

lic. Sharp argues that the ideological shifts in the political management of Madagascar had far-reaching implications for the lives of the young. While socialism nurtured the ideal of “malagasization,” capitalism encouraged democratization and free enterprise. These ideologies would generally impact Madagascans’ perceptions of nationhood.

Focusing on Madagascan coastal youths, Sharp ably elicits their readings and interpretations of the colonial history and how the past has generally shaped sociopolitical and economic relations. She argues throughout the book that students’ political education has largely contributed to their critical interpretation of the past as it has affected them. Be that as it may, the way political leaders inculcated nationalist ideas generally shaped their perception of what it means to be Madagascan.

Sharp maintains that the architects of malagasization “forged strident critiques of colonial occupation and of subsequent neocolonial policies following the island’s independence in 1960” (5). Drawing on indigenous institutions, they aimed to create a free country and national identity devoid of foreign domination. They sought to establish Malagasy as the official lingua franca among the more than twenty ethnic groups speaking different languages. Yet this policy was flawed, given that the majority of the country’s youth were not interested in mastering the official Malagasy language. Paradoxically, the children born in elite families or those aspiring to elite status as middle-class Madagascans have reverted to learning French and assimilating social habits and manners from other cultures to enhance their status.

A pertinent issue that the author raises is that a large number of youths who live under the watchful eye of adult kin experience a suspended phase of childhood (hence, the sacrificed generation). In this vein, Sharp has attempted to tap the power of collective memory, as embodied in the storytelling techniques that she employs, in defining Madagascan national identity.

This study demonstrates the role that anthropology could play in explaining experiences of Africans in their own societies. Even though the author does not provide ample information about how the political leadership in Madagascar attempted to take into account the interests of its youth, it stimulates an interest in new research about the place of young people in nation-building efforts.

Hannington Ochwada
Indiana University, Bloomington

China’s Techno-Warriors: National Security and Strategic Competition from the Nuclear to the Information Age. By Evan A. Feigenbaum (Stanford, Stanford University Press, 2003) 339 pp. \$55.00

This book is a major contribution to the recent history of China and the relationship between military technology and national/international politics. Feigenbaum argues that a form of techno-nationalism drove

China's strategic technology policy in both the Mao and post-Mao periods, shaping not only its national security but also its developmental strategies. Feigenbaum is not the first scholar to examine this topic, but his treatment has brought to it a degree of cogency, empirical support, nuance, and historical sophistication that sets it apart from the existing literature.

At the heart of the book is the story of how the strategic-weapons elite—the techno-warriors in the title—first delivered nuclear weapons to China against a turbulent domestic and external environment during the 1960s and 1970s and later tried to influence the nation's high-technology policy during the 1980s and 1990s. Nie Rongzhen (1899–1992), a marshal of the Chinese Liberation Army, was the acknowledged leader of the group. Although not a scientist himself, Nie turned out to be a master organizer of China's strategic program. Trusted by Mao Zedong and Zhou Enlai at the top of the Chinese party state and respected by scientists and engineers who shared his nationalist vision, Nie, with the support of his associates and allies, made two decisive breakthroughs during the Mao years (1949–1976): First, he set up a flexible and effective organizational structure through the National Defense Science and Technology Commission (NDSTC) to oversee the myriad strategic projects, including nuclear weapons, missiles, submarines, and satellites. Second, he articulated a technonationalist vision that justified the pouring of enormous resources into a few advanced weapons systems. Nie argued that it was the only way for China to become a truly international power. In addition, he promised that spinoffs from these high-technology pursuits would enhance the conventional weaponry and industrial strength of the country.

Their successes did not shield the strategic weaponeers from the wrenching reforms in the post-Mao era. Under Deng Xiaoping, the new national leadership adopted the organizational innovations of the NDSTC but shifted the emphasis from nuclear programs to conventional weaponry and civilian technologies. In response, the strategic scientific community proposed in 1986 a new national initiative to meet the challenges facing China, citing the American Strategic Defense Initiative and the European Eureka projects. Approved by Deng, the so-called 863 Plan (after the month of its birth) resulted in major advances in such areas as biotechnology, automation, information technology, energy, and space with both military and civilian applications.

According to Feigenbaum, the 863 Plan built on the earlier strategic-weapons model both in its adoption of a flexible, peer-review-based organizational structure and in its drive for a technonationalist vision for the new era. He further contends that successful as the 863 Plan has been in advancing Chinese capabilities, its state-driven nature has increasingly limited its effectiveness in advancing Chinese technological progress in general. State techno-nationalism has set obstacles to the working of the market mechanism and clashed with the country's increasing integration into the global economy. Feigenbaum sees this contradiction as retard-

ing Chinese modernization. He advocates that China “break with the past” by embracing both entrepreneurialism and globalization, now that “the threats of yesterday have slipped into history” (229).

China's Techno-Warriors is well written and based on an impressive number of published Chinese primary and secondary sources, as well as interviews that Feigenbaum conducted in China and elsewhere from 1993 to 2001. Regrettably, the interviews are cited only anonymously, perhaps to protect the interviewees, and few Chinese archival sources are cited, because they are generally not yet open for research. Not everyone will agree with Feigenbaum's analysis. Chinese defense analysts will probably dispute his assertion that China faces no major external security problems. But the book is full of stimulating insights on so many important aspects of the rise of modern China as a technomilitary power that it deserves wide attention.

Zuoyue Wang
California State Polytechnic University, Pomona

Christians and Missionaries in India: Cross-Cultural Communication since 1500. Edited by Eric Frykenberg (Grand Rapids, Wm. B. Eerdmans Publishing Co., 2003) 419 pp. \$39.00

Frykenberg presides over a distinguished list of contributors, including Indira Viswanathan Peterson, Geoffrey A. Oddie, Richard Fox Young, and Paula Richman. The chapters range across the geographical breadth of India, from Tamil Nadu to the Punjab to Assam, with relatively more emphasis on South India. Avril Powell's chapter is alone in examining Christian–Muslim interactions. Despite the title, the book focuses heavily on the nineteenth and twentieth centuries, although it addresses earlier periods in the first chapters and occasionally as historical background elsewhere. The great variability in subject matter is counterbalanced by a shared emphasis on constructing rich biographies of missionaries and Indian converts, along with detailed descriptions of social conditions and of associated literary and intellectual developments. Some of the chapters, such as Iwona Milewska's otherwise interesting chapter on early Sanskrit grammars produced by missionaries, seem only tangentially related to Christianity in India. Few of the chapters directly address broader theoretical questions, with some exceptions described below, where postcolonial theory becomes a target.

One of the common problems of such a collection, as Frykenberg admits, is the lack of any single theme, message, or conclusion. The volume instead “attempt[s] to provide samples, of various kinds, of the complex and confusing problems that any serious scholarly study of the history of Christians and missionaries in India can encounter” (31). Measured against this standard, the volume is a clear success. Frykenberg's introduction provides background about some of the key issues in the history of Christianity in India: the problem of communication (and