

of what he viewed as the injustice of the American position on Taiwan, even as he was ardently committed to liberalism (p. 130).

In the more specific realm of policy process, Li explains in great detail, given his central role in Xinhua News Agency in the mid-1950s, how international news was gathered, disseminated, and processed by the Party centre.

Another topical area that will interest a wide range of readers is Li's discussion of how the Chinese elite reacted to Khrushchev's "de-Stalinization" speech at the 20th Congress of the Communist Party of the Soviet Union in February 1956, and to the Polish and Hungarian uprisings later that year. Li explains how he, and others, fundamentally misread Mao Zedong's intentions in tactically liberalizing during the short-lived Hundred Flowers movement of this period. Li paid a heavy price for not understanding that Mao's call for democracy and political loosening did not represent an enduring commitment to liberalization, or what Li called "Greater Democracy" – it was rhetoric to be abandoned at the first whiff of threat to the Chairman's power. This forever changed not only Li's view of Mao, but also Li's life. He immediately was labelled a "rightist" and his views were directly and publicly rejected by the Chairman.

All this leaves the reader with a deep admiration for an indomitable spirit that at the beginning of his post-1949 career had challenged (albeit inadvertently) Mao Zedong, suffered greatly in the intervening years, returned to the public stage to play an historically significant role in the normalization of US–China relations, and somehow at the end of his life still had the inner fortitude to challenge yet other paramount leaders, this time Deng Xiaoping and Jiang Zemin.

DAVID M. LAMPTON

Breaking Feminist Waves: The Many Dimensions of Chinese Feminism

YA-CHEN CHEN

New York: Palgrave Macmillan, 2011

xii + 274 pp. \$85.00

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Breaking Feminist Waves is an important and distinct contribution to the understanding of feminism and, in particular, feminist scholarship in China. Feminist scholars in the West and in the People's Republic of China (PRC) have a partial understanding of Chinese feminism – Western feminist scholars are inclined to equate Chinese feminism with Asian American or Chinese American forms of feminism while PRC feminist scholars have a tendency to imply that the PRC form of feminism represents feminism in the entire Chinese cultural realm. Chen argues that Chinese feminism should include within its scope studies or activism about women or gender issues in as many periods and places as possible: pre-historical through Imperial China, Republican China, colonial and post-colonial Hong Kong, Taiwan, Macau, Manchuria, Mongolia, Tibet and other Chinese-speaking areas.

In this book, Chen examines the diversity of, and differences within, Chinese feminism in the 1990s through interviews with 50 feminist scholars in the PRC and Taiwan and through an analysis of journal articles related to Chinese women and feminism in prestigious academic journals in Asian studies and women's studies. She focuses on the decade of the 1990s for several reasons. Firstly, this decade followed the 1989 Tiananmen Square incident and included the United Nations' Fourth World Conference on Women and Feminist NGO Forums (1995). This

decade also followed the lifting of martial law in Taiwan (July 1987) and the resumption of the traffic between the two sides of the Taiwan Strait (November 1987), included the rise of Taiwan localism and the change of rules of college teachers' promotion, and preceded the Democratic Progressive Party's defeat of the Nationalist Party in the presidential election (March 2000).

Chen first illustrates how feminist scholars in the Chinese cultural realm deliberated upon their knowledge about Western feminism in order to resolve various gender problems in the late Qing Dynasty (1644–1911), the Republican and Nationalist era (1911–49), the PRC (1949–present), Taiwan and Hong Kong. She emphasizes that not all feminist rhetoric, initiatives and strategies in the Chinese cultural realm came only from the West, because for many decades Chinese feminists in the PRC, Taiwan and Hong Kong had been developing local forms of feminist ideology and discourses based upon their own understandings and interpretations of Western feminism.

Chen then offers a comprehensive insight into Chinese feminism in the 1990s. She compares the reception of feminism and feminist scholars by academia in the mainland and in Taiwan, the survival strategies that feminist scholars adopted in order to be accepted in various research fields by the academy, and internal conflicts among feminist scholars. Of significance is Chinese feminist scholars' preference for French feminist theorists Luce Irigaray, Hélène Cixious, and Julia Kristeva, despite the majority being unfamiliar with the French language. She discusses how French feminism was localized, applied and advanced in order to ensure academic survival for feminist scholars in the PRC and Taiwan, and at the same time corresponded to local historical developments and socio-political environments.

Chen's concluding chapter is an analysis of prestigious English-language academic journals, to examine how non-Chinese, English-speaking scholars understand women and feminism in the Chinese cultural realm. She reiterates that Chinese feminism is diverse and multifaceted, combining local and Western influences, and therefore, is a subject that can be endlessly explored but never conclusively defined.

Through her interviews with feminist scholars and her analysis of journal articles, Chen reaches an understanding of feminism in China that is deeper than existing scholarship which focuses on feminism in the PRC, while neglecting Taiwan, Hong Kong and other Chinese-speaking areas in the Chinese cultural realm. This makes this book a timely study of Chinese feminism that considers the capricious cross-Strait relations between the PRC and Taiwan and the uncertain future of Hong Kong as a Special Administrative Region. Chen's contribution provides us with a thoughtful and meticulous analysis, opening up new avenues to the study of feminism in China. As such, this book will be a useful point of reference for scholars with an interest in gender and women, globalization and social movements in contemporary Chinese societies.

ADELYN LIM

Cosmologies of Credit: Transnational Mobility and the Politics of Destination in China

JULIE Y. CHU

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Among the small number of ethnographies of overseas migration from China, Julie Chu's is the second to focus on the countryside around Fuzhou. Though part of a