

Cold War Crucible: The Korean Conflict and the Postwar World. By Masuda Hajimu. Cambridge, Mass.: Harvard University Press, 2015. ISBN 978-0-6745-9847-8. Photographs. Illustrations. Archives consulted. Notes. Index. Pp. 388. \$39.95.

Masuda Hajimu's *Cold War Crucible* has been hailed as a landmark contribution to the field of Cold War studies. This is for good reason. By arguing that the reality of the Cold War was at least as much a social construction as an external fact, Masuda forces us to reconsider everything we think we know about the Cold War. The incredible breadth of sources Masuda utilizes, the provocative ambition of his argument, and the impact this book will have on future scholars make *Cold War Crucible* required reading for historians of the Cold War.

Masuda begins by chronicling the post-Second World War movements in the U.S. for class, racial, and gender equality, arguing that they prompted a conservative backlash that eventually latched on to the rhetoric of anti-communism to help quash any challenge to the status quo. In this way, he argues, anti-communist zeal in the U.S. was, from the beginning of the postwar era, motivated more by domestic than foreign considerations. He then explores a similar dynamic in Japan, challenging the traditional view that the "Reverse Course" during the American occupation was primarily a tool wielded by the U.S. to contain the Soviet Union. Instead, he argues, it was driven mainly by local elites who wanted to put down the threat posed by labor activism in the postwar era. Masuda next takes us to China, where growing anti-Guomindang and anti-American sentiment had much more to do with local and specific resentments than with a sudden embrace of communism. All of this is to set the stage for the next step in Masuda's argument: that the globally shared fear of World War III sparked by the outbreak of the Korean War forged a globally shared, imagined reality of the Cold War.

Masuda begins the second part of the book by arguing that what we normally think of as the social *effects* of the Cold War (including this widespread fear of a Third World War) were actually its *origins*. In other words, it's not that the Cold War already existed externally and was the cause of such fear; it's that this fear is precisely what created a globally shared perception of the Cold War as an objective fact. One of the greatest strengths of Masuda's work is that he is able to weave together a narrative that is both top-down and bottom-up.

In this section, for instance, he argues provocatively that both American and Chinese interventions in the Korean War were driven mainly by domestic political considerations rather than by strategic or military factors. On the American side, this was the Truman administration's desire to push back against criticism that it was somehow "soft" on communism, while for Mao and the CCP it was the motivation to consolidate power and establish the new regime's legitimacy. At the same time, Masuda draws together a remarkable array of sources including local American newspapers, for example, that show that ordinary members of the public were often much more militant about fighting communism than were elected officials. This is a key part of his argument that the "reality" of the Cold War was in large part created from the bottom up, whether in the U.S., Japan, China, or elsewhere.

The third and final part of *Cold War Crucible*, which synthesizes the arguments from parts I and II, is focused on the simultaneity of social purges in the U.S., Britain, Japan, China, Taiwan, and the Philippines during and after the Korean War. His main line of argument is that these purges were not caused directly by the Cold War but, rather, that the forces of repression used Cold War rhetoric as cover for long-held domestic social aims. In the U.S., he argues, McCarthyism targeted primarily domestic nonconformists like labor activists, homosexuals, and women's rights groups, as opposed to communists per se. And in China, where hundreds of thousands of "counter-revolutionaries" were executed, Masuda points out that informants were often ordinary Chinese who voluntarily participated out of a desire to create social harmony by ridding China of those tainted by too much Western influence. As Masuda puts it, "the actual divide of the Cold War existed less between East and West than within each society" (p. 280).

If you accept the argument advanced in *Cold War Crucible*, it requires nothing less than a complete re-orientation of one's view about what the Cold War was—not an external reality in the world, but a socially constructed reality born of fear and reinforced by the exploitation of long-standing social divisions in countries on both sides of the East-West divide. It is no doubt challenging to make such a re-orientation. One thing that makes accepting Masuda's argument especially difficult, however, is that the international political context of the late 1940s—including tensions in Iran, Turkey, and Greece; the Czech coup; the Berlin Blockade, etc.—is almost entirely absent from Masuda's analysis.

While his research and argument are groundbreaking in many ways, this reviewer remains skeptical of Masuda's claim that the Cold War was nothing more than a reality constructed from below, pushing reluctant policymakers into a conflict that brought the world to the brink of nuclear annihilation for almost a half century. Still, there is no question that Masuda's work will command our attention and inspire further exploration of the themes he raises for many years to come. The breadth of his research, incorporating both elite and grassroots sources from multiple countries in myriad languages, is a feat few could achieve, and the provocative nature of his argument ensures that *Cold War Crucible* will become, if it hasn't already, a crucible for the historiography of the Cold War.

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Warfare and Tracking in Africa, 1952–1990. By Timothy J. Stapleton. New York: Routledge, 2016. ISBN 978-1-8489-3558-7. Maps. Photographs. Works cited. Notes. Index. Pp. xviii, 194. \$153.00.

This book examines the importance of tracking in counter-insurgency operations carried out by authorities in the white settler territories of Kenya, Rhodesia, and South-West Africa during the decolonization struggles. Stapleton defines