal reports and photographs from archival and private sources.

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A Century of Change in a Chinese Village: The Crisis of the Countryside
LIN JUREN and XIE YUXI Edited by LINDA GROVE and translated by LINDA GROVE, LI DAN and MARCELLA SIGUERIA CASSIANO
Lanham, Boulder, New York and London: Rowman & Littlefield, 2018
xliii + 269 pp. $85.00; £54.95
ISBN 978-1-5381-1235-9 doi:10.1017/S0305741019001462

A Century of Change in a Chinese Village is a book about Lengshuigou, a northern Chinese village located on the outskirts of Jinan, the capital of Shandong Province. Investigations carried out by Japanese researchers in the 1940s under the Japanese occupation provided rich information for major publications in the field of China studies, such as those by Phillip Huang (1985) and Prasenjit Duara (1988). Lengshuigou is now on the verge of disappearing as a result of urbanization and industrialization – it has a large dairy farm which is a major supplier of milk to Jinan, but most of the villagers are no longer engaged in farm work. This book, the outcome of a project carried out by anthropologists and sociologists from Shandong University, covers a time span from 1940 to 2012.

The book comprises eight chapters plus an introduction and an epilogue. Apart from the very clear second chapter which deals with "Changes in village politics and village elites" and chapter seven on "Economic structure and development," all the other chapters cover overlapping themes with confusing titles: what is the difference between "Social structures and social life" (chapter four), and "Social relationships and network structures" (chapter six)? Moreover, "Transformation and future of the village" (chapter eight) is really only a summary which offers some speculation about the village's future. This lack of conceptual clarity remains despite Linda Grove's efforts to eliminate repetition and redundant content.

Pre-1949 Lengshuigou, which was formed by migrants from Shanxi and Hebei in the 14th century, was an "atypical" Chinese village in a number of ways. First, it was a very large village which even in the early 1940s had a population of around 1,800. Second, it was traditionally a relatively well-off village as most of the villagers tilled their own land and only 20 households were classified as landless. It was also characterized by very low land concentration. Third and relatedly, many of the village's inhabitants were traditionally well educated. Finally, the village had ten lineages

https://doi.org/10.1017/S0305741019001358 Published online by Cambridge University Press