Unfortunately, Evans deals with these effects only briefly, and his analysis leaves one wondering if they might not be overstated. Is it not possible that the very same forces which allow for terror to be propagated in the virtual realm, also allow for its refutation? Do images of suffering always create fear, or do they provide opportunities for new forms of global empathy? (One only has to think of the heart-rending image of Alan Kurdi washed up on a beach to see how an image can catalyze a positive emotional response.) Furthermore, what are the implications of a media environment in which instances of terror only capture the attention for a brief second? What are the implications of what one might call the 'global media non-event,' any one of the countless tidbits of gossip and other related trivialities which dominate our everyday lives? As we hover our cursors over a link for a moment, and register briefly that another terrorist attack occurred somewhere far away, do we sit transfixed and terrified, or do we turn back to our cat photos and other day-to-day monotonies? While the dark, dystopian style in which *Liberal Terror* is written makes Evans' argument powerful and dramatic, the author does not seem to consider the extent to which the average person living in the West is largely insulated from terror.

Where terror is directly felt is places like Yemen, where American drones hover silently and rain death at will; in places like Iraq and Syria, where order has evaporated and people are incessantly bombed by their own government (one which is still haltingly supported by the West); and in places like Palestine, where billions of dollars in Western money have fueled an increasingly intractable conflict. Surprisingly, a book titled *Liberal Terror* does not engage with these effects, but rather focuses predominantly on the ways in which the apparent follies of Western liberalism are refracted back upon the lives of Western liberals. But by doing so, it provides an incomplete account of twenty-first-century insecurity, and misses its full potential as a work of global relevance—a book as applicable to East Asia or East Africa as it is to North America.

Contemporary Hong Kong Government and Politics. Edited by Lam Wai-man, Percy Luen-tim Lui, and Wilson Wong. Hong Kong: Hong Kong University Press, 2012. 416 pp. $28.00 (paper)

Reviewed by Alexandre Syvrais-Gallant, PhD Candidate University of Ottawa
doi:10.1017/jea.2017.5

The upcoming election of Hong Kong's Chief Executive (CE), the first since the Umbrella Movement for democratization in 2014, is an opportune moment to review a collected volume on the government and politics of Hong Kong since the 1997 handover. The editors and authors seek to understand whether or not the "One Country, Two Systems" has been successful and whether Hong Kong can achieve a more effective, fair, and legitimate form of governance. Their conclusions are mixed. They argue that the vibrancy and activity of civil society in Hong Kong offers hope for change, but they are wary of the enduring obstacles posed by the legacy of colonialism and the city's continued integration and dependence on the Mainland.

The book's main conclusion is that the One Country, Two Systems policy is proving to be increasingly contradictory and problematic for the governance of Hong Kong. The executive-driven and "purely administrative" system was meant to provide stability and continuity during Hong Kong's post-colonial period, especially in terms of the economy, but it continues to struggle with a low growth rate and the pressures for democratic reform. All such reforms, in fact, are met with a wary eye from a Central People's Government (CPG) keen to avoid major structural changes in the island. The edited volume has 17 chapters that are divided into four sections and are meant to provide a comprehensive understanding of Hong Kong's politics and government.

The book's first section, on the main political institutions such as the executive, legislative, judiciary, civil service, and various advisory and district bodies, outlines the problems inherent in Hong Kong's government. The authors' show that the CE, who is non-democratically selected, faces weak opposition from a constrained and only partly elected legislature. Therefore, the government lacks a popular mandate and suffers from a lack of legitimacy. In fact, one of the main checks on the CE's power comes from another non-elected body, the civil service, who are the purported guardians of public interest. The authors find some hope in the District Councils, who provide a means of communication between the government and society, but their lack of mandate severely harms of their legitimacy.

This lack of accountability and legitimacy within the governing institutions of Hong Kong is somewhat countered by an increasingly active and vibrant civil society. The second section, on mediating institutions and political actors, argues that Hong Kong's political development has lagged behind its economic development. Despite these deficiencies, the island has seen a proliferation of pro-democratic parties and an increasingly active civil society. Harnessing mass media, especially the internet, many opposition forces are able to transmit their views. This culminated in the 2003 demonstrations against a proposed national security bill. One of the consequences presented by the authors, however, was a change in Beijing's approach towards the island.

Unfortunately, the desire for stability in light of economic growth was dashed with the Asian Financial Crisis and the continued reliance of laissez-faire market ideologies, though the latter, again, are more myth than reality. The third section shows that the handling of these crises has shown the government to be unable to respond to growing social inequities, among other things. The persistence of market policies, the authors argue, is to shield the government from calls to increase public goods, and to shift the blame of policy failures on the market. Despite this, the government's hand has often been forced in areas of social and urban policy. In contradiction to its market image, the government is a large owner of land, which it has been pressured to use to provide affordable housing. However, these policies, much like its welfare regime, are shown to be piecemeal and reactionary. Furthermore, the government seems less and less willing to initiate reforms and seems to wait for the Mainland to give its marching orders, as was the case with the minimum wage laws.

In the final section, all of these domestic issues are shown to have an international dimension, as Hong Kong's image as an international city and a gateway to the Mainland continues to be undermined by what the authors call the provincialization, or Sinicization, of Hong Kong. The authors demonstrate the external consequences of continued integration with the Mainland and, also, the growing incompatibilities with the policy of One Country, Two Systems. As the Mainland continues its policies of opening up to the world financially, and continues to soften its image, Hong Kong's role as mediator is becoming increasingly superfluous. Added to this, the Mainland's growing involvement in the internal affairs of the island ultimately undermine the Two Systems policy where even one of Hong Kong's founding principles, the rule of law, finds its judicial autonomy under threat by a CPG who is capable of interpreting the Basic Law and even overruling the Court of Final Appeals.

Ultimately, the authors in this collected volume more than accomplish their goal of giving a very detailed overview of the political situation in Hong Kong since the 1997 handover. The volume is presented as a textbook and would be very suitable for a high-level seminar or as a reference guide for experts. Each of the authors is able to effectively communicate very intricate systems and policies while also presenting possible solutions to the dilemmas affecting the island.

Better synergy between the chapters would be welcome, however. For instance, the nuances presented in the first chapter on the difference between an "executive-led" and "executive-driven" government are largely ignored in the following chapters. Finally, it might be beneficial to present a less economically driven argument, especially in the field of social policy, which is

understood almost purely in terms of expenditure—a more holistic understanding of welfare to present all its complicated dimensions beyond the financial would round off the analysis well.

Population Policy and Reproduction in Singapore: Making Future Citizens. By Shirley Hsiao-Li Sun. London and New York: Routledge, 2012. 208 pp. $133.00 (Cloth)

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doi:10.1017/jea.2017.8

Though this book has been published for a number of years, the policy challenges it discusses remain relevant for Singapore and other modernizing Asian societies encountering decreasing fertility rates. After a successful family planning campaign in the first one and a half decades of Singapore's independence, its total fertility rate (TFR) dropped below the replacement level of 2.1 in 1977. Despite an expanding slate of financial and non-financial pro-natalist measures to reverse this, Singapore's TFR reached a historic low of 1.15 per resident female in 2010. Singapore's inability to rejuvenate its aging population has severe implications for its social, economic and defense policies. Rising public disgruntlement in recent years over the influx of foreigners has also imposed political constraints on immigration as a strategy to meet the country's manpower needs.

In this book, Sun draws on the qualitative data collected in 165 personal interviews and 39 focus group discussions with 221 Singaporean citizens to unveil a wide range of reasons behind some Singaporeans' lackluster response to the government's pro-natalist policies. Largely discussed in Chapters 4, 5, and 6, these reasons include the perceived and felt inadequacy of existing financial incentives and institutional measures to offset the high financial costs and opportunity costs of living, childbirth, and childcare; the failure to communicate these initiatives and measures; and the divergences between the government and individual citizens over ideal citizenship rights and responsibilities, family sizes, and the roles of Singaporean women. Sun connects these explanations to the Singapore state's expectation that its citizens remain economically productive and self-reliant. This emphasis on citizen responsibility, creates "population policies that reinforce social inequalities and ignore social diversities," and thus remain ineffective (p. 127). Instead, some Singaporeans desire "a more supportive socio-economic environment as a precondition for having a child or additional child" (p. 17) through greater state provision of access to education, healthcare, and housing, as well as state guarantee of job security for working parents.

Sun's reliance on the banal concept of Singapore as a "developmental state" primarily interested in developing and mobilizing its citizens for economic development leads to a reductive understanding of the Singapore government's policy agendas. Singapore's social policies serve another vital objective that do not quite fit the 'developmental state' framework—the socialization of Singaporeans in a common set of identities, values, and outlooks. The ideal citizen that the Singapore state tries to "make," to invoke Sun's attention-grabbing subtitle, is not only an economically productive and self-reliant one. The ideal Singaporean citizen is also one committed to fulfilling his or her civic responsibilities and playing his or her part to serve the national interest. This is where Sun's interviews suggest that some Singaporeans do not see the "making of future citizens" as a citizenship responsibility. Instead, Sun provides plenty of quotations that reveal the self-centeredness and rational instrumentality with which some Singaporeans make decisions with regards to childbirth and childrearing, focusing on the costs and opportunity costs of childbirth and childrearing to their individual interests and aspirations. Therefore, even though this is not her primary purpose, her research also reveals the ineffectiveness of the Singapore government's efforts to socialize Singaporeans in ideal citizenship responsibilities. Sun's book therefore