

the early 2000s, when another huge wave of public mobilization emerged. The author briefly mentions that Jiang Zemin was more of a hard-liner than the Hu-Wen team that succeeded him, but does not make a solid case. It is probably more useful to examine the changes in other aspects of contentious politics between the 1980s and the early twenty-first century. Social actors now have many more resources and more powerful technologies (e.g., the Internet) at their disposal. Also, the authority fragmentation in the political system—i.e., the lack of coordination between the various sections of the state, such as the Ministries of Railways, Foreign Affairs, and Propaganda—provides better opportunities for public mobilization than any cracks in the top leadership. The evolution of China's policy toward Japan is well documented in the book, but the strategic thinking behind the decision to mend fences with Japan in the early 1980s differs significantly from that of China's post-2000 Japan policy. The author is sharp in pointing to economic interests as a key factor in the 1980s, but only touches lightly on the new "grand strategy" that started to shape China's foreign policies post-2000. A richer discussion of what China's new global thinking is and how Japan figures in it would have supported the argument that in 2006–07 the state indeed seriously intended to redirect public opinion toward more favorable views of Japan.

ZHENGXU WANG

*University of Nottingham*

zhengxu.wang@nottingham.ac.uk

*Return Migration and Identity: A Global Phenomenon, A Hong Kong Case.* By NAN M. SUSSMAN. Hong Kong: Hong Kong University Press, 2011. xiv, 368 pp. \$50.00 (cloth); \$30.00 (paper).

doi:10.1017/S0021911812001416

Based on research conducted in Hong Kong between January and July 2004, as part of "The Hong Kong Remigration Project" (HKRP), this book explores the psychological experiences of remigrant populations and tests the Cultural Identity Model (CIM) of Cultural Transitions. This model recognizes four possible identity profiles of returnees, which are summarized below.

The book has two core objectives. First, the author wants to report and analyze data collected by the HKRP; with this objective, the book carries on a dialogue with a broader theory of cultural transitions. It examines where the experiences of Hong Kong people are different from and overlap with those of returnees of other nationalities. The second objective is to narrate stories of the many returnees interviewed by the author (a cross-cultural psychologist). Therefore, the book offers a more revealing account of the lives of the returnees. The author hopes the book will be welcomed by returnees looking to understand their experiences and find ways to address the changes in their lives.

The book is organized into eleven chapters, with four appendixes in which the reader can examine the questionnaires utilized for the project and benefit

from clear explanations of the various methodologies adopted in the research; moreover, there are helpful descriptions of the quantitative analysis utilized in the project and a table with the demographics of the interviewees. These latter sections will be especially valuable for graduate students investigating related topics.

In the first chapter, the author briefly discusses the history of Hong Kong identity since 1841—the year of the cession of Hong Kong to the British Crown. The book argues that “Hong Kongers” have had a multilayered identity (British, Chinese, Hong Kong, or a mix thereof), to which other identities have been added lately—Australian, American, Canadian, and now “returnee.” The book investigates the configuration of returnees’ identities. By asking returnees such questions as whether they feel at home once back in Hong Kong and whether the transformation of their identities led them to a new global transnational identity (p. 35), Sussman tries to pinpoint the identity changes they undergo.

In chapter 2, the author surveys theories about the internal struggles of people with competing cultural identities, showing how art, literature, and social sciences have approached and explained such a phenomenon. Today such competing identities are found mostly among immigrants, while once they were a characteristic of geographical proximity between communities. Chapter 3 introduces the psychological model of repatriation. It clarifies the debate within social sciences over theories of transnationalism applied to immigration, particularly the concept of fluid citizenship and sense of belonging.

Chapter 4 describes in detail the results of the study, gives examples of pre- and post-departure strategies that individuals adopt, and introduces the identity profiles established by the CIM. Chapters 5 to 9 present these profiles—additive (those who experience layering of identities), subtractive (those who experience a shift away from their own culture), global (those who have already migrated several times and consider themselves as cultural beings not attached to any specific place), and affirmative (middle-aged migrants who had not adapted well overseas and are highly motivated to return home and stay). These four profiles were developed from interview narratives and questionnaire responses that revealed remigrants’ opinions on schooling, housing, interpersonal relations, family, and workplace life. In chapter 11, the author shows that her results are not static and urges further monitoring of Hong Kongers’ identity in light of the increased interactions between Hong Kong and the mainland.

Chapter 10 argues that Hong Kongers may be characterized as pragmatic remigrants (with additive identity), while repatriation for Westerners is described as more stressful, because of the opposing foundational cultural philosophies of the East and the West. In other words, while harmonious compromise is what Confucius taught Easterners, Aristotle taught an “either-or” approach to self and to cultural identities to Westerners, who consequently do not deal well with negotiating new identities after remigration. More reference to psychological studies on cognitive developments in distinct cultures, acknowledgment of alternative views to the clear-cut division between all encompassing Easts and Wests, and the addition of more specific examples would increase the clarity and impact of this chapter.

In sum, the book is indeed valuable interdisciplinary reading for scholars of migration. It aims to be more than a psychological study and is important for

research on migrants' identities, since it gives agency to remigrants themselves by treating meaningful aspects of their lives (personal relationships, social expectations, family planning to readapt, etc.) and creatively using different tools to do so (literature, fiction, art, as well as social scientific methods).

VIOLETTA RAVAGNOLI  
 University at Buffalo, SUNY  
 vr45@buffalo.edu

*Ten Thousand Scrolls: Reading and Writing in the Poetics of Huang Tingjian and the Late Northern Song.* By YUGEN WANG. Cambridge, Mass.: Harvard University Asia Center, 2011. ix, 283 pp. \$39.95 (cloth).  
 doi:10.1017/S0021911812001428

By nonchalantly calling the poet Huang Tingjian (1045–1105) an “innovator” (p. 39) and reminding us that many critics likewise considered him innovative until recent decades when the issue of “original” versus “derivative” came to define much of the discussion about Huang and “Jiangxi” poetry, Yugen Wang recasts the old question of how to approach Huang’s rich textual borrowing. The problem seems to be whether Huang used allusion in a fundamentally new way or merely used it more than normal. Beneath that debate lurks the notion that he either represented a decline from a more meaningful poetry of the past, or else (as some contend, and Yugen Wang agrees) became a new peak—a transformational voice who “significantly shifted the theoretical basis of poetic composition” (p. 7). *Ten Thousand Scrolls* looks to explain that shift by analyzing Huang’s own criticism and contemporary literary culture. Anyone interested in how Tang, Song, and later poets went about their business will find much to ponder in this cogent, plain-spoken study that begins with Huang’s pronouncements on poetic craft but quickly moves into broader areas.

At the heart of Wang’s reasoning is his observation that Huang’s generation experienced an explosion of printed books. (“Ten thousand scrolls,” once a symbolic number, suddenly became a reasonable size for a good private library, such as that of Huang’s uncle and guardian Li Chang.) This textual glut, which Wang compares to our current media revolution, meant that a writer could cram his mind with far more written lore than had been possible even for Su Shi (1036–1101), only half a generation older than Huang. Committed craftsmen such as Huang may have felt pressure to actually learn all that lore, then painstakingly unload it into their work, all the while striving to sound spontaneous. The resulting technically complex poetry, based on “bitter,” arduous reading, Wang suggests, fit well into the “extremely competitive world of the late eleventh century” (p. 138). (But does calling a task “bitter” mean it is no fun?)

Wang also proposes that Chinese poetry may have changed forever after it was abolished from the civil-service examinations in 1071, and changed even further after it was devalued by the neo-Confucianism that eventually dominated