

and symbolic meanings” (p. 128). Zhang argues that it is in those advertisements that “we get a glimpse of how culture and economy articulate with each other to shape the new landscapes of living” (p. 79). Exclusivity, privacy, freedom, a Western feel and closeness to nature are all marketable characteristics of these new communities. Advertising campaigns also tap the high status anxiety prevailing amongst members of the new middle classes, who lack an existing benchmark (because of the socialist past) and rely on their conspicuous consumption to distinguish themselves from others, and to ascertain their membership.

Their search for a private paradise, however, entails the exclusion of others. Within the upscale gated communities, this has created a masters’ mentality that portrays the rural migrant worker as uncultured, inferior or even criminal. The construction of these housing complexes has also entailed the redevelopment of prime land (in the city centre and in peri-urban villages), through forced evictions and displacements. According to Zhang, although many of these land redevelopments are advanced through the language of modernization and beautification of the city, they are in fact the result of corrupt dealings between government authorities and developers. Those who are displaced possess limited social and political capital *vis-à-vis* the developers, but appeal to authorities in the language of property rights, in their attempts to fight off dispossession. Within the housing complexes, Zhang also observed grass-roots activism amongst residents to demand better services from the companies that manage their compounds, and to prevent developers from usurping their communal and green spaces.

By drawing on non-state actors to manage these communities, Zhang argues, the local government is not relinquishing its authority over urban governance but is instead “governing at a distance” (p. 188). Zhang’s underlying concern is with growing social disparities. For her, home ownership is an emblem of the social dislocation and social conflict prevalent in Chinese cities. While pointing out some of the policies aimed at improving governance (such as property rights legislation and the policy to build a harmonious society), she fears that the current politics will only serve to quash social movements and government opposition. Throughout the book, Zhang touches upon a wide range of issues that give us a sense of the complexities of social change in urban China.

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Cultivating Global Citizens: Population in the Rise of China, by Susan Greenhalgh. [The Edwin O. Reischauer Lectures 2008.] Cambridge MA: Harvard University Press, 2010. xviii + 138 pp. US\$29.95 (hardcover).

It is over a quarter of a century since Susan Greenhalgh began writing about China’s population policy, on which she has become one of the most distinguished authorities. Her *Just One Child: Science and Policy in Deng’s China* (Berkeley: University of California Press, 2008) is a study in forensic detail of the origins of the one-child

policy, while *Governing China's Population: From Leninist to Neoliberal Biopolitics* (jointly authored with Edwin A. Winckler, Stanford: Stanford University Press, 2005), traces the evolution of Chinese population policy from 1949 to 2004. Both these books are models of painstaking scholarship. Unlike much American writing on Chinese population policy, these works focus on trying to achieve an understanding of the origin and development of Chinese policy, rather than on making judgements of it.

Based on three lectures delivered at Harvard's Fairbank Center for Chinese Studies, *Cultivating Global Citizens* is an "ideas" book in which Greenhalgh muses on the intended and unintended impacts of the one-child policy, not on the quantity of China's population but on its character, or what she calls "the making of modern Chinese selves and society". She offers an outline of the development of the one-child policy, including the nuances that are little known outside a small circle of experts. For example, in the late 1990s, 35.4 per cent of the Chinese population lived in regions where there was a strict one-child policy, 53.6 per cent in regions where the policy was 1.5 children (that is, parents whose first child was female were allowed to have a second), 9.7 per cent lived in regions with a two-child limit and 1.3 per cent in areas where 3 children were allowed.

As in her earlier work, Greenhalgh pays due attention to the heavy human costs of the Chinese birth-limitation program, but refuses to allow these to become her focus. Rather, she is interested in the way in which what she calls "population governance" has changed and remodeled the character of the Chinese population. The interest of the state in population matters was, she argues, *biopolitical*. It viewed the management of population as key to China's struggle to become a rich and powerful nation enjoying its proper place in the global hierarchy. From problematizing the Chinese population for its size, the state has moved to see it as a potential resource for advance, a position that has led it to invest in human capital through improving education and health, two areas that tended to suffer in the early years of the economic reforms. Despite some individual resistance to strict birth limitation, the state has also succeeded in establishing lower fertility norms, in the context of rapid economic growth, urbanization and increased living standards. This is an exciting book that provides a whole new lens through which to view population in contemporary China.

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Mobility and Cultural Authority in Contemporary China, by Pál Nyíri. Seattle: University of Washington Press, 2010. 231 pp. US\$60.00 (hardcover), US\$25.00 (paperback).

In this well-researched and readable book, Pál Nyíri argues that mobility is a central target of the Chinese state's dominant discourse of modernization, as well as a key instrument in the reproduction of that discourse. Not only is mobility viewed as an aid to economic growth but it is also regarded as an important