

traditional Chinese. Globalization does not seem to have diminished the significance of localism as many theorists have predicted. On the contrary, Wong finds that in this community “localism, local social networks, and traditional institutions are maintained and even cultivated and used for economic globalization. Globalization and localization go hand in hand” (p. 44). Wong also finds that “globalization does not eliminate the transnational migrant’s commitment to an adopted country” (p. 224).

Being Chinese American himself and having a publication record on comparable topics for almost 30 years, Wong is optimally situated for this valuable project. The breadth and depth of his expertise are apparent in the book’s all-around scope and finely carved facets, as well as the thorough and up-to-date literature citation. In addition to dominating sources that everyone in the field cannot afford to miss, Wong does not let go of obscure yet suggestive scholarly dynamics expressed in sources such as proceedings of small-scale meetings. Wong’s discussion is supported by his solid ethnography and statistics from authoritative sources at the local, regional, and national levels, not to mention those from his own fieldwork. The significance of the major findings goes far beyond the studied community and academic concerns. Readers interested in a wide range of current social and economic issues can benefit from this book.

On the short side, this book is “The Chinese in Silicon Valley,” yet the large numbers of “valley Chinese” who make a living outside the high-tech industry are left out of the picture. The problem of unfitting title also infects some chapters (e.g., ch. 6) and sections (e.g., pp. 50, 187, etc.). As the end product, the published version had not received the kind of thoughtful revision and careful editing that the quality of Wong’s research and the significance of the project deserve. Although the central themes are fairly clear and major arguments convincing, the text throughout the book is both loose and verbose. In different parts of the book, identical or similar ideas are repeated over and over, with the same or somewhat different wordings. The redundancy makes the book less readable and weakens the persuading power of the arguments. In terms of organization, the themes of adaptive strategy and ethnic identity could be rendered more coherently by taking out chapter 5 and dividing apposite contents into chapters 4 and 7 respectively. Moreover, a good number of inconsistencies and slips—for example, the number of informants (pp. 14–15), Fujianese explained as “a local Taiwanese dialect” (p. 22), the Romanization of Chinese terms (too numerous to list), just to mention a few—that could easily have been fixed were not caught. This book can also take better advantage of the ethnographic approach by presenting more personal profiles in more vivid details.

All in all, I would recommend this book to those who are interested in global economy, ethnic identity, social networks, culture change, and diaspora studies. It also would be a good textbook for any undergraduate courses that include a component about contemporary Chinese Americans.

A Thousand Miles of Dreams: The Journeys of Two Chinese Sisters. Sasha Su-Ling Welland. Lanham, MD: Rowman and Littlefield, 2006. 368 pp.

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With elegant writing and a delicate anthropological touch, Sasha Su-Ling Welland offers in this book an intriguing biography of two Chinese sisters, Amy Shuhao Ling and Shuhua Ling, who are respectively her own maternal grandmother and great aunt. The divergent yet intertwined paths of the two sisters on three continents throughout the 20th century shed fresh and intimate light on the multiple subjectivities and experiences of Chinese elite women juxtaposing nationalist and transnational influences.

The book is divided into three parts. Part 1 describes the family background of the two sisters, born to the fourth concubine of an imperial scholar-official who later held such important offices as mayor of Beping (Beijing) during Nationalist rule (1911–49). Although the sisters’ own representations of their shared past frequently conflict, Welland successfully presents the nuances of their long-enduring tensions and conflicts. For example, whereas the family heritage that Amy passes on to her offspring suggests a monogamous-based genealogy and highlights her father’s glory in imperial exams, Shuhua’s literary writing, especially her English memoir, centers on her childhood experiences in a polygamous elite family. Nevertheless, these discursive oppositions seem to have sprung from the same troubling source of two daughters who had extraordinary achievements in a changing world—that is, the disappointment, shame, and stigma of their mother as a concubine with no sons.

The second part of the book discusses the sisters’ education and career development in China. While Amy and Shuhua both strived to become independent modern girls, their professional trajectories in science versus literature and art reflects the two sides of the intellectual debate over whether cultural reform or scientific development could restore China in the face of imperialist threats. Intimate descriptions of how some privileged women benefited from both traditional education and modern educational reforms bring fresh light on women’s diverse experiences in the early 20th century, contributing to current critiques of the overgeneralization of women’s oppression in traditional China. Welland smoothly situates the sisters’ lives in the historical context of modern China, including fascinating descriptions of Shuhua’s personal interactions with the poet Xu Zhimuo, the writer Hu Shi, and artists Qi Baishi and Zhang Daqian.

Part 3 focuses on the sisters’ divergent transnational experiences and different connections to their homeland. In her early twenties, Amy won a scholarship to study medicine in the United States and arrived Cleveland in 1925 amidst a racist crackdown on local Chinese communities. Vivid descriptions of Amy’s career success and

family life as well as honest critiques of her adoption of the racist attitudes of middle-class white America (p. 271) reveal complex experiences of early Chinese American immigrants. Sometimes, however, Welland's reflective analysis of her own ambivalence toward her grandparents, especially regarding such behaviors as the "cruel" treatment of her mother, also hints at generational gaps involving conflicting cultural norms (p. 269).

Established herself as a famous woman writer at her youth, Shuhua was first introduced by Xu Zhimuo to Western audience as "the Chinese Katherine Mansfield" (p. 149) and was later delicately and closely connected to Vanessa Bell, Virginia Woolf, and the postwar Bloomsbury Group through her lover Julian Bell, Vanessa Bell's son who lectured in China and died in the Spanish Civil War. In contrast to Amy's drive to assimilation, Shuhua's strong attachment to her homeland and culture seemed to have reinforced by her transnational encounters. Shuhua's English memoir depicted a traditional Chinese family from a child's eye, her later paintings portrayed European landscapes from the perspective of a traditional Chinese artist. While Shuhua frequently visited (sometimes at great risk) and eventually returned to her homeland before her death, Amy only returned for one brief visit in the 80 years following her initial emigration. In this sense, the two sisters, respectively, lived two Chinese metaphors concerning one's relationship to their homeland—that is, Shuhua represents "falling leaves return to the roots" and Amy demonstrates that "roots grow where the seeds land."

Welland smoothly knits longitudinal collections of Amy's account of her life history, Shuhua's autobiography and fiction writings, retrospective interviews of relevant people, archival research, literature criticism, and theoretical analysis. Nevertheless, this book also raises questions regarding whether the requirement to obtain informed consent from, and protection of the privacy of, interviewees regarding sensitive information should also apply to an anthropologists' own close relatives, as with the cases of Amy (pp. 195–196, 323–324) and Shuhua's daughter.

Overall, while a fine biography, this book is also an informative and engaging work in the literary genre of ethnography, enhancing our understanding of women, education, and intellectual history in modern China, as well as exploring the experiences of Chinese immigrants in the United States and Europe. I would recommend the book to those interested in China Studies, Asian American Studies, and Women's Studies, including scholars, graduate students, and upper-level undergraduate students.

Fast Food/Slow Food: The Cultural Economy of the Global Food System. Richard Wilk, ed. Lanham, MD: AltaMira Press, 2006. 268 pp.

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This is an excellent book on economic anthropology's approach to food studies, particularly industrial food systems. Food is now hardly peripheral to mainstream anthropology, and we look beyond binary symbolic, cultural materialist, or evolutionary explanations. This book's binary title thus elicits an editorial comment: "The real world is far more interesting than any binary opposition or simple evolutionary sequence, and while simple terms may make for good propaganda, they prove woefully inadequate as tools of understanding the processes of change in food systems" (p. 23). Sidney Mintz's opening chapter highlights the same anthropological stance on studying food in industrial societies. Advocating "*food of moderate speeds*" (p. 10), he concludes remarking that "good and healthy food for more and more people is a reasonable goal, and that such foods can be made available fast enough—and, more important, prepared at *slow enough* speeds—for *all of us*" (pp. 10–11, emphasis added).

Richard Wilk's introduction to the volume makes a series of clear conceptual points identifying how economic anthropology and food studies today contribute to each other: for instance, "the idea that an economy incorporates moral values as well as utilitarian motives is at the very center of the discipline of economic anthropology" (p. 23). As Wilk indicates, "food is by nature mobile, mixable, unfettered, and reflexively self-referential" (p. 18), and "the authors in this volume generally share a sense of alarm at the direction of the industrial food system and are deeply aware of the complex politics of food" (p. 16). Fortunately, the 15 diverse contributions of this volume share and expand on such conceptual issues.

The contributors to the second part discuss the fluidity-characterized "whole food economies" from the Yap (Egan et. al.), the Malian middle class (Koenig), Mexican peasants (Pilcher), Lao PDR (Van Esterik), and post-Soviet Russia (Caldwell). They show how the simple "traditional" and "modern" dichotomies break down in favor of the central thesis of the volume that "linear narratives of evolutionary change fail to describe contemporary food systems because they cannot grapple with the non-corporate nature of food culture itself" (pp. 17–18). We also learn cultural specifics: "Yapese modernity" runs "in part through taste" (p. 44); Mali urban food system, both local and global (p. 64), relates to Mexico's *maseca*, "slow food" countering Taco Bell (p. 78); Lao's "hunger foods" (e.g., crickets and green tree ant eggs) become "gourmet foods" in New York (p. 83); and post-Soviet Russia's "culinary tourism" mediates the past and present (p. 107).

The third part of the book presents two chapters on Japan (Bestor and Whitelaw) and one on Philippines (Matejowsky). The authors explore "the contradictions and contingencies" in industrial food systems. Although identified often by the mass production and homogenization, and by convenience, "consistent delivery," and profit, this food system is now responding to consumers' demand for culinary variation, flavor, goodness, and health. The fast food industry must undergo "continual diversification and