Tianjin by Ruth Rogaski and Brett Sheehan, Changchun by David Buck, Chengdu by Kristin Stapleton, Hangzhou by Liping Wang, Beijing by Madeleine Dong, Nanjing by Charles Musgrove, Wuhan by Stephen MacKinnon, and Chongqing by Lee MacIsaac, as well as concluding essays by Jeffrey Wasserstrom and David Strand.

By the evidence of this book, at least, the thrusts of elite efforts were concentrated in a few spheres—above all, remaking the urban spatial regime (architecture and city planning), and sprucing up the city and its people (sanitation and public hygiene). Several authors note that the visual appearance of "newness" was frankly more central to the reformist agenda than behavioral and institutional change; it was, it might be said, more an *aesthetic* project than anything else. Ironically, despite the thrust of reformists' efforts on "opening up" the city, broadening its communications arteries and tearing down its walls, most contributors agree that a greater divorce of the urban from the rural was among the project's most significant results. Yet, there is relatively little in this volume on urban cultural change *per se*; still less on shifting gender roles (though this is the subject of much other current research). Intriguingly, while there is frequent discussion of commercialization, and some of consumerism (e.g., department stores), we find very little on the impact of industrialization. Might it be that, outside of Shanghai (and perhaps Wuhan), the industrial impact was truly that negligible?

One question raised by the book involves the use of the word "modernity" in the subtitle. The authors treat this idiom in different ways. Stapleton seems scrupulously to avoid it; Tsin makes a forthright effort to specify its content; other contributors often appear to invoke it less critically. Esherick in his introduction properly historicizes the "modern" era, but doesn't go further to problematize the notion altogether. In my own view, "modern" as a label has no utility other than in reference to a term in the historical discourse itself; one might even say that "modernism" has an historical reality, but "modernity" does not. From this perspective, it is striking that "modern" seems to have been so little present in the vocabulary of the period under study. No Chinese or Japanese translations of this word appear in the book's ample glossary, nor in the titles of any contemporaneous Chinese writings listed in the bibliography. If early twentieth-century Chinese reformers did not themselves invest heavily in this cumbersome notion (they preferred "new" or "civilized," *wenming*, a problem in itself) why should we saddle them with it in retrospect?

Especially given such strong contemporary parallels to the early twentieth-century reform project (parallels on occasion explicitly invoked here), it would seem hard to evade making value judgments. Several contributors stress the highly incomplete success of the reformers in achieving their goals, but was the Chinese population in any case better off for their efforts? As I read this book, I noticed a nicely balanced assessment being offered. We find, to be sure, the occasional tone of lament for "the world that was lost," an appropriate emphasis on the dislocational costs to urban residents, and the expected subalternist attention to the financial and class interests of the reformers. But we have also, for example, Rogaski to remind us that public hygiene efforts in Tianjin did indeed save lives. Relatively liberated from the shackles of a "march of progress" teleology, the studies in this volume help us toward reaching our own critical evaluations of urban reformist projects, then and now.

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Social Transformation and Private Education in China. By JING LIN. New York: Greenwood Publishing Group, 1999. 248 pp. $69.50.

This timely volume gives a comprehensive and in-depth overview of the rapid development of private schooling at all levels, from kindergarten to university, in the People's Republic of China. It begins with a brief historical summary of the important role of private schooling in traditional China, also in the republican period, then illustrates the remarkable take-off of private schooling since the Deng reforms of the early 1980s, with statistics showing how 60,000 institutions had been established nationwide by 1994, and a set of definitions of the many different varieties of private or independent school at each level. Later chapters differentiate between three broad categories of institution—elite schools, ordinary schools, and private universities, with detailed examples based on field research as well as documentation. An exquisite photo essay adds to the vividness of the depiction.

The lively descriptions of many different types of private institution are framed by a number of reflective chapters, addressing the broad theme of social transformation in the book's title. The historical aspect of this framing might have been strengthened by a more thorough and analytic review of the historical literature, given the importance of private schooling in both the republican era and in classical Chinese history. Chapters on economic transformation and on Chinese culture and society are well developed, by contrast, drawing upon a great deal of contemporary Chinese academic research and newspaper commentary. These chapters give insight into intense debates over the role and contribution of private schooling in a period of rapid change, and the challenges these schools are presenting to the public system. Problems of official corruption and complaints from promoters of private education about the unfair competition they face in seeking to establish their institutions within a relatively weak legal context are discussed in some detail.

This volume also attempts some comparative conceptual reflection, using the international literature on subjects such as educational equality and democratic education, to explore and frame issues of concern in the Chinese context. Whereas "moral political education" was the common term within past research on Chinese education, for example, here the term used is "moral and democratic" education. The author draws on her past research to link contemporary developments in Chinese education with a North American literature stretching from John Dewey to James Coleman, Martin Carnoy and Joseph Farrell. There is also a thoughtful sociological discussion of the issue of class formation and the emergence of a new middle class. It would have been interesting if she had gone beyond this to reflect on where China's recent educational development fits into the wider literature on "transition societies" or "post-Communist" societies, and to what degree China is making a similar transition, in spite of being officially still a Communist society.

In terms of China research, the book's greatest value lies in the thorough and rich use made of Chinese sources and the detailed insights this provides into the world of educational debate within China. It is really a picture from within, based on extensive fieldwork, a thorough review of the Chinese literature, as well as government documentation. It is largely a national picture, with some specific references to developments in certain cities or provinces, but not much indication of regional differences in the development of private education.

The bibliography includes extensive reference to the international Sinological literature, yet there is not much critical discussion of this literature in the text. It would have been helpful, for example, if the author had linked her reflections on the development of private higher education to the wider debates over the implications of China's move towards mass higher education in the literature. Likewise, it is surprising that she has not addressed the rich ongoing discussion of the emergence of

civil society, the role of intellectuals, and issues of intellectual freedom and dissent as they relate to private education. The dramatic challenge to fundamental patterns in Chinese education, stimulated by the reemergence of private education, could make for a stimulating commentary on Suzanne Pepper's sophisticated analysis of the development and implementation of socialist educational ideals in *Radicalism and Education Reform in 20th Century China: The Search for an Ideal Development Model* (Cambridge, 1996). However, none of Pepper's work even appears in the bibliography.

This is nevertheless probably the most thorough and up-to-date study yet to appear on the highly significant topic of private education in China. It opens up many questions that go far beyond education itself to the future shape of Chinese society, polity, and economy. It should be of wide interest to students and scholars of comparative education, as well as those interested in contemporary China.

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Rhetoric in Ancient China, Fifth to Third Century B.C.E.: A Comparison with Classical Greek Rhetoric. By XING LU. Columbia: University of South Carolina Press, 1998. xvi, 350 pp. $49.95.

This book argues that there existed a valuable rhetorical tradition in ancient China. Chinese rhetoric did not exist as an explicit, separate discipline (as it did in Greece, at least since Plato), but it implicitly pervaded the ancient oral and written attempts to persuade an audience and influence its thought and action. The author's three main aims are: first, to open up the Eurocentric canon by introducing the Chinese domain of rhetorical awareness and practices; secondly, to analyze this implicit Chinese rhetorical tradition on the basis of various uses of and statements about language; and thirdly, to initiate a cross-cultural study of rhetoric through a comparison with Western rhetorical practices.

While conscious of the fact that a totally objective interpretation of texts is impossible, Xing Lu takes pains to avoid the dominant Western bias in rhetorical studies by a twofold focus: first on the ancient Chinese terminology and second on the historical context. Rather than using recently coined neologisms for Western rhetorical jargon, she searches literary, historical, and philosophical texts for the Chinese terms concerning speech, language, and persuasion: *yan* (speech), *ci* (eloquent statements), *jian* (admonition), *shuilshuo* (persuade/explain), *ming* (names, language, close to "logos"), and *bian* (argument, disputation, close to "*rhetorike*"). Insisting on the political and social contexts that have profoundly determined China's rhetorical tradition, she divides the pre-Qin period into five major periods: the Xia dynasty (twenty-first to sixteenth century), the Shang (sixteenth to eleventh century), the Zhou (1027–770), the Chun Qiu (722–481), and the Zhan Guo (475–221). The author traces the variety and evolution of rhetorical practices in these periods: from the mythical, ritualistic, political, and poetic types of discourse in the Xia and Shang to the booming concern with language by persuaders, debaters, teachers, and educated intellectuals in the Spring and Autumn and Warring States periods.

As in all books, this volume has certain minor flaws: Chinese terms are often not indicated in italics, which hinders a fluent reading; the transcription of the character *lü*—which happens to be the author's own surname—as *lu*; and the term "imperial"