

distributions of urban space became ever more severe, and this phenomenon was compounded by substantial migration from countryside to city. The problems of scarcity, in terms of urban space and resource, were not resolved even after economic reform. With many site and city plans and charts, Duanfang Lu's study offers readers a comprehensive view of China's urban developments during the last 50 years, written in a very fresh style. The only down side is that the economic theories and policies of Marx, the Soviet Union and Mao Zedong referred to in this book are over-simplified, so readers can find the text hard to follow and may struggle to see the connections between the ideas that the author proposes. But in general, this book will certainly benefit scholars, students and journalists who are interested in Chinese urban studies and economic development.

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Axel Schildt and Detlef Siegfried (eds.), *Between Marx and Coca-Cola: Youth Cultures in Changing European Societies, 1960–1980*. Oxford and New York: Berghan Books, 2005. vii + 424pp. Bibliography and index. £50.00/\$85.00.

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This edited collection by Axel Schildt and Detlef Siegfried seeks to address two distinct yet interconnected elements, or paradigms, of youth culture during the 'long sixties' and 1970s. On the one hand, the volume explores the rise of political radicalism and activism amongst young people. On the other hand, it relates this politicization to significant cultural and socio-economic changes taking place since the late 1950s, particularly the rise of mass consumerism. The tensions and contradictions between these two facets of youth culture were cleverly depicted by Jean-Luc Godard in his 1965 film *Masculin-Féminin* or: *The Children of Marx and Coca-Cola*, a catchphrase that provides the title for this volume. Yet in the historiography of what has often been labelled the '1968 generation', the complex and sometimes paradoxical interplay between Marxist-inspired youth rebellion and sweeping cultural as well as socio-economic transformations has not yet received a great deal of attention. It was this historiographical gap that Schildt and Siegfried sought to address when they convened an international conference in Copenhagen in 2002, of which this volume is the final product. The aim was to examine the extent to which: first, youth culture impacted upon national culture and vice versa; second, this process reflected wider changing values; and third, this process was international in character (p. 3). Schildt and Siegfried's introduction provides a comprehensive, if descriptive, overview of the different areas of societal change. This is followed by three absorbing chapters by Arthur Marwick, Siegfried and Rob Kroes, which explore the nature of the 1960s 'cultural revolution' and which question the extent to which the usually applied concepts of 'generational conflict' and 'Americanization' apply to this transformation. The remaining fourteen contributions are divided into sub-sections focusing on leisure and consumerism, political protest, gender and countercultures.

Regionally, the focus is on western and northern Europe, areas that, with the exception of Britain, have often been neglected in English-language studies of 1960s social change. Indeed, as Thomas Eitzmüller points out in his chapter

on Swedish student protests, Scandinavia is generally ignored in comparative studies of European history (p. 239). It is therefore particularly welcoming that four contributions in this volume concentrate on youth-inspired or student-led protest movements and countercultures in Denmark and Sweden, though developments in Finland and Norway remain unexplored. With regards to western Europe, the focus is equally lopsided: eight contributions concentrate on West Germany and only one on Britain and France respectively. The Netherlands, or Italy, are barely mentioned. This German focus is perhaps understandable given that the conference from which this volume derived was sponsored by Copenhagen University's German Studies department and Hamburg's *Forschungsstelle für Zeitgeschichte*. A more balanced consideration and comparison of the different western and northern European national contexts would nevertheless have been desirable given that this was one of the volume's stated aims. As with most conference proceedings, moreover, the conclusions reached are sometimes contradictory and the overall quality mixed. Some chapters, e.g. those on Scandinavia, consist more of linear narratives, which, whilst interesting, provide few new conceptual insights. Other chapters challenge traditional interpretations of youth culture and social change. Thus, Peter Wicke and Konrad Dussel reveal the complex interplay between the music industry and youth culture, and Schildt highlights the role of youth travel in shifting values. Dagmar Herzog's superb study of 'the Pill' reveals how even the 'sexual revolution' did not eliminate people's hang-ups about sexual and gender relations, it simply changed them, whilst Barry Doyle's fascinating account of the Northern Soul scene questions conventional understandings of masculinity and working-class youth rebellion in Britain. The most useful chapters, perhaps, are those by Uta Poiger and Wilfried Mausbauch, which directly challenge our understanding of the relationship between consumerism, protest and international politics.

This volume thus reveals some of the paradoxes produced by the 'confrontation between mass culture and counterculture' (p. 2) in national and transnational contexts. Yet it also leaves questions unanswered: for example, was cultural change initiated 'from above' by the media and cultural industry or 'from below' by young people? And what was the relationship between cultural liberalization and political radicalization (p. 28)? Whilst such issues should pave the way for future research, *Between Marx and Coca-Cola* has helped to broaden our understanding of post-war social change and youth cultures in western Europe.

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