

become international. As a consequence of these changes China is now a case study in many environmental courses in other countries. In some cases, there are courses dealing specifically with China's environmental problems.

To date, however, I have not been aware of a textbook in English dealing specifically with China's environment, with the possible exception of Lee Xuhui's *Lectures on China's Environment*, which is an edited series of lectures. As such, Judy Shapiro's book is a very welcome contribution. The book essentially addresses China's environment from political and legal perspectives, although much of the material could be useful in courses taught in any social studies discipline. There is little that is strictly economic-statistical or scientifically technical here, but the book is nevertheless useful as a supplement to courses that concentrate on those aspects of China's environment. The textbook nature of the book is amplified by sections at the end of each chapter which offer questions for discussion and which give bibliographical references that Shapiro feels are relevant for that topic.

The introductory chapter gives a taste of China's major environmental problems and places the study of social aspects of China's environment within a disciplinary framework. The second chapter presents the framework for the book, suggesting five major drivers of China's environmental politics: globalization, national identity (the views of what China should be), governance (reach of the state), civil society and environmental justice. In truth, while each of these "drivers" alone is a useful analytical tool, they are inherently intertwined. Some of the issues discussed in connection with these drivers also go well beyond what one conventionally considers the environment. National identity in particular goes far beyond China's natural degradation, although Shapiro does a good job at focusing the identity discussion on its relation to the environment. The final chapter is a concluding discussion on China's role in the world's environmental future and what those outside China can do to help ensure that it meets its environmental challenges as best it can.

While the approach is largely political, the book has relevance for courses in disciplines such as anthropology, human geography and sociology. Shapiro incorporates many of her own experiences in China, thereby enriching the text in the process. There is little one can argue with in her choice of drivers of degradation, although a case could be made for the impact of some non-anthropogenic factors even in a politics course. Still, the argument against a top-down environmental system without ability to control corrupting practices on the ground is real and very clearly portrayed. The questions provided for the students to answer are challenging and relevant and the examples used are pertinent. This book should be considered as a valuable source to cover the environment in Chinese politics courses and as an up-to-date text for the political sections of anthropology and geography courses that cover Chinese environmental problems.

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Africans in China: A Sociocultural Study and Its Implications on Africa–China Relations

ADAMS BODOMO

Amherst, NY: Cambria Press, 2012

xxx + 262 pp. \$114.99

ISBN 978-1-60497-790-5 doi:10.1017/S0305741012001373

In the upsurge of interest in Africans in China, media and academic approaches are at odds. Media sources may report on the African presence in China because editors and

journalists sense that its growth may impinge on Africa–China relations, but exoticism also is a factor. Some sources seem to adopt the Chinese aphorism “*he shui bu fan jing shui*” (river water and well water do not mix) and posit Africans and Chinese as peoples of incommensurable, if not incompatible, cultures, with the US media especially tending to portray the African experience in China as uniformly negative.

Scholars from a variety of countries and disciplines have produced recent essays on the African presence in China (see, for example, several essays in Li Peilin and Laurence Roulleau-Berger [eds.], *China's Internal and International Migration*, Routledge, 2012). They have adopted a more nuanced approach than the media and none more so than Adams Bodomo in this pioneering, full-length treatment. He had already published important journal articles on Africans in China, but his book significantly expands on his previous work and is now essential reading for scholars in the field. At the same time, it may go some way toward changing media and popular perspectives, at least among those willing to learn from it.

The great merit of Bodomo's work is that it uses survey research and interviews to look at Africans in China holistically, in order to convey to readers what it is like to be African in China. He emphasizes, however, the highly variegated nature of the African presence. Chapters delineate differences among communities in a half-dozen locales and discuss the spectrum of occupations, educational backgrounds, places of origin, linguistic practices, food cultures and self-identifications among Africans in China. He also uniquely compares African communities in China to several others in Asia and finds key differences.

The book's overarching theme is that Africans in China are an economic bridge between target community, source community and host community, as well as being an incipient cultural bridge through music, food, art and other attractions. That happens, in large measure, because many Africans in China are well educated and enterprising. Yet, Bodomo interestingly shows how non-uniform the African experience has been. What should especially give pause to fashioners of the media representations mentioned above are his chapters on Africans in Guangzhou and Yiwu, the one a huge metropolis and the other a much smaller international trading centre in Zhejiang province.

Guangzhou police and immigration officers have made life difficult for the large, mostly sub-Saharan, African population. In contrast, Yiwu authorities have sought input from the city's smaller, but still substantial, community of business people who mainly originate from North Africa and the Horn of Africa. The result is a relative absence of harassment and the awarding of longer-term visas. The author deduces reasons for this divergence, notably differences in the size and composition of the two cities' African populations. Other factors, on the official Chinese side, may also be at work. The police in Guangzhou, much more so than in Yiwu, have experience of heavy-handed treatment of migrant Chinese workers that they may be transferring to Africans, but not to most other foreigners. Guangzhou is also near Hong Kong and is an entrepot to the mainland for many foreigners from developed countries – it may be for their putative benefit that the local authorities act to suppress the supposedly “chaotic” African influx.

It is likely that one question that specialist readers will raise is the estimates of the size of the African population in China. Bodomo pegs it at 400,000–500,000. Others may produce much lower figures, both as to the major community in Guangzhou, which he thinks has about 100,000, and the grand total. It should be noted, however,

that widely disparate population estimates also bedevil students of the Chinese presence in Africa. For example, those knowledgeable about the largest such community, that of South Africa, “guesstimate” it as having from 200,000 to 500,000 more or less long-term residents.

Among Chinese in Africa and Africans in China, high rates of transiency problematize demography and also socio-cultural analysis, as economic sojourners are in a very different position from residents. In South Africa, the vast majority of “new Chinese migrants” aver that they are sojourners, but as the sociologist Yoon Park has noted, not a few years have now passed and those sojourners show no sign of repatriating. Adams Bodomo has observed something of the same phenomenon among Africans: there are now some with decades of experience of living in China and even a few with shorter tenures have become successful. If they are ever allowed to do so, they might well become African Chinese. Some of their stories, as well as those of short-termers, are told and add a dimension that should help draw the book a larger audience, particularly if adopted for teaching.

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Re-Shaping Education for Citizenship: Democratic National Citizenship in Hong Kong

PAK-SANG LAI and MICHAEL BYRAM

Newcastle upon Tyne, UK: Cambridge Scholars Publishing, 2012

257 pp. £39.99

ISBN: 978-1-4438-3531-2 doi:10.1017/S0305741012001385

Lai Pak-sang and Michael Byram’s *Re-Shaping Education for Citizenship: Democratic National Citizenship in Hong Kong* is a recent addition to the body of literature on the challenge of citizenship education in Hong Kong as the Special Administrative Region (SAR) of China adjusts to the implementation of “one country, two systems.” It may appeal to the followers of that literature as well as others who are interested in broader issues of democratization, nationalism and national identity, and postcoloniality in the Chinese context.

The book claims to be based on ethnographic data – including participant observation, classroom observation, interviews with teachers and students, and documents – collected from a Catholic secondary school in Hong Kong from 2002 to 2004. Within the literature on Hong Kong citizenship education, this case study is a relatively unique approach. The overall aim of the book is to show how this one school tries to navigate the complexity of educating students for national citizenship in a socialist China led by the Chinese Communist Party when their own more liberal local society is undergoing gradual democratization. Within this general aim, the book attempts to address several more specific questions related to what this Hong Kong school’s students learn about citizenship and national identity, how the notion of China is taught to students, what the school’s civic education programme entails with particular regard to questions of democracy and national identity, to what extent the school’s citizenship education adheres to the SAR government’s guidelines, and more broadly, how theories of nationalism may contribute to our understanding of these issues. All of these questions are couched within a framework that sees citizenship education in the school as within the process of nation-building in Hong Kong.