

flux, and no less of an “age in motion” as the early 20<sup>th</sup> century Dutch East Indies described by Takashi Shiraishi. Like the earlier period, the movers saw themselves as part of an Asia in motion. In the official memories and histories of the post-1965 regime in Indonesia, this vibrancy, cosmopolitanism, and open-ness in the search for modernity and the nation had come to be characterized as chaos and anarchy, and of danger to the survival of the nation-state. This book promises to play an important role in the continuous effort to reevaluate the history of a formative period in the history of Indonesia, as well as Southeast Asia, from a regional and global perspective.

***The Rise of the Rich: A New View of Modern World History.***

By Peter GRAN.

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Peter Gran has gone beyond his *Beyond Eurocentrism: A New View of Modern History* (1996) in *The Rise of the Rich* in his long-term effort to challenge Eurocentrism in the study of world history. In his earlier work, he had challenged “the core-periphery” model with a model based on “roads” of national development, examples found both in the core and in the periphery countries. But in that work, he did not clarify what the connections were among those roads in a global context much less how to bridge the gap between the national and global levels. About *The Rise of the Rich*, he wrote: “It came to me at one point as an insight that the leading politicians and the economically important groups

all over the world have important linkages to each other, that they collaborate in many spheres, and that this has been the case for a long time. Even in a great power, such people (the dominant elements from across the world) have better access to the ruling circles (of the great power) than do the vast bulk of the local citizens. Therefore, I came to think, that to attribute power to the West (à la the rise of the West) as opposed to these groups distorts the actual narrative of power. In other words, the main story line of power as we now understand things ought to be the rise of the rich, i.e., the rise of the political and economically dominant elements and only secondarily the rise of the West, or core and periphery as in the existing liberalism and political economy” (“Rise of the Rich-A Contribution to the Analysis of the Present Crisis,” Presentation at “International Symposium on Crises and Lessons in World Modernization Process,” (June 19-22, 2009) held at The Research Center for Modern World History, Nankai University, Tianjin, China). With this set of clarifications, there begins to emerge a new and more three dimensional approach to global history, one composed of rulers, ruled and the “New Men.”

One might suppose that Gran’s critique of elite history and his valorization of the role of the masses is some sort of redressing of a traditional imbalance in scholarship and this would be understandable. However, what actually seems to hold his attention even more is how the dominant classes or the “Rich” coordinate and how the New Men also influence the course of events. While students of international relations have long studied treaties and alliances among rulers, less often considered are the different forms of active and passive cooperation among the world’s dominant classes, the sum of which is clearly greater than the sum of its parts. As regards the New Men, while some readers may not be familiar with the term, they can think back to Pareto. For anyone who has read Pareto, the New Men stand out as social forces, a part of the social physics. Their influence in making the global disequilibrium which has shaped global history in general and those of its parts (nation-states in modern times) in particular is enormous, second only to that of the dynamic of ruler and ruled, here to refer this time to Pareto’s Game Theory.

There is no question that the New Men were and are an extremely creative and active “group” on a global level. Gran writes: “the new men were and are a group entering into history from outside of it. They were not professional representatives of existing establishments; rather, they are a group which has been very much attuned to the market as well as to political conditions and which uses its knowledge for the interests of the rich but for its own interests as well. The new men today as in the past are mainly self-made individuals who aspire to power, in other words, who aspire to belong to the rich and are prepared to do its dirty work helping build the world market if that is what it takes to get there. These new men - criminals, pirates, military adventurers, speculators, diplomats, businessmen, lobbyists and others - given their diversity and their extreme versatility can take credit for a number of things, among them, the organization of the periphery of the world market, or what later gets called the Third World or “capitalism’s main plunder zone” (“Rise of the Rich-A Contribution to the Analysis of the Present Crisis”).

In sum, Gran’s meta-narrative in his latest book *The Rise of the Rich* provides a new way to look at the power in global history. His exploration of the Rich and of the New Men or “go-betweens” appears to have potential utility for the study of many subjects of concern to our field. Gran is a critical scholar who has always been thinking and making you think. The book is recommended as an original contribution to the rethinking of modern world history.

***Atarashii Sekaishi e—Chikyu-shimin no tame no Kosou*  
[Towards New World History: A Conception for Global Citizenship]**

By Masashi HANEDA. Tokyo: Iwanami-publisher, 2011. 220 pp.  
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