following China's likely WTO entry, and he discusses the advantages WTO membership will have in other arenas including insurance and telecommunications. Luo then draws broadly on organization theory to outline the typical path companies take as they expand into China.

The second part of the book explores the entry-mode choices MNCs have as they expand to China, the paths firms actually take, and the processes by which they make decisions about equity ownership. Again, Luo clearly arrays the choices available to firms and provides unique information about the benefits of each option. Luo also uses short case studies to illustrate both the alternatives firms face and the relative benefits of the various options. In discussing entry-mode choices, for example, he draws on the experience of AT&T, the telecommunications giant, to demonstrate the process by which MNCs come to agreements about the formal structure of joint ventures with Chinese companies. In the AT&T case, a China business unit called AT&T China was created in 1993 and established a "global and local" matrix strategy. In this strategy, AT&T China had primary responsibility for marketing, manufacturing, pricing, revenue distribution, and other strategic decisions that benefit from local knowledge. Yet AT&T China reported directly to AT&T's CEO to take advantage of the expertise of the larger company.

Part three expands on Luo's ability to present and use case studies. This final portion of the book includes eleven complete case studies of firms that have entered China. Luo uses these cases to illustrate the points he makes earlier in the book. He also uses the cases to demonstrate that while there may be general patterns associated with entering the Chinese market, such a move requires flexibility, creativity, and a willingness to change with market conditions and other unforeseen complications that inevitably arise in operations of this sort.

Luo provides a comprehensive and expert examination of an important and timely topic. The questions Luo asks are important, and his unique ability to answer these questions is important. Anyone considering expanding a business to China should be familiar with Professor Luo's work. Likewise, any scholar or policy maker who hopes to understand the changing nature of business in China should not miss this book.

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Chinese Gleams of Sufi Light: Wang Tai-yü's "Great Learning of the Pure and Real" and Liu Chih's "Displaying the Concealment of the Real Realm". By SACHIKO MURATA. Albany, N.Y.: State University of New York Press, 2000. xiv, 267 pp. $71.50 (cloth); $23.95 (paper).

This work is undoubtedly the most important to date in the uniquely challenging field of Islam in China. First and foremost it is the first major work in the field written by someone who brings to the subject a solid foundation in Islamic studies. Unlike other scholars who have approached this field from a decidedly Sinocentric perspective with minimal or no training in Islamic studies, Murata brings with her an extraordinarily broad and sophisticated understanding of Islamic traditions and languages, and thus a new perspective and capacity to understand both the role of Islam within Chinese intellectual and cultural history, and the place of Chinese Islamic thought within the broader context of Islamic intellectual traditions in other parts of the world.

Through her translations of the early Qing writings of Wang Daiyu and Liu Zhi, two of the earliest known Chinese Muslims who wrote about Islam in Chinese, Murata

reveals the extent to which the Muslims of China had, over centuries, adopted the intellectual traditions of the society in which they lived. Furthermore, by identifying the Neo-Confucian and Sufi origins within these texts, Murata is able to document the importance of these two philosophical traditions in the development of Chinese Islamic thought.

Murata begins by identifying several commonalities found within the Islamic, Confucian, Buddhist, and Daoist traditions. She observes that Chinese Muslim writers identified *tawhid*, the founding principle of the oneness of God and "that all of existence [is] governed by a single supreme Reality," with the Chinese concept of *li* (principle), from which everything is derived and to which everything returns. She also notes that although there is a shared concept of the importance of the natural world and of maintaining a balance between heaven and earth in all these traditions, within the Islamic tradition this fundamental principle has been widely ignored in contemporary Islamic societies. Another important commonality identified is the role of sages within these traditions, and the need to follow their teachings.

The linguistic challenges of transliterating Arabic and Persian religious terms and proper names into Chinese also facilitated the blending of Chinese and Islamic principles as Chinese Muslim authors sought to create new Chinese terms to replace Arabic and Persian ones. Several of these terms are striking in their ability to use traditional Chinese characters to reflect fundamental Islamic concepts: God is translated as *zhen zhu*, or "the true lord"; Islam is *qingzhen jiao*, or "the pure and true religion"; the five pillars of Islam become the five constants, *wu chang*; and the Prophet Muhammad is known as *zhi sheng*, or "utmost sage."

The book is divided into seven chapters: the first chapter, "Chinese-Language Islam," provides a brief overview of Islam in China, introduces Wang Daiyu and Liu Zhi, and highlights the fundamental values of both the Islamic and Neo-Confucian traditions; the second chapter describes the most important Islamic writings of Wang Daiyu and provides translations of excerpts from several different works; the third chapter introduces Wang Daiyu's *The Great Learning of the Pure and Real*, and the following chapter consists of a translation of the text in its entirety; chapter 5 is an introduction to Liu Zhi's translation of the fifteenth-century Sufi text *Lawa-ih (Gleams)* into Chinese; and the final two chapters consist of a complete translation of this text from Chinese into English, paired with William Chittick's translation into English directly from the original Persian text. Written by 'Abd al-Rahman Jami, a member of the Naqshbandi Order, *Gleams* represents his efforts to summarize the most important themes in the writings of Ibn al-'Arabi. Murata identifies two issues as being most important in this work: "*tawhid* as practice and *tawhid* as theory. The practical issue is the devotional imperative of turning one's full attention toward the One. The theoretical issue is discerning between the One and the many, or God and the world" (p. 116). These concluding two chapters are especially striking in that the Chinese translation of this eloquent text usually flows just as smoothly, and sometimes even more smoothly, than the translation directly into English. This in no way reflects on Chittick's translation, but rather makes clear the extent to which Liu Zhi was utterly steeped in the traditional and Sufi Islamic traditions.

Murata believes that the main impetus behind these early Chinese Muslim works was an effort to insure that future generations of Muslims in China were able to have a sophisticated understanding of their religion, and that they were not simply attempts to explain Islam to non-Muslims. As she writes: "The Islamic community had reached a point where the ulama perceived the danger that Muslims would no longer be able to understand the principles of their own faith and the rationale for their own practices.

All the early texts deal mainly with how to understand Islamic teachings, not how to put them into practice. Their primary concern is not to explain the Shariah or jurisprudence, or the contents of the Koran and Hadith in any direct way. Rather, the writings elaborate on the nature of the Islamic perception of God, the universe, and the soul, that is, the domain that is traditionally called 'the principles of the religion' (*usul al-din*)" (p. 4).

The work of Wang Daiyu is especially important because it represents the earliest known text written in Chinese about Islam by a Muslim. Born in the late Ming, Wang Daiyu was a member of a prominent Nanjing Hui family who traced their arrival in China to an ancestor from the Middle East who had served as a court astronomer in the early years of the Ming period. Like other Muslims in China at that time, Wang received a formal Islamic education beginning in his early childhood which would have included instruction in Qur'anic exegesis, Hadith, and Islamic jurisprudence carried out in either Arabic or Persian. However, it was not until he was thirty that he began a serious study of classical Chinese. Despite his late start, over several years Wang was able to acquire a firm grasp of the basic tenets of Neo-Confucianism, Buddhism, and Daoism and the debates between these traditions.

Although his many writings incorporate both the vocabulary and the values of these traditions, the intended audience is not their followers, but instead individuals like himself who were members of China's Muslim intellectual elite who had over the centuries assimilated into traditional Chinese cultural society. What is so striking about these texts is the degree to which Wang and later Confucian Muslims were able to describe the fundamental values of Islam using a language and vocabulary that were completely culturally Chinese. As Tu Wei-ming points out in his foreword "[t]he Neo-Confucian code of ethics constituted a significant part of their belief, commitment, and actions as well. They did not try to accommodate their theology to the Neo-Confucian mode, nor did they appropriate the Neo-Confucian frame of reference to make their ideological ideas more palatable to the larger society. They were so steeped in the ambiance of the Neo-Confucian world that they took it for granted that 'this culture of ours' provided the solid ground for them to flourish as Muslims" (p. xi).

One of the basic concerns of Wang's *Great Learning of the Pure and Real* is to explain the importance of being able to distinguish between the Real One—or God himself—and the Numerical One—or God's manifestation throughout everything in the universe. Wang expresses the similarity but distinctiveness of these two "Ones" in the following passage: "Even if water reflects bamboo's shadow, these two substances are not related. The wind plays with the flower's fragrance—they are together, but not the same. This is the meaning" (p. 104).

Despite the overwhelming complexity of the topic of this work and the breadth of languages and religious traditions involved in translation and descriptions of texts, the book itself is remarkably clear and concise. The shortcomings are minimal, and primarily related to the glossaries and layout of the final two chapters. The "Glossary of Chinese Words" contains several Wade-Giles and pinyin errors. And although in addition to this glossary there are two indices (the "Index of Chinese Names and Terms" and the "Index of Persian and Arabic Names and Terms"), there is not, unfortunately, a comprehensive glossary that includes the most important terms with Chinese, English, and Arabic and/or Persian equivalents. Although it is possible to use the glossary and indices to figure out all the equivalents, a comprehensive glossary would have been extremely useful for those scholars familiar with both Chinese and Arabic or Persian. Also, the layout of the final two chapters, which consists of

translations of the Jami's *Gleams* from Persian into English and Liu Zhi's translation into Chinese, on facing pages, is slightly awkward. If different fonts had been used for the two texts it may have made it easier to follow the flow of each one.

Murata received her Ph.D. from Tehran University in 1971, and has published numerous articles and books within the field of Islamic Studies. Two of her most recent and important works include *The Tao of Islam: A Sourcebook on Gender Relationships in Islamic Thought* (SUNY Press, 1992) and *The Vision of Islam* (Paragon Press, 1995), written together with her husband, William Chittick. The translations in this work represent not only her most recent important contribution to Islamic studies, but also the author's unique abilities to understand the intellectual traditions reflected in these texts. In addition to her own background in Islamic studies and East Asian philosophy, Murata worked closely with Tu Wei-ming in reading over these texts in order to more clearly identify the Neo-Confucian influences.

Murata's work also represents an extraordinary contribution to both the study of religion in China and comparative religion. Scholars of both traditional Chinese culture and scholars of Islamic studies will gain new insight into not only the fluidity of both of these cultural traditions but also their capacity for complementary insight. Although the philosophical breadth of this work will undoubtedly be daunting for some students, it can also be used effectively in undergraduate teaching, as I found this past spring when I used the text successfully in an undergraduate seminar on Islam in China.

In conclusion, Murata's work offers the best hope thus far of putting to rest the supposition perpetuated by so many scholars within this field, that being Muslim and being Chinese are somehow mutually antagonistic, if not mutually exclusive, categories of identity. For well over a hundred years most Western scholars approaching the field have done so from either a Confucian or a Han perspective, which has been further distorted by commonly held misconceptions about Islam. By approaching these texts from an Islamic perspective Murata reveals the remarkable ways in which Confucian Muslims were able to create a dynamic and sophisticated philosophical tradition firmly rooted within both the Islamic and the traditional Chinese schools of thought.

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Hong Kong's Children: Our Past, Their Future. Edited by NIA A. PRYDE and MONA M. TSOI. Hong Kong: Centre for Asian Studies, 1999. 647 pp.

The contributors to this volume have produced an encyclopedic survey of existing research on many aspects of children's lives in Hong Kong. Looking at children's physical and mental health, education, law, and social welfare, they have produced an interdisciplinary sourcebook that includes a review and critique of existing research and current social policy, and specific policy recommendations for improving children's lives. The overall picture is one of tremendous advances over the past fifty years in child services, protection, health, and education, while there are still clearly defined areas where policy, resource deployment, and legislation are still lacking. Central to their point is that Hong Kong lacks—and now needs—a comprehensive and integrated set of government policies on children; the various authors cite data and make policy recommendations to advocate towards that end.