

Reviews

A Queer History of the United States, by Michael Bronski. Boston, MA: Beacon Press, 2011. 287 pages. \$27.95, cloth.

This highly readable comprehensive sweep of U.S. history disrupts—rather than settles—the American story. From the familiar chronology, starting with early European settlement of colonies going up to the early 1990s and AIDS activism, Bronski fragments the recognizable story, even as he uses many of the customary markers. Puritan societies in the sixteenth and seventeenth centuries, the development of slavery, westward expansion, the Civil War, progressive reform, urbanization, consumerism, the New Deal, World War II, the cultural and economic shifts after the war, including the social movements beginning in the late 1950s through the backlash to those movements to almost the end of the twentieth century—the book queers each chapter of traditional American history to make the point that same-sex desire and sexual identities that do not fit the norms of heterosexuality are not adjunct to American life, but integral to it.

Bronski operates from the assumption that “Throughout history, sexual and gender deviance have always been used as reasons for almost all cultures, no matter how progressive, to deny certain people full rights as citizens” (p. 17). From here, he tells a different story, while using the familiar facts. For instance, one of the effects of the development of slavery was the institutionalization of “othering,” by which “European colonists began constructing a new national identity and citizenship premised on a massive displacement of their own sexual and gender anxieties onto marginalized groups” (p. 25).

The shifting meanings of gender are the basis for much of his analysis. For example, he tracks the changing and contradictory meanings of masculinity from the Revolutionary War through World War II, noting the competing demands for virility—defined in part through heterosexual desire—and numbers of opportunities and pressures to participate in a variety of homosocial worlds. Similarly, for women, he follows a thread from colonial days to 1970s feminism that exposes the tensions that defined respectable femininity, and the ways that actual women created lives anyway.

Bronski describes the well-known and documented seismic shifts brought by World War II through a queer lens, as he states unequivocally, “It is impossible to overestimate the effect of World War II on American culture, and in particular on lesbians and gay men” (p. 152). Men and women were given new opportunities for same-sex communities in the military, where there was much open homosexual culture; women had unprecedented independence, and masculinity evinced a new layer of vulnerability. And of course, after the War, then, the beginning of what is recognizable now as LGBT communities and

politics. This is history readily available in other sources as well, but Bronski includes little-known tidbits like the influence of Bob Mizer's 1945 "beefcake" photos of men on Venice's Muscle Beach on gay male aesthetics. More than that, this section provides a very useful framework for understanding the tensions and contradictions of contemporary LGBT identities, including the ways that the lines between hetero and homo culture have increasingly blurred.

At less than 300 pages, covering about 500 years, the book obviously must be a cursory treatment of the facts, events, and personages, which is fine because the basic argument is made over and over: that queer has been constitutive to American identity from the start productively complicates students' understanding of history, culture, and sexuality. This also moves students away from the progressive view of history that most come with. Queer presence in the U.S. has not been a story of invisibility to visibility, or intolerance to tolerance to acceptance, and Bronski's structure and story make that point clearly. One of the ways is through the analysis of popular culture throughout most of the period. It is an example of both enforced heteronormativity and opening for queer expressions.

Similarly, there are no simple good and bad valuations of significant events in the development of LGBT communities and identities. For example, Bronski describes some of the complexities and contradictions in the development of sexology and the ways it both liberated and pathologized; it made an LGBT political movement both necessary and possible. Social purity movements—from the nineteenth century that reach into our contemporary culture—are explored in all of their contradictory intentions and effects regarding the regulation of gender and sexuality.

A very useful text for introductory American studies, history, or queer studies undergraduate classes, this book provides a conceptual framework that will serve students well in their understanding of American culture, gender, and sexuality.

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The World in Flames: A World War II Sourcebook, by Frans Coetzee and Marilyn Shevin-Coetzee. New York: Oxford University Press, 2011. 448 pages. \$29.95, paper.

There is much to admire in Frans Coetzee and Marilyn Shevin-Coetzee's ambitious attempt to convey the totality of World War II in a single-volume sourcebook for undergraduates. The book takes seriously the contributions and experiences of civilians as well as combatants, women as well as men, and its primary sources cover an impressive range of contexts across a span of nations, regions, ages, ethnicities, and classes. Clearly, no one collection can do justice to the complexity and enormous diversity of actors that contributed to the waging of the Second World War, but the compilers of this volume make an impressive start.

The book begins before the official outbreak of war with documents dealing with key pre-war issues, such as Mussolini's vision of fascism and the conflicts emerging in Ethiopia, Spain, and China in the 1930s. While a document on the pre-war Soviet Union might be welcome here to help contextualize how and why war finally occurs in Europe in September 1939, this section helps set the stage for the next several chapters that offer perspectives on the war's arrival and spread in 1939-1940. The first of the two chapters at the volume's end addresses the immediate post-war world by including documents on the occupation of Germany and Japan, the Nuremberg and Tokyo War Crime Trials, and the origins of the two great post-1945 events—decolonization and the Cold War. The final

chapter focuses on commemoration in the United States, the Soviet Union, Germany, and Japan; thus, the range of sources covered by the volume extends well into the end of the twentieth century, appropriately suggesting the war's long and complex legacy.

Unlike the pre- and post-war chapters that frame the volume, much of the rest of the book is organized thematically; thus, we have documents grouped together that offer perspectives on the European and Asian theaters of the war as well as a separate chapter each on the American Home Front, the Culture and Psychology of War, the Holocaust, and the Commemoration of the War. Within these thematic chapters, Coetzee and Shevin-Coetzee offer cogent introductions to the issues and concise headnotes that manage to offer both brief biographical data about the documents' writers and a framework for placing the documents in the war's larger picture. The writing of such guiding headnotes in collections such as this is an enormously challenging task given the not-always compatible needs for brevity and information. Experts in any particular sub-field may wish they were longer and more in-depth—looking, for example, for a bit more on Vera Brittain's interwar pacifist activism as a context for the excerpt from her 1944 denunciation of strategic bombing. However, for the most part, students will find them an invaluable resource as they navigate the 100-plus documents in this collection.

However, the evidence in the collection has some oversights; there are no drawings, photographs, cartoons, posters, or other visual images, nor are there song lyrics, poems, or excerpts from fiction set out for students to examine. I would like to think that among the four hundred pages in a volume like this, there could be room for a few to devote to a poem such as W. H. Auden's "September 1, 1939." So, while the volume does not ignore culture—there are interesting documents on film, propaganda, and techniques of mass persuasion that discuss the selling of war bonds on American radio—teachers who want students to analyze visual or literary texts will have to look elsewhere for such material.

In their efforts to be inclusive of a range of voices, Coetzee and Shevin-Coetzee include texts that post-date the events that they describe; they make use of a number of post-war memoirs or accounts, but intersperse these with documents from the war years. Educators who might want to highlight the differences among accounts published during the war and those that reflect on them in the aftermath, or even to ask students to engage with questions of memory and representation, will have to look closely at every document. Placing each document's date more prominently in every introduction or even parenthetically after the title would have taken very little effort and made the collection that much easier to use for both teachers and students. Despite this and some of the collection's other limitations, this remains a unique and useful volume for college and university students studying the Second World War.

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The American Urban Reader: History and Theory, edited by Steven H. Corey and Lisa Krissoff Boehm. New York: Routledge, 2011. 570 pages. \$59.95, paper.

The American Urban Reader: History and Theory is an anthology that charts the evolution of the city in the United States from colonial past to the exurban presence. Given the complexity of the relationship between the city and the broader U.S. experience, collections designed to address urbanization face a difficult problem. Following "new" urban history's emergence in late 1960s, scholars have moved away from examinations of political and social elites and focused on the experience and action linked to the city. Studies of the

urban experience, shaped by quantitative social science perspectives, have become the starting place for numerous studies concerning women, labor, immigrants, technology, ethnicity, and myriad communal issues.

The corresponding methodological demands for academics have pushed aside broad themes of culture and ecology that formerly unified seminal urban narratives. Faced with the problem to encompass everything, all too often, collections dedicated to urban history fail to provide an inclusive narrative for a broad audience. This problem, however, opens the door for a project that provides both strong narrative and theoretical insight to the study of the city. *The American Urban Reader* deftly balances time, place, and space to convey the complexity of urban history while incorporating social science and humanities perspectives that have shaped our collective understanding of the city. The book's major contribution for students of urban history is threefold. First, this collection reconsiders works in urban studies and explains clearly their importance to our understanding of urban inquiry. Second, the editors recognize the evolutionary nature of city and have incorporated timely additions to the collection from the latest literature, explaining how and why these works supplement existing paradigms. Finally, the editors have incorporated primary source documents that help to link the theoretical perspectives to real-world circumstances explored in these essays.

The American Urban Reader is divided into ten chronological and thematic sections exploring urban development using classic essays and new contemporary research. The collection begins with examination of foundational perspectives by noted authors such as Arthur M. Schlesinger, Sr. coupled with new theoretical perspectives from scholars such as Robert Orsi and Mike Davis. In subsequent sections, a mix of essays continues to incorporate a variety of disciplinary views. A chronological structure supplements the thematic organization to further clarify urban transformation as the volume covers colonial settlement and expansion, industrialization, immigration, environment, social mobility, migration, race, and post-industrialization. Starting with clear theoretical introductions, each subsequent section works to balance established and new ideas while exploring urban development and culture.

This evenhanded approach gives *The American Urban Reader* the grounding necessary for students unfamiliar with the established literature, while also providing ample proof of the intellectual vigor associated with urban studies for the more established researcher. New essays from scholars as diverse as Sudhir Alladi Venkatesh ("The Beginning of the End of the Modern Ghetto," which chronicles the demises of Chicago's Robert Taylor Homes and Melanie Shell-Weiss, and "Citizenship and Civil Rights, 1964-1974," which challenges traditional periodization linked to Latin American migration) demonstrate the editors are mindful of emerging historiographical perspectives and ongoing investigations. The editors' approach is further supplemented by the addition of selected primary documents that serve to ground the theoretical and thematic goals of each section. The combination of essays and primary sources clarify ideas and provide tangible examples for the readers.

Taken together the *The American Urban Reader* provides a solid framing of the urban experience that is engaging and informative. An excellent text for students unfamiliar with urban studies, the volume provides a balanced perspective on urban history and development. Predictably, the volume's limitations are inherent to the form. Some subfields, notably planning, do not get the exposure we might expect, and questions about the universalizing nature of the urban experience might have allowed *The American Urban Reader* to incorporate transnational elements that seem inescapable in an era of globalization. Regardless, given the task at hand, *The American Urban Reader* provides students and teachers of urban history a valuable tool.

The Labor Question in America: Economic Democracy in the Gilded Age, by Roseanne Currarino. Champaign, IL: University of Illinois Press, 2011. 232 pages. \$70.00, cloth, \$25.00 paper.

The following litany may sound familiar to Americans today: stock market collapse, high unemployment, wage cuts, and labor protests. These symptoms of economic malaise, however, also characterize the Panic of 1873, the first post-Civil War recession, and—according to author Roseanne Currarino—a watershed in American life. Currarino's *The Labor Question in America: Economic Democracy in the Gilded Age* explores the views of various groups regarding the role of labor in American society in the wake of the Panic. More a cultural history of the debates on the role of labor in American life than a history of labor activities themselves, the book packs a surprisingly large volume of historical content and sophisticated argument into a slim volume of five chapters and 150 pages of text.

In the introduction, Currarino describes her book as a chronological study of the development of different responses to “the labor question,” centering on the primary debate between proprietary producer citizenship and economic citizenship. While successive chapters progress somewhat chronologically, they all seem to range throughout the period of the 1870s through 1890s. In part because of this, the book feels more like a series of separate, loosely connected studies on different answers to the labor question than a sequential argument.

Chapter One, “The Cant of Economy,” lays out the argument of the book: Americans concerned with the rights of labor debated the best intellectual grounds for articulating a defense of this embattled group, falling into two basic camps. The first maintained a producerist model of citizenship for labor, based on the hope that those who actually created the goods that drove the American economy would eventually experience the dignity of property ownership—a view that looked back to early nineteenth-century republicanism. The second group adopted a new argument founded on the growing reality, made painfully clear by the Panic of 1873, that wage-working constituted a permanent status and that workers' rights would have to be articulated on this basis.

“Meat Versus Rice” explores cultural expressions of anti-Chinese hysteria of the 1870s and 1880s, evidenced most concretely in the Chinese Exclusion Act of 1882, which barred all immigration from China. Currarino explores the anxious depictions of Chinese workers by working class whites, arguing that these depictions focused on Chinese as too-successful exemplars of a producerist work ethic that ultimately turned them into automatons rather than virtuous, strong individuals. Currarino's contention that Chinese violated the producerist ethic by fulfilling it too completely seems a bit forced. She is more convincing in her argument that Americans' hypocrisy regarding the virtue of hard work illustrated their suspicion, racism, xenophobia, and Social Darwinian beliefs.

The following chapter, “The Value of Wages,” returns to the debate about producerism introduced in Chapter One. Currarino begins the chapter by providing brief biographical sketches of the era's key historical economists, arguing that most of them shared remarkably similar backgrounds in evangelicalism, abolitionism, and training in German historical economics. Currarino explores the views of these economists, who challenged David Ricardo's wage fund theory on a variety of grounds. This dense chapter makes for challenging reading, as it introduces the views of a dozen figures unfamiliar to the general reader and contrasts these views not only with Ricardo's, but with each other as well. The effect of these critiques was a movement away from producerism and toward consumerism—a view that the dignity of labor ultimately rested on workers' right to the comfort of consumer purchases.

Currarino challenges stereotypical portrayals of the American Federation of Labor's "bread and butter" goals of wages and hours in "'Labor Wants More!' The AFL and the Idea of Economic Liberty." Revealing AFL's Samuel Gompers as a well-educated, multilingual patron of the arts, she shows that he moved beyond pragmatic concerns to link shorter hours and higher wages to a quality-of-life argument about workers' opportunities to consume goods—including cultural goods like novels and music. Consumption was not only a right, but also a solution to the emasculating economic dependence of the worker in the wage-based economy. Gompers' call for "more" articulated a new definition of citizenship as economic participation, and its very vagueness provided flexibility for future redefinition.

The final chapter examines the role of the Pullman Strike—which took place in the midst of the next recession, the Panic of 1893—in bringing an end to the labor question of the Gilded Age. For some, the crisis seemed to put a final end to producerist ideas in favor of a view of the "social individual." For others, producerism was reborn as "liberty of contract" enshrined in several Supreme Court decisions of the era. A brief Afterword addresses the contemporary relevance of the labor debate, briefly discussing arguments by, for example, Franklin Roosevelt and Martin Luther King. This chapter also provides a more thorough historiographical discussion of the labor question to complement the briefer discussions provided throughout the book. This provides a useful conclusion to a thoughtful, well-informed exploration of the labor question suitable for undergraduate courses.

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Ancestral Leaves: A Family Journey through Chinese History, by Joseph W. Esherick. Berkeley, CA: University of California Press, 2011. 374 pages. \$24.95, cloth.

Until now, I have used Chang Jung's well-known *Wild Swans: Three Daughters of Modern China* in my modern Chinese history course to convey how history affects individual people. Next year, instead, I will use Joseph Esherick's *Ancestral Leaves: A Family Journey Through Chinese History*. Esherick, a leading historian of modern China, brings this history to life through one family. Fortuitously married to a member of the family, Esherick relies on interviews, published and manuscript diaries and memoirs, genealogies, and even the confidential personnel dossier of his father-in-law. Like Chang Jung, Esherick humanizes history and makes it vividly personal.

"Neither a grand lineage of China's highest elite nor an ordinary family," the Ye family was "an elite family of a middling sort" (p. ix). The nineteenth-century era of *neiluan waihuan*, "internal chaos and external danger," dramatically changed their fate. The Opium War began a century of imperialist domination along the coast, but internal chaos—the Taiping, Nian, and Muslim rebellions—affected most Chinese far more than Western imperialism did. As the Taiping army approached, many of the Ye family fled Anhui province, never to return. Ye Kunhou raised revenue, organized militia, and led troops against rebels. He lacked the degrees usually required for an official appointment, but was able to advance outside of the examination system. An orthodox Confucianist, he was a cautious and conscientious official. "Despite his advocacy of frugality and clean government," however, "Kunhou's many years in local and fiscal administration had enabled him to accumulate a handsome fortune" (p. 74). His son, Ye Boying, also

holding the lowest degree, rose to the rank of governor, evidence that the examination system had outlived its usefulness long before it was abolished in 1905.

These men had little interest in the West. Ye Kunhou, uneasy when he first saw a globe, wrote xenophobic poetry. His grandson, Ye Chongzhi, however, became police commissioner in Tianjin, which was second only to Shanghai as a westernized treaty port. Though he abandoned office for a career in business, he tried to live as a Confucian gentleman. Esherick describes the family's daily routine, including Ye Chongzhi's ten-day rotating schedule for sleeping with his concubines (his wife slept alone). He gave his sons a rigorous classical education, followed by a westernized education in the elite Nankai Middle School, but denied his daughters formal schooling until the 1920s. At a time when Chinese intelligentsia challenged traditional Confucian values, especially regarding gender roles, these ideas hardly touched the family until after Ye Chongzhi's death in 1930.

The next generation became fully engaged in Chinese politics and mobilized to oppose Japanese expansionism in the Northeast. The outbreak of war in 1937 decisively determined the course of each son's life. Two became Communists, two more or less Communist sympathizers, one anti-Communist, and one an apolitical teahouse entertainer. The men all married women they chose, but their sisters' marriages were arranged and unhappy. Ye Duzheng, of all the most hostile to Communism, nonetheless returned to serve New China in 1950 after earning a Ph.D. in Meteorology at the University of Chicago. Ye Duzhuang and Ye Duyi, westernized and active in the liberal Democratic League, also chose to work with the new regime.

The brothers and their families thrived in the early 1950s, but beginning with the Anti-Rightist Campaign in 1957, followed by the Great Leap Forward and the Cultural Revolution, the family, like so many others, suffered. Ye Duzhuang endured twenty years of persecution, largely because of his wartime relations with Americans. At his insistence, his wife divorced him to protect the family. Released and reunited with his children in 1975, he discovered that his wife had died two years earlier. The family remained resilient nonetheless. "At a time when anyone could be accused of serious political error," Esherick observes, "one had to have completely trustworthy allies, and none were more trustworthy than members of one's own family" (p. 295). The family rebounded in the reform era after Mao Zedong's death.

Unlike *Wild Swans*, which focuses on the lives of three generations of women, *Ancestral Leaves* pays more attention to the experiences of men, reflecting the sources available. Moreover, the generation born in the 1940s and 1950s receives too little attention. Esherick succeeds more than Chang Jung, however, in situating the family's experiences in China's history. His book shows how social and political change shaped the lives of individual Chinese. It is nicely written and well-suited for use in modern Chinese history courses.

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Robert Entenmann

We Cannot Remain Silent: Opposition to the Brazilian Military Dictatorship in the United States, by James N. Green. Durham, NC and London, U.K.: Duke University Press, 2010. 450 pages. \$26.95, paper.

In the decade or so following the end of World War II, Latin America became a kind of "lost continent" for the general public in the United States and certainly for U.S. foreign policy. Focused on the Cold War and evolving relations with the Soviet Union and the

People's Republic of China, relations with Mexico, Argentina, and Brazil definitely occupied a much lower priority for American policy-makers. Occasional issues flared in Central America, but Europe and Asia took center stage.

A sea change occurred in 1959, when the bearded revolutionaries led by Fidel Castro deposed a thoroughly corrupt government in Cuba and began to encourage Soviet interest in the island nation. Within a few years, events in Chile, Venezuela, and Brazil, the largest and most populous nation in Latin America, began to attract interest from those in the United States. Front-page stories in the *New York Times* and other leading U.S. newspapers chronicled military takeovers, revolutionary movements, and growing U.S. interest in the region. When Brazil's president, Joao Goulart, became the victim of a military coup in 1964, Latin America appeared to be dangerously unstable and a new hotspot for U.S. policy concerns. What happened in Brazil, and the U.S. response to those dramatic changes over the next two decades, is the focus of James N. Green's encyclopedic *We Cannot Remain Silent*.

Green chose a daunting task when he set out to untangle the many threads of opposition to the authoritarian state that emerged in Brazil following the military coup. Neatly divided into alternating chapters that dissect opposition to the emerging dictatorship in both the U.S. and in Brazil, Green provides the reader with an in-depth analysis of both how the Brazilian military evolved in its control of the country with evermore repressive and sophisticated methods, and how students, intellectuals, workers, peasants, priests, and others joined to oppose to new Brazilian reality, especially in the years from 1964 to 1975. Another key aspect to this work is Green's detailed discussion of how scholars, religious workers, politicians, and those who cared deeply about Brazil and its people began to organize themselves in Europe and in the United States to oppose the dictatorship and support their Brazilian colleagues in this fight.

The great strength of this work lies in the many stories the author recounts of individuals who faced the state's repressive machinery, involving kidnappings, torture on a massive scale, suppression of political parties, newspaper and media censorship, and the deadly disappearance of thousands of citizens during the long reign of the military that only ended in 1985. It is worth noting that this scenario played out across the region as military coups followed in Argentina, Chile, and Peru, aided, as Green notes, by direct and indirect support from the United States, which feared another Cuban-style revolution and became willing to take whatever steps might be necessary to prevent such an occurrence.

Green's bibliography reflects the intensity of the narrative, and his use of archives in both Brazil and the U.S., correspondence, interviews, bulletins, newspapers, and others sources reveals the dedicated research that *We Cannot Remain Silent* rests upon. In the final analysis, the work of activists in Brazil and in the U.S. forged new alliances that helped shed light on the abuses and crisis in Brazil and generally raised the interest level and profile of Latin American issues around the world. This episode also helped politicians and the public in the United States to begin to rethink U.S. policies towards Latin America, a never-ending process, as Green makes clear. Brazilian scholars have been sorting out the problems and issues of the dictatorship for a decade or so. Their work is shining a light on a dark chapter of Brazilian history, and Green's contribution is no less valuable.

We Cannot Remain Silent might overwhelm survey classes, but will be very helpful in seminars and graduate classes in unraveling the many strands of modern Brazilian and Latin American history.

Atatürk: An Intellectual Biography, by M. Şükrü Haniöğlu. Princeton, NJ: Princeton University Press, 2011. 273 pages. \$27.95, cloth.

The founder of modern Turkey, Mustafa Kemal Atatürk (1881-1938), guided the Turkish Republic on its path to secular nationalism following the collapse of the Ottoman Empire. Atatürk is revered by many in Turkey as the “father” of Turks, is respected by many abroad as a leader whose reforms in Turkey transformed the nation for good and established a secular nation-state as a legitimate model for Muslim societies, and, for the same reason, is reviled by some political Islamists. Labeled as Kemalism, his ideological worldview established the official ideology of the Turkish state and has been subscribed to by many Turks with a quasi-religious fervor. Unlike many other biographies available in English, this volume focuses exclusively on Atatürk’s ideological worldview and its evolution. This book will be helpful in understanding Atatürk’s ideological legacy that has been increasingly questioned in Turkey.

Professor M. Şükrü Haniöğlu, the Garrett Professor in Foreign Affairs in the Department of Near Eastern Studies at Princeton University, advances three major claims: First is that Atatürk is a product of his time and environment rather than an originator of new ideas. The ideas Atatürk drew on, like scientism, materialism, social Darwinism, and positivism, were hardly unheard of in the Empire, yet they received limited support among the Ottoman elites. For example, Atatürk’s ideas on secularism can be traced to his upbringing in Thessalonica, one of the cosmopolitan cities of the Ottoman Empire, where *Donmes* have been active in creating an alternative, secular education. His views on social Darwinism and nationalism can be traced back to his years in military school, where, unlike the rest of the Empire, these ideas were flourishing.

Second, Haniöğlu asserts that Atatürk’s ideology was eclectic. While his goal of creating a Western-oriented nation-state remained paramount, this eclecticism allowed him to be pragmatic during a very precarious political time and environment. When he needed the support both from Muslim societies and the Soviet Union during the War of Independence against European powers, he acted as a “Muslim communist.” Later, when the Turkish independence was secured and when Atatürk turned to Turkish “Westernization” and “modernization,” he practiced “secularism” and “scientism,” shedding away his “Muslim communist” appeal. When he gained unquestionable power, he disregarded popular sentiments without hesitation in advancing revolutionary changes tantamount to the rejection of Ottoman and Islamic heritage of Turkish people: adopting European legal codes, requiring Western attire, making the Christian weekend official, and instituting the Latin alphabet.

The third point Haniöğlu makes is that Atatürk’s ideological background and evolution challenge the notion of strict separation between Ottoman and Republican eras. Atatürk himself bridges them; when chronicling Atatürk’s ideological formation and evolution from his childhood days in Thessalonica, to Ottoman military schools and army, to his project of creating a Western-oriented nation state, Haniöğlu skillfully demonstrates that Atatürk’s reform projects grew out of the late Ottoman intellectual debates. Atatürk’s success did not lie within developing the ideas, but in seizing the opportunities to implement them.

This is an excellent book for teachers at high schools and colleges who want to introduce Atatürk and discuss Ottoman, Turkish, and Middle Eastern history. Haniöğlu organizes the first five chapters chronologically. Chapters One through Three focus on his upbringing and intellectual influences. Chapters Four and Five focus on his accomplishments as a soldier and his rise to the position of undisputable leader. The last three chapters look at Atatürk as the founder of modern Turkey, thematically addressing issues like secularism, nationalism, Islam, and the West, both to explain his efforts to shape a nation and how his legacy has affected Turkey.

Apart from occasional untranslated terms, the writing is clear, engaging, and accessible. Hanioglu's ability to base his claims on primary sources; to place Atatürk within his social, political, and intellectual milieu; and to draw interesting and informative parallels between Atatürk and his time and other important political leaders and their times are impressive. Maybe due to a desire to keep the book short, Hanioglu does not discuss Atatürk's views and actions on a few major issues like the Armenian massacres, Turkish-Greek population exchange, or the use of brutal force to suppress Kurdish uprisings. Fuller examination of these issues would be valuable, but would probably require substantial expansion of the book. Regardless, this is an immensely helpful volume to shed light on Atatürk's ideas, ideological evolution, and ideological legacy that has shaped Turkey since the 1920s.

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Turan Kayaoglu

A Short History of Celebrity, by Fred Inglis. Princeton, NJ: Princeton University Press, 2010. 311 pages. \$29.95 cloth.

Fred Inglis focuses on the lives of well-known individuals from the mid-eighteenth century to the present to demonstrate changes in the history of celebrity. Inglis, an Honorary Professor of Cultural History at the University of Warwick, differentiates celebrity from the "archaic concept of renown" (p. 4), and attributes the rise of celebrity to the growth of urban democracy, mass communications, and changes in sensibility. To address this issue of sensibility, Inglis includes a chapter titled "A Very Short History of Feelings," in which he argues that during the last two hundred years (at least in Europe and North America), a sense of community based on rationality and shared morality and united by tradition transitioned to a sense of community based on a congregate of individuals. In this new community, celebrity replaces tradition and becomes a kind of "magnifying screen" (p. 32) by which people can understand their feelings and themselves by projecting them on others. Thus, the particular celebrated individual "acts necessarily in public [while] the public reacts by taking the action and, after transforming it for its own purposes, projects it ... back upon its source" (p. 68).

Inglis locates the origins of celebrity in eighteenth-century London, *fin de siècle* Paris, and turn-of-the-twentieth-century America, with major changes coming later with the advent of films, television, and vast amounts of money used to promote celebrity. In London, individuals such as actor David Garrick, painter Joshua Reynolds, and poet Lord Byron—all noteworthy for what they create—endorse and represent "the new doctrine of feeling and freedom" (p. 67), which answers the needs of a newly emerging bourgeois, consumer, and urban class, removed from the values of traditional community. Next, Parisian society manages a "tense familiarity of avant garde and bourgeoisie" (p. 78) to add "a new consumerism" (p. 83) to celebrity, as seen in the popularity of Édouard Manet and Sarah Bernhardt, whose contributions to art and performances are still worthy of their fame according to Inglis, but nevertheless represent "the industrialization of celebrity" (p. 91). This criteria of creative worthiness then changes as American robber barons and gossip columnists add wealth and the need to display it as the next ingredients of celebrity. Here, Inglis discusses the lives of John Jacob Astor and William Randolph Hearst, who, as celebrities, represent not just the money they make, but the money they have.

Political leaders and film stars become celebrities in the 1930s, when large political events and small movie theaters both become venues that allow mass audiences to link their feelings to larger than life celebrities, from George VI and Hitler to Cary Grant and Jimmy

Stewart. Later, television and Hollywood stars further personalize celebrity, representing “the impossible version of the best selves audiences could hardly be in everyday life” (p. 206). Inglis then shows how sports and rock figures become part of “the institutionalization of envy which we call glamour” (p. 231), one more component of modern-day celebrity.

Inglis is no fan of today’s concept of celebrity as seen in the “celebrity magazine [which] is the most revolting as well as most visible manifestation of this renewed mass movement of the emotions” (p. 254). He argues that what “has changed in the manufacture of celebrity is ... the sheer quantities of money thrown about ... [and] the opening of universal access to the platforms of fame” (p. 256). Nevertheless, in his last chapter, “Cherishing Citizen,” in which he honors such celebrities as actor and philanthropist Paul Newman, world leader Nelson Mandela, biochemist Dorothy Hodgkin, poet Seamus Heaney, and scientist and human rights activist Andrei Sakharov, he argues that since celebrity is here to stay, we can, in effect, choose our own celebrities. Knowing about some people’s lives, their creativity, and their contributions to the world can help people define meaning in their own lives.

Inglis’s writing is opinionated and witty. He is equally at home with eighteenth-century philosophers, nineteenth-century writers, and twentieth-century film stars. History teachers should appreciate his ability to give a historical context to the reality show and fame-for-a-day celebrities that dominate today’s media. *A Short History of Celebrity* contains extensive notes and an index, and should appeal to upper-division university students, particularly in cultural and intellectual history.

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Linda Kelly Alkana

Mao Zedong and China in the Twentieth-Century World: A Concise History, by Rebecca E. Karl. Durham, NC: Duke University Press, 2010. 216 pages. \$74.95, cloth. \$21.95, paper.

Rebecca Karl offers in 184 pages of text a readable and accessible account of Mao Zedong and China’s twentieth-century revolution—its rise, course, and afterlife under Deng Xiaoping’s reforms—that will be of interest to teachers and students alike. Written for her nephew and nieces to document and inspire “social dreams,” Karl’s explicit project to present the noble aspects of Mao’s revolutionary vision will likely engage the idealism of young minds. Karl’s incomplete efforts to match this story with the disasters and systemic cruelty of Mao’s rule provides history teachers the opportunity to engage China’s twentieth-century history in a usefully focused manner. Karl presents an academically sound and fair-minded account of Mao, his ideas, the revolution he joined and then came to lead, as well as the struggles and tribulations of “success”—when the Chinese Communist Party (CCP) took over China in 1949. Karl is determined to recover the good in Maoist revolutionary ideas and praxis, particularly Maoism’s commitment to make revolutionary practice a part of daily life of ordinary people. At the same time, she does not shirk from noting and documenting the failures of Mao’s efforts, particularly the intellectual repression of the 1950s, the mass starvation of the Great Leap Forward (1958-1960), and the frenzied violence of the Cultural Revolution in the mid-1960s. The history of China’s twentieth-century revolution is beset by contradictions—and scholarly opinion—since the debates between Benjamin Schwartz and Karl Whitfoggel in the early 1960s have never been able to reconcile the good and bad aspects of China’s revolution and Mao’s role in it.

Few students come to the story of Mao’s life without assumptions. Recent journalistic and popular books on China and Mao, such as Li Zhisui’s *The Private Life of Chairman*

Mao (1996) and Chang and Halliday's *Mao: The Untold Story* (2005), have depicted him as a tyrant and his rule as unmitigated disaster. Karl offers her history "as an extended argument against such simplistic reductions" (p. x). She takes socialism and Mao's ideas seriously. This produces an account of revolutionary ideas and praxis with Mao as the example. Those familiar with the negative story of Mao will find this text a challenge, but a rational and clearly argued one that deserves our attention. Karl's focus produces an alternative history to the current dominant one of "Communist misrule finally redeemed by reform and free market." Indeed, one of the most striking chapters is the last one, on the thirty years since Mao's death: it forms a neo-Marxist critique of neo-liberal economics that turns China Rising triumphalism on its head. Karl's approach will remind specialists of the "depoliticization" theories of Chinese intellectual critic Wang Hui (especially p. 164).

Karl's "against the tide" approach and her clear, jargon-free writing are refreshing and will engage students from senior high school onward. However, one cannot but wonder if her gift to her family and to readers would not be stronger if she had confronted more fully the reality of the social praxis of Mao's revolution—the dismal failures of humans in groups, and especially idealists, engaged in infighting, destructive competition, purges, and intolerance among true believers. What are the lessons from Mao's life on the challenges of the dark side of "social dreams"?

For the teacher, this question is one of several that this text sets for students of history. Duke University Press has produced an error-free and affordable paperback edition so that Karl's text can be used as part of a college course's narrative, and assignments can easily be constructed by setting a section of this book with either a mainstream academic study (several are listed in her short bibliography) or a pop exposé (such as a chapter from Li Zhisui or Chang and Halliday). Karl's counter-narrative brings to the fore basic historiographical questions, such as "who is the bad guy in this narrative?" (For Karl it is the CCP bureaucracy, not Mao). Students can then make their case for which version they prefer and *why*.

That Karl cannot comfortably reconcile the "social dreams" that Mao inspired among millions of Chinese (and some others around the world) with the failings of state socialism in China, in fact, provides the most reliable introduction to Mao's role and legacy, avoiding the twin interpretive dead ends of hagiography and demonization. *Both* Mao's inspiring ideas and his vile actions are part of this history, and easy explanations do violence to that history. This book does justice to the complicated, painful, but often inspiring history of Mao's revolution and opens the door to non-specialists and students to continue the long struggle to sift the social dreams we need from the political nightmares we should strive to avoid.

University of British Columbia

Timothy Cheek

The Dred Scott Case: Historical and Contemporary Perspectives on Race and Law, edited by David Thomas Konig, Paul Finkelman, and Christopher Alan Bracey. Athens, OH: Ohio University Press, 2010. 272 pages. \$26.95, paper.

In 1857, in *Dred Scott v. Sandford*, Chief Justice Roger Taney declared that African Americans, slave or free, were not citizens, could not sue in federal court, and that Congress did not have the authority to restrict the property rights of slave owners in the territories. *Dred Scott* helped cause the Civil War. In 2007, to remember the one hundred and fiftieth anniversary of the decision, a group of historians and legal scholars gathered in St. Louis

for a symposium sponsored by Washington University Law School. *The Dred Scott Case: Historical and Contemporary Perspectives on Race and Law*, edited by David Thomas Konig, Paul Finkelman, and Christopher Alan Bracey, is a collection of essays that explore the case's progression through the courts, the political situation in Missouri, and the legal status of African Americans before 1865. The book addresses key questions: was Taney a judicial activist or an originalist; why did white Americans protect slave owners' property rights while ignoring the basic human rights of African Americans; and what were the long term effects of *Dred Scott*?

Konig and Adam Arenson examine the manipulation of history in Part One. In "Constitutional Law and the Legitimization of History," Konig argues that Taney distorted American history by dismissing evidence of black participation in civic life to justify his views that African Americans had no standing to sue. "Taney's history was a classic example of how a judge uses history 'not to learn about the past, but merely to support an outcome'" (p. 10). Arenson's "The History and Memory of a Signal Moment in American Slavery, 1857-2007" analyzes how the white citizens of St. Louis changed their views of *Dred Scott* over time.

The legal context of *Dred Scott* is addressed in Part Two. Austin Allen's "An Exaggerated Legacy: *Dred Scott* and Substantive Due Process" addresses contemporary conservatives who compare Taney's opinion to other controversial rulings, like *Roe v. Wade*. Allen defines substantive due process as the principle "that the Constitution's Fifth and Fourteenth Amendments' due process clauses guarantee that certain fundamental rights will not be abridged under almost any circumstances" (p. 83). For some legal theorists, *Dred Scott* is "the birthplace of substantive due process" (p. 83), since Taney believed that slave owners' property rights precluded Congress from prohibiting slavery in the western territories. Conservatives characterize Taney as an activist judge who ignored Congress and promoted his own Constitutional interpretations. Allen suggests that Taney was no innovator; he believed he was following the Founders' example. Other essays focus on the Supreme Court's rulings on the validity of slave contracts made before 1865, Taney's contradictory views on slaves' legal standing, and wartime politics in *Dred Scott*'s home state of Missouri during the Civil War.

In Part Three, the contributors use the *Dred Scott* case to address racism and economic inequality. In Christopher Alan Bracey's "*Dred Scott*, Human Dignity, and the Quest for a Culture of Equality," the case represents "part of a much larger quest for human dignity and cultural equality—an epic and, in many ways, incomplete struggle to better the lives of everyday people" (p. 120). Bracey uses the phrase, "Dignity Expropriation" (p. 122) to describe the effects of racial discrimination on African Americans. The Taney court specifically said that African Americans are outside the body politic; they have no rights that white persons are required to respect. Other contributions in this section relate the *Dred Scott* decision to racial stereotypes, explore connections between the "southern honor culture" and racial injustice, and consider options for structuring reparations for African Americans.

The essays in Part Four are particularly useful for teachers. In "Missouri Law, Politics, and the *Dred Scott* Case," Michael Wolff analyzes how the changes in Missouri's system for selecting judges affected *Dred Scott*. He makes the point that the courts had routinely ruled in favor of slaves in residency cases. After 1850, though, Missouri judges were elected to the bench, and they tended to reflect the pro-slavery views of their constituents. Paul Finkelman, in "The Strange Career of *Dred Scott*: From Fort Armstrong to Guantanamo Bay," tells the story of Dred and Harriet Scott, describes the progression of the case from the Missouri courts to the United States Supreme Court, and addresses questions about whether or not Taney was a judicial activist. Finkelman ends by analyzing a section from Taney's opinion that, in Finkelman's words, supports the idea "that the constitution

followed the American flag into the territories” (p. 247). Taney said that the Constitution’s Fifth Amendment protected slave owners’ property in the territories from an overreaching Congress; Finkelman uses Taney’s rationale to suggest that constitutional protections should be extended to detainees at Guantanamo Bay.

The Dred Scott Case is an excellent resource to tell the Scotts’ story and to address questions about slavery, race, and the way law can be politicized to advance particular agendas.

Thomas Jefferson Classical Academy

John Henderson

Discerning Characters: The Culture of Appearance in Early America, by Christopher J. Lukasik. Philadelphia, PA: University of Pennsylvania Press, 2010. 320 pages. \$45.00, cloth.

Self-promoted social distinction lay at the heart of America’s post-revolutionary social consciousness. In the decades following the Revolutionary War, ancient identifiers of social rank—kinship lines, aristocratic titles, and other monarchical sensibilities—became associatively British and therefore anathematic to the democratic principles of the new Republic. In the absence of established signifiers, Anglo American males of the “middling sort” were afforded opportunities to rise above their station and convert social into economic capital through learned behavior, marriage, patronage, and other purposeful demonstrations of genteel refinement. Christopher Lukasik’s *Discerning Characters* approaches this “democratization of ambition” in an unfamiliar, yet compelling study where visual representations within early the American novels give proof of America’s evolving concept of social capital.

As sophisticated status seekers gained ground in the late eighteenth and early nineteenth centuries, America’s established elite developed new ways to defend the exclusivity of their privileged positions. Physiognomy, the pseudo-scientific study of facial features, became a popular means of detecting and exposing innate moral qualities (i.e., correct social status). The shape of the nose, size of the forehead, and curvature of the chin provided, according to physiognomic doctrine, a means of investigating or even discerning character. Visual representations of actors within post-revolutionary “seduction novels,” were, according to Lukasik, influenced by physiognomic conventions. Fictional accounts, where “dissimulating” social pretenders fall victim to physiognomic scrutiny, espoused real concerns among members of the elite—concerns over the stability and permanence of their rank. Physiognomically informed novels were generated in the hopes of counteracting socially harmful influences of courtesy books, conduct manuals, and the other well-circulated guides to learned genteel behavior. The persistence of physiognomic illustrations in the decades after the Revolution, despite Jacksonianism, and despite the general collapse of physiognomy’s scientific legitimacy, is, for Lukasik, important testimony to the “perception that America was politically democratic, but socially aristocratic.” Mid-nineteenth-century works evince a continued preference for facial descriptions similar to those of the post-revolutionary period. American audiences, for example, embraced James Fennimore Cooper only after he adapted to traditional, physiognomic characterizations.

The growing popularity of non-literary, physiognomically styled representations of visage—silhouettes and profile portraits—is offered as further evidence of physiognomy’s sustained cultural influence. The preference for silhouettes over more traditional oil

portraiture is, for Lukasik, significant proof of elite manipulation. As oil portraits became more affordable, and readily sponsored by status-seeking non-elites, they sank in social esteem. Silhouettes, although less expensive than oil portraits, were, Lukasik argues, unique in their ability to “communicate extraordinary social character in public . . . because of the logic of physiognomic distinction.” The ability to display anonymous civic morality also made silhouettes and profile portraits important political tools, a means to inspire virtue and self-sacrifice among the citizenry.

Although an important contribution to studies of early American gentility and the history of class formation, Lukasik’s monograph does not lend itself to student use in courses with a traditional historical approach. As a work of literary history, *Discerning Characters* assumes advanced familiarity with specific texts, authors, standard approaches to literary criticism, and major lines of scholarly discourse; topics and ideas undeveloped in courses with a traditional focus. Students unfamiliar with the post-revolutionary “seduction novel” will, for example, find Lukasik’s brief description of the genre wholly inadequate for purposes of introduction. Similarly understated are Lukasik’s elusions to long-established themes within the discipline—the American novel as a critique of gentility, the importance of “intermediality,” and works challenging the “primacy of the word” are all important, but undeveloped presuppositions. A working knowledge of early American novels is likewise assumed. In the second half of his study, Lukasik draws heavily upon James Fenimore Cooper’s earliest novels, *The Spy*; *The Pioneers*; and *Precaution*, as well as Herman Melville’s *Pierre*. Plot descriptions, character summaries, and other details integral to Lukasik’s argument are, again, far too brief to support adequate contextualization.

The instructive value of *Discerning Characters* therefore rests in its ability to inform established lecture and discussion content. Courses dedicated to America’s political and social history will, for example, benefit from Lukasik’s introduction to physiognomy and its relationship to class formation, his discussions of early American portraiture and political rhetoric, and his analysis of racial identity as an emerging social concept. In a more general way, *Discerning Characters* provides instructors of history with the means of introducing literature as primary source material, evidence unique in its ability to communicate political, social, and cultural values.

Western Michigan University

James P. Cousins

Consuming Mexican Labor: From the Bracero Program to NAFTA, by Ronald L. Mize and Alicia C. S. Swords. Ontario, Canada: University of Toronto Press, 2011. 294 pages. \$28.95, paper.

The presence of large numbers of Mexican workers is a volatile issue in the United States in the early twenty-first century, just as it was throughout much of the twentieth century. Ronald Mize and Alicia Swords emphasize the growing depth and breadth of this issue since the 1940s. Their volume takes its place in the vast literature on this subject alongside classic studies such as Manuel Gamio’s *The Mexican Immigrant: His Life Story* (1931), Cary McWilliams’ *North from Mexico: The Spanish-Speaking People of the United States* (1948), and Neil Foley’s *The White Scourge: Mexican, Blacks, and Poor Whites in Texas Cotton Culture* (1997). Although different in thematic focus and research methods, these works share a sympathetic understanding of the plight of immigrant laborers drawn to job opportunities in a foreign land. They also analyze the challenges faced by political and business leaders in both Mexico and the United States (Mize and Swords include Canada)

in dealing with the complex and often conflicting motives that create this situation. Mize and Swords survey the range of solutions that academic experts and social activists have proposed over the decades, and use this historical framework to present their explanation of contemporary problems.

The authors structure their book to give a thoughtful presentation for scholars and other specialists and also for readers who are seeking an introductory text. The first half of the book presents a chronological survey of the patterns in Mexican immigration into the United States, from the Bracero Program that originated in the 1940s to the phase the authors call “Backlash and Retrenchment” in the 1980s and 1990s, when several groups in the United States were able to establish legal restrictions on recently arrived Mexican workers and also began to push for more stringent barriers to immigration. The last half of this book is a regional/national survey of recent migration trends, labor practices, and political responses. The authors have individual chapters that divide the United States into four regions: Aztlán (the Southwest), the heartland (the Midwest), the Hinterland (the South and Northeast), and La Frontera (the Borderlands). They also have chapters on relevant conditions in Mexico and Canada. The final chapter is an incisive and thought-provoking conclusion.

The main thrust of the Mize and Swords’s study is a call for fundamental reconsideration of the laws (national and state) that, in their view, place Mexican immigrants—both legal and undocumented—in an extremely difficult situation. The authors look at the contradictions in the larger socioeconomic system in which private sector companies seek low-wage Mexican labor while the cultural values and political posturing in the United States rejects these same workers as outsiders who take advantage of welfare, health care, and opportunities to gain citizenship. Mize and Swords document the anti-Mexican attitudes with citations of alarmist fear-mongering in media coverage and political rhetoric. A common distortion is to allege widespread connections between immigrant workers and drug smugglers based in Mexico. These extremist views are most prominent in states such as Arizona and California, but have recently gained adherents throughout the United States.

Mize and Swords challenge the traditional view that when Mexican immigrants cross the border for job opportunities, they have taken a step toward upward social mobility—the American success story that has been embedded in both U.S. and Mexican popular culture for generations. This promise of self-improvement by means of migration seemed valid for many ethnic groups in the late nineteenth century and continued into the twentieth century, but Mize and Swords conclude that in the era of accelerated globalization—roughly the 1980s to the present—the chances of upward mobility for immigrants have dropped precipitously. Moreover, the human costs in an environment of social rejection and political hostility now must be added to the traditional burdens of cultural and linguistic isolation, legal uncertainty, and personal/familial separation. To put it bluntly, things are getting worse for immigrants in the United States even though the private sector economy continues to encourage their migration.

Mize and Swords call for the reform of this dysfunctional system. Adopting a bottom-up formula, they want to rely on participation from the grassroots—from the immigrants themselves. These reforms would build on local associations, popular education, and the formation of coalitions following the example of Mexico’s Zapatistas, rather than the top-down approach epitomized by the Immigration Reform and Control Act (1986). Many readers may feel uneasy with these proposals, but the Mize-Swords analysis deserves a fair hearing.

John Calvin, by Michael A. Mullett. New York and London, U.K.: Routledge, 2011. 298 pages. \$27.95, paper.

In recent years, Anglophone students and scholars looking for a substantive biography of John Calvin have had several excellent books from which to choose. Now, Michael A. Mullett, Professor Emeritus of History at the University of Lancaster, has provided readers with yet another option. *John Calvin* is Mullett's second contribution to Routledge's Historical Biographies series, following his biography of Martin Luther (2004). Like its predecessor, *John Calvin* is aimed at students and general readers, although it assumes some prior knowledge of the major events and actors of the Protestant Reformation. Indeed, while Mullett goes to admirable lengths to contextualize Calvin's life and career, he offers minimal discussion of the origins of the Reformation and the tremors caused by the early Lutheran movement. Additionally, Mullett's detailed, but commendably lucid summaries of Calvin's theological and exegetical publications assume the reader's ability to grasp the technicalities of Trinitarian, Christological, and Eucharistic arguments. Thus, Mullett's biography will be most accessible and useful for advanced undergraduates, as opposed to a more general readership.

One of the real strengths of Mullett's book is that it assumes the form of an intellectual biography, with Calvin's writings and theology receiving equal attention to his public career. This approach mirrors Mullett's characterization of Calvin as a public intellectual who treated his theological writings as an integral part of his ministry. Mullett identifies Calvin's intellectual heritage as rooted in both scholasticism and Christian humanism, and sees his religious conversion as progressing in stages "from conventional earlier Catholicism, through a Christian humanist phase ... into the eventual full acceptance of the doctrines of the Reformation" (p. 16). Mullett notes, but does not dwell upon the irony that Calvin, despite his education and superior intellect, by contemporary standards lacked the formal qualifications to pass himself off as a theologian in his early writings of the 1530s. Mullett hypothesizes that by the time that the first edition of the *Institutes* was published in 1536, Calvin may already have begun to contemplate a public career, actively propagating his views on godliness and salvation. While Mullett does not offer an apology for Calvin's controversial public career in Geneva, which later critics saw as proof of the theologian's arrogance and religious fanaticism, he is careful to distinguish between the government envisioned in the Ecclesiastical Ordinances and the despotic theocracy envisioned by Calvin's opponents and later hostile historians. Geneva, under Calvin, was neither a theocracy nor a police state. Rather, it was a state governed according to a "mixed ecclesiastical constitution" (p. 85). The regime was neither free nor liberal according to modern western standards, and was indisputably authoritarian, but Mullett is absolutely correct to observe that it "would have been [so] with or without Calvin's presence" (pp. 88-89). Mullett is far more willing to condemn Calvin for his dogmatic obstinacy, blaming both him and his contemporaries for allowing heated controversies to arise out of seemingly minor differences on the theological technicalities. The result was division, rather than unity among the Protestant reformers. Of course, as Mullett is well-aware, for Calvin and his contemporaries, these debates were not concerned with minutiae, but rather reflected the fundamental challenge of reconceptualizing dogma following the break with the Catholic Church. Also, rather peculiarly, Mullett criticizes Calvin for his intellectual productivity, which he blames for the theologian's premature demise, assigning particular culpability to the 1559 edition of the *Institutes*. But while Mullett sees Calvin as the epitome of the Weberian work ethic, he is careful to note that Calvin was in no way the progenitor of modern western capitalism. In sharp contrast, however, Calvin is credited with indirectly fueling the Scientific Revolution, which leads Mullett to muse that "Calvin's own life might

have been somewhat easier and longer had it known rather fewer quarrelsome theologians and rather more good practitioners of medicine” (p. 237).

Disingenuous quips aside, Mullett’s biography of Calvin earns its place alongside those of T. H. L. Parker (1975), William J. Bouwsma (1988), Alister E. McGrath (1990), Bernard Cottret (2000), and Bruce Gordon (2009), all of which are cited frequently in the endnotes and generously included in a “Guide to Further Reading.” *John Calvin* would be an excellent teaching tool for upper-level courses on the Protestant Reformation, early modern Europe, or Christian theology, for Mullett not only provides students with a clear and thorough introduction to Calvin’s life and writings, he succeeds admirably in conveying Calvin’s distinctive personality. Mullett’s Calvin is not necessarily a likable figure, but he is an impressive one, whose contributions to the intellectual life of Western Europe warrant the serious and sympathetic treatment that they receive here.

Framingham State University

Gregory Halfond

The Challenge of Rethinking History Education: On Practices, Theories, and Policy, by Bruce A. VanSledright. New York: Routledge, 2011. 224 pages. \$36.95, paper.

Bruce VanSledright adds his voice to the longstanding debate over how to teach American history in high schools. He argues against “persistent instruction”—lecturing—as ineffective in reaching students, and against “collective memorialization”—the reflexive inculcation of national loyalty—as historically inaccurate and unable to prepare today’s increasingly multicultural student body for the challenges they will face as citizens. As an alternative, VanSledright takes readers step-by-step through a curriculum based on student examination of primary source documents from conflicting perspectives in order to develop evidence-based hypotheses on questions important both to U.S. history and to society today.

The author makes his case first by examining the contrasting styles of two teachers. One, a passionate and popular lecturer, devotes his unit on the Civil War to extolling the virtues of Abraham Lincoln. The other frames that unit around a question students must answer: whether Lincoln deserves his reputation as “the Great Emancipator.” Despite a nod to the appeal of the first approach, VanSledright’s preference for the second is apparent from the outset. The heart of the book is a 100-page case study of how one might best teach about the 1830s removal of the Cherokees. These chapters trace how an “invented, history-teacher protagonist, Thomas Becker” (p. 3) finds documents illustrating conflicting perspectives, frames questions for classroom analysis, sets up student groups, responds to student progress and frustrations, conducts discussions, and devises multiple-choice and essay questions for an exam that embodies the methodology of critical analysis.

Professors, teachers, and aspiring teachers could profit from VanSledright’s account of the choices that “Becker” makes in designing and implementing his unit. The author shows the considerable background knowledge that a teacher must have both in the content area and in pedagogy in order to design and implement substantive, coherent inquiry-based units. VanSledright details the work involved in modifying lessons based on student reactions and the challenge of the ticking clock; his discussion of test construction and grading provides a model of self-reflection in teaching. The author’s design of weighted multiple-choice questions—in which one answer gets full credit, two get partial credit, and one no credit—is intriguing, and will appeal to some readers, though this reviewer remains unconvinced.

Those looking for ideas for an inquiry-based unit on the removal of the Cherokees will find excellent resources and procedures, and VanSledright's presentation will stimulate thinking about similar activities in other aspects of U.S. history.

The final chapter—on how the federal government, state departments of education, school districts, historians, and teacher education programs must change to facilitate the kind of teaching that VanSledright advocates—is thoughtful. One recommendation deserving of public discussion is that beginning secondary school history teachers should have a master's degree in history. This conclusion follows from the author's discussion of what history teachers must know in order to teach the subject: "smarter kids," he concludes, "will require much smarter teachers" (p. 194).

Despite these strengths, this book's appeal will be limited. The prose is soporific and repetitious, enlivened mainly by an inordinate number of grammatical and typographical errors. Many of these are simply annoying, but some affect the meaning of the narrative. (The errors are so widespread as to prevent me from assigning the book to my social studies education students.) That VanSledright's model teacher is invented raises questions about how much of the "case study" was drawn from actual classroom practice. Are the students in the book—who have names, racial identities, and personalities—also invented? The author does not adequately explain his methodology. (By the way, VanSledright's lecturer who idealizes Lincoln is not guilty of all the sins of which he is accused, as he does not rely on the textbook and he is decidedly not teaching to the test.)

VanSledright presents his ideas as innovative, but most of what he advocates conceptually will be old hat to readers of this and similar journals. While he devotes a few pages to the "Amherst Project" of the 1960s, which sought to produce the kind of teaching he advocates, and he makes passing reference to recent Teaching American History grants with similar goals, his analyses of these efforts is cursory. He all but ignores the National History Standards and the ensuing contentious debate in the 1990s. These standards and the analysis of the debate by Gary Nash, Charlotte Crabtree, and Ross E. Dunn in *History on Trial* (1997) provide models for "rethinking history education" similar to VanSledright's, but they do it far better.

Shippensburg University of Pennsylvania

Robert Shaffer

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