Taiwanese state policies privatize reproductive labor and shift it into the realm of the family. Lan demonstrates how the demand for care work plays out against local gendered assumptions about filial and parental obligations, residence patterns, motherhood, marriage, and wage earning in Taiwan, Indonesia, and the Philippines. Taiwanese women and their "market surrogates" (p. 95) negotiate childcare, elder care, cooking, and cleaning. Domestic servants are at once fictive kin (trusted and loved) and racialized others (supervised and disciplined). She shows that shared space leads to both emotional intimacy and social distance and hierarchy.

Lan provides a nuanced discussion of the class position of migrant domestic workers. Filipino workers are highly educated, downwardly mobile, English-speaking middle-class women working for newly rich Taiwanese employers, many of whom have less cultural capital. Rich analysis shows that how personal or patronizing relationships develop depends on the duties performed and the class positions of maid and madam.

On their days off, workers escape the surveillance and discipline imposed by their employers. Drawing on extensive participant observation, Lan vividly depicts workers' "backstage" (161) life in public spaces such as churches, malls, and railway stations. Like "Cinderella," on Sundays workers dress modishly, eat familiar foods, gossip, dance, and escape the deference and drudgery of their work-week. Through electronic networking (cellular phone calls and SMS [short message services]), domestic servants challenge spatial isolation, maintain ties with each other and their families back home, and create virtual communities.

This engaging and readable book shows how globalization affects urban spaces and household dynamics. It will interest students and scholars of Asian Studies, Women's Studies, Globalization, Sociology, and Anthropology, particularly those studying the cultural construction of identity and the negotiation of interpersonal power.

———Michele Ruth Gamburd, Portland State University

Dagmar Herzog, *Sex after Fascism: Memory and Morality in Twentieth-Century Germany*. Princeton, N.J.: Princeton University Press, 2005.

doi:10.1017/S0010417509001108

As Michel Foucault has taught us, the regulation of sex is always about more than the regulation of sex. And having more sex does not necessarily get one out of its regulation. This book makes frequent reference to Foucault's *History of Sexuality*, but this case is a distinctly German history told with incredible detail and from an important range of sources. Herzog argues that the '68-era sexual revolution was not necessarily distancing itself from fascism by discovering and demanding sexual pleasure, since German fascism itself continued the liberalization of sexuality begun in the Weimar

https://doi.org/10.1017/S0010417509001108 Published online by Cambridge University Press

era. The difference of the Nazi era was the strict racial prohibitions and the particular emphasis on anti-Semitism—what appeared as sexual conservatism was directed explicitly against Jews, who were blamed for brothels and pimping. According to Herzog, however, within youth organizations the Nazis encouraged premarital sex and children out of wedlock, especially during the war. On the other hand, as is well known, homosexuality was severely punished. While Herzog emphasizes the permissiveness within heterosexual "Aryan" relationships, she points out that the major legal prohibitions against homosexuality were not ended in West Germany until the late 1970s. In East Germany, these were put to rest in the 1950s.

Beyond what has already been noted, Herzog's main point is that the "sexual revolution" in Germany was not a reaction to the authoritarian anti-pleasure campaigns of Nazism, but rather "a reaction to the reaction" of post-war, 1950s-era sexual conservatism. The German churches and the political establishment, particularly the Christian Democratic Party (CDU) in West Germany, had tried to distance themselves from the Nazi era by arguing the Nazis had been too permissive. They legally enforced laws against activities such as pimping, which included parents who allowed a daughter's boyfriend to stay overnight with her at their house.

In the end, Herzog asks whether the '68 generation had, in fact, succeeded in combining sex and politics or whether it had just made capitalism more pleasurable. Her brief section on sex in the GDR is enlightening, and it also raises further questions about the true impact of actually existing socialism on everyday pleasure.

Finally, the reader wonders about the international dimensions of Herzog's analysis. Beyond occupying troops in the various allied zones within East and West Germany, how did international desires and representations play in the aftermath of the 1950s? What new transnational spaces did the '68 sexual revolution open up? What were the limits of these transnational liaisons? Furthermore, while Herzog demonstrates some continuity between sexual liberalization in the Weimar-era, the Nazi-era, and amongst the '68 generation, what were the particular post-fascist social effects that resulted from the particular resistance to the Nazis' racialized prohibitions?

———Damani J. Partridge, University of Michigan

Gary S. Cross and John K. Walton, *The Playful Crowd. Pleasure Places in the Twentieth Century*. New York: Columbia University Press, 2005, $37.50/ £22, 352 pp.

doi:10.1017/S001041750900111X

In this book Cross and Walton employ four major "pleasure places" to discuss developments in the amusement industry and the evolution of western leisure

https://doi.org/10.1017/S0010417509001108 Published online by Cambridge University Press