

exposes not one but two challenges for the Singapore state with regards to “the making of future citizens”—quantity as well as identity.

At the same time, Sun’s methodological approach—the use of interviews to uncover how Singapore’s population policies are “lived” and experienced by Singaporean citizens—presumes that the Singapore state makes policies at a distance from the lives of “ordinary citizens.” Singapore’s policy-makers and civil servants are after all themselves citizens, parents, fathers, and mothers bringing up children in similar material environments and structural circumstances as Sun’s interviewees. They would also strongly agree with Sun on “the importance of empirical engagement in social and public policy design” (p. 19)—the Singapore government has since the 1980s expanded its institutional capacity to study the effectiveness of its policies, and the consultation of citizens has become routinized within Singapore’s policy-making process. If Sun is to build on this research, including the policy-makers and civil servants tasked to revise and implement Singapore’s population policies among her interviewees would allow for a more penetrative and illuminating study of the constraints and conundrums of Singapore’s public policies.

Still, this is a revealing study of Singapore’s demographic challenges, contextualized within a historical survey of Singapore’s population policies and the aspirations, ambitions and anxieties of a small group of Singaporeans. Since the book’s publication, Singapore’s Total Fertility Rate has improved to 1.24 in 2015 (Singapore Department of Statistics), partly under the stimulus of expanded measures such as priority allocation of housing flats for couples with children and increased leave benefits and dismissal protection for working mothers. This is still far from the ideal replacement rate of 2.1. The issues Sun discuss hence remain salient for Singapore—while the size of its territory has not been Singapore’s destiny for the previous 50 years, for the next 50, the size of its committed citizenry will be.

Sex in China, by ELAINE JEFFREYS with HAIQING YU. Cambridge, UK: Polity Press, 2015. vi+ 232 pp. £50.00/€62.50 (cloth), £15.99/€20.00 (paper).

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Elaine Jeffreys and Haiqing Yu deliver a succinct yet in-depth exploration of sexual behaviors, discussions, and cultural transformations in the post-1980 People’s Republic of China (PRC). Strategically broken up into eight definitive and comprehensive chapters, the book addresses sex as it relates to marriage and family planning, youth sex culture, sexual identities, commercial transformations, public health, and educational institutions. It provides the academic and general reader alike with a clearly communicated overview of sex trends and attitudes in China. The book offers a thoroughly researched and refreshing PRC analysis, lending the reader an impression of sex within Chinese culture as an entity in itself—not to be compared with or examined through a Western lens.

Commencing with an historical tracing of major Chinese political shifts since the 1950s, including mobility restriction post-1958, China’s “opening up to the world” in 1978, and the one-child policy, the introduction serves to ground the non-expert in the socio-political atmosphere of present day China. Jeffreys and Yu dismiss the popularized idea that the Mao-era government actively repressed sex and sexual behavior. By eloquently interweaving examples of how explicit policies, and the political atmosphere at large, have influenced and in turn been influenced by sex and sexual culture in a rapidly transforming PRC, the authors argue that the introduction of sexual

transformations and discourses in reform-era China are not only due to globalization, but national policy developments.

Supplemented with detailed personal vignettes of individual Chinese citizens, the second chapter effectively drives home the importance of traditional marriage in Chinese culture before launching into any further analysis. The authors note that despite rapid urbanization and its associated socio-political liberalization, the existence of financial and welfare systems, which reinforce children's continued reliance on parents well into adulthood (and likewise ensure parents' care in old age), mean that marriage and parenthood are family matters—not personal decisions. Thus they are expected of virtually all young Chinese citizens. This understanding serves as a platform from which the authors analyse implications of the one-child policy, among others, on family relationships, and elaborate deviations of the norm by younger generations. Internet forums matching gays with lesbians serve as one example of such deviation. Parent-placating formal marriages are achieved, while at the same time, through mutual agreements, personal decisions and lives are externally preserved.

Chapters 3 and 4 continue to explore these themes by investigating evolving perceptions of sexuality and sexual behavior by youth and LGBT communities in the PRC. The authors attribute easy access to contraception and widespread acceptance of abortion arising from the one-child policy to the relaxation of taboos surrounding pre-marital and casual sex. These have been flourishing alongside Internet blogs and popular media programming, which provide a foundation from which “netizens” express their personal opinions, learn, and emulate each other's performances though sex-blogging, cross-dressing and challenging traditional gender roles. Though China has historically been accepting of homosexual behaviors, recent decades have demonstrated marked transitions surrounding the entry of these groups into public spheres—largely through commercial methods linked with the “opening up” of the PRC. Cafes, cruise-lines, and clubs are among the many arenas which now cater to gay and lesbian customers.

Chapters 5 and 6 delve further into the commercialization of sexual behavior. The first focuses on policy fluctuations surrounding prostitution regulation, with an emphasis on public debate calling into question corrupt policing in this sphere. The latter transitions into public health consequences associated with the inconsistent regulation, and subsequent marginalization of sex workers. The authors highlight the significance of the PRC's policy approach to combatting HIV/AIDS through public announcements, celebrity-endorsed adverts, and programs promoting safer sex practices, despite historical public disapproval for similar campaigns.

This book is devoted to describing the ways in which national policy developments have influenced, and been influenced by, sexual attitudes and behaviors in the PRC. The jargon-free easily understandable tone, as well as the introduction's provision of a brief, yet thorough, historical summary of Chinese political shifts throughout the past century, a map of China, and a chronological ordering of important events since the 1890s, all show that the authors not only welcome, but explicitly *invite* the non-expert into their discussion. Their apparent assumption of the non-expert's full understanding of how party-politics in China operate is therefore inconsistent with the body as a whole. With the exception of a brief passage devoted to discrepancies between national and local regulation of prostitution, largely absent are linkages between individual policies and sex-related matters in China to the PRC's political structure as a whole. While the authors inevitably draw on this structure to support their argument, readers are left to their own devices to situate the effects of these policies within the larger governmental organization that has introduced and enforced them.

This failing becomes particularly salient when trying to understand how national PRC policies are implemented at provincial levels, especially in light of recent movements in China by citizens demanding more from their government in regard to public health. While not straying from the book's main objective, a simplified explanation of the PRC's governmental organization would have served to maintain consistency and augment the existing introductory explanations nicely, by providing the reader a frame of reference to ensure full comprehension of the text to follow.

Further, in light of the recent phase-out of one of the most central policies to this work, the one-child policy, the relevance of this book has undoubtedly transformed. While it is incorrect to imply that this book is now irrelevant, it is necessary to highlight that it better serves as an historical contribution, than a modern analysis. While the conclusion's recommendations for areas of future research may still be applicable, it is also true that with the introduction of the two-child policy, these recommendations must be expanded.

Despite the policy shift that has impacted the political relevance of Jeffreys and Yu's book, their work is a well-written, well-researched body of knowledge for both the scholar and interested reader alike.

Out to Work: Migration, Gender and the Changing Lives of Rural Women in Contemporary China.

By ARIANNE GAETANO. Honolulu: University of Hawai'i Press, 2015. 170 pp. \$25.00 (paper)

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During the past three decades China has been experiencing the largest mass migration of people from the countryside to the city in human history. As of 2015, an estimated 250 million Chinese have left the countryside and became new urban citizens, among them at least a third are women. Because of the enormous number, and the potential economic and social impact on Chinese society, this large group of female rural–urban migrants have recently attracted considerable scholarly attention. Arianne Gaetano's *Out to Work: Migration, Gender and the Changing Lives of Rural Women in Contemporary China* is the latest contribution to this fast-growing field of research. Building on a decade of regular interviews with, and in-depth survey of, 11 migrant women who worked as domestic cleaners or hotel room maids in Beijing, Gaetano provides a nuanced account of the changing lives of individual women and the impact of such migration on their family and work in the city at the turn of the millennium. The trajectories of these women reflect differently at various stages on their experience of migration, but collectively “migration especially empowers some rural women and advances gender equality by enabling greater autonomy in courtship and marriage” (p. 134).

Structured both thematically and chronologically, the six core chapters book, ended by brief introduction and conclusion, present the pathways through which these women changed from countryside girls to sophisticated urban working women and show how mobility shapes gender roles and relations, with a special focus on their identity and agency. In Chapter 1, Gaetano charts the historical factors that have shaped large-scale migration in China since the early 1980s, concentrating in particular on how the rapid development of the domestic services sector in the city gave rise to a high demand for women from the countryside. Through the story of one migrant woman, the second chapter sets out to examine the mixed nature of the background of migration. For the girls who had been traditionally bound to the village, the city in the reform era opened up new possibilities for a more independent and self-determined way of life, offering a desirable venue for social recognition and empowerment different to their male counterparts. However, the rural–urban and gendered variances, as Gaetano cogently reminds, also produce “particular gendered patterns of migration that reflect and also perpetuate such difference and inequality” (p. 29).

While Chapter 4 presents migrant women's working conditions and their negotiation of power relations with their employers, co-workers, and clients, for me the most interesting accounts are those given in chapters 3 and 5. Although the migrant women have left the countryside and