

This book is a significant contribution to the study of contemporary racialization. It does leave largely unexamined questions regarding the significance of capital accumulation in motivating the state and Han settlers to dispossess Uyghurs of their way of life via racialization – thus missing an opportunity to examine forces other than social power and ideology that motivate racialization as shown in an important body of scholarship on racial capitalism. However, by offering a comparative analysis of both Han and Uyghur encounters with state-directed ethnonationalism, this book shows how racism becomes structural in such a way that it becomes unthought – suffused in the atmosphere. This is significant in itself as a contribution to scholarship on Xinjiang, but it could also be placed in conversation with scholarship on contemporary racialization elsewhere in China and outside China in places like Shenzhen, the Middle East and Africa. Thinking through the way the racialization shown in this book can be related to Chinese anti-Blackness and anti-Islam elsewhere, and in dialogue with Euro-American racialization processes, is precisely how this text could be put to work in college classrooms.

doi:10.1017/S030574102400002X

Chinese Marriages in Transition: From Patriarchy to New Familism

Xiaoling Shu and Jingjing Chen. New Brunswick, NJ: Rutgers University Press. 218 pp. \$28.95 (pbk). ISBN 9781978804661

William Jankowiak

University of Nevada, Reno, NV, USA

Email: jankbill@unlv.nevada.edu

Chinese Marriages in Transition is a book everyone interested in the Chinese family will want on their shelf. It is a tight, compact, nuanced study that is a thoroughly researched overview of the findings and analytical trends that have shaped the Chinese family's configuration and reconfiguration across several historical decades.

The researchers draw upon China's Chinese General Social Survey 2010–2017 to analyse changing patterns of gender, marriage, fertility and family. The authors, who know the culture under study, want to understand how the transformation of the Chinese family converges with, or diverges from, Western patterns. Their analytical focus is longitudinal and highlights, amongst other things, the historic shift in gender ideology as a formalized belief and in actual behaviour.

They note that the second demographic thesis holds that as a society is “modernized” there is an inevitable shift toward late marriage, low fertility and preference for a nuclear family. In addition, individuals increasingly prioritize pursuing more individualistic and expressive fulfilment over family duties. They ask if this “worldwide” demographic trend applies to China, where Confucianism, the society's embedded folk morality, continues to exert a persuasive influence. They find that China, on the one hand, appears to be undergoing a similar demographic transition – increased divorce rate, more cohabitation and an increase in remarriage – while noting there are also persistent patterns that are inconsistent with the second demographic transition thesis: marriage, with women marrying earlier, remains a vital and central institution with childbirth linked to it. However, they point out that any discussion of family variation depends upon which setting and social class is the investigator's analytical focus: a rural or urban setting, college-educated or primary school-educated?



They discuss, as others have, that the Confucian tradition, state control and market transformation have created a new hybrid or neo-family that consists of a commitment to a filial piety ethos, family co-dependency, sexuality constrained in marriage, a declining emphasis on male supremacy, adherence to a legal marriage and an increase in tolerance for variation in family formations.

Still, regional and class differences persist – rural women agree that marriage is more important than career and that the division of domestic labour is reasonable. College-educated women hold more egalitarian views. Although women pursued their self-interest and empowerment in the 1980s, the authors find that by the 2000s, college-educated women's pursuit of self-interest had substantially increased, with college-educated men in agreement with women's embrace of an egalitarian ethos (pp. 64–66).

The rise of white-collar occupations and the expansion of educational opportunities incentivized women to pursue higher education and paid employment. As a bundle of duties and responsibilities, marriage, as an ideal, has fallen out of favour among highly educated people who increasingly see marriage as being about more than childbearing and caring for children, doing housework and tending to in-laws. Increasingly, college-educated women want something more from their marriage.

One of their core findings is that better-educated individuals hold more influence in marriage, with college-educated women significantly shaping family life (p. 165). This cultural shift has resulted in an ethical paradox: urban-educated Chinese live in family systems that resemble Western formation while continuing to accept and embrace a Confucian moral system that prioritizes family responsibilities to both natal parents and in-laws.

The authors conclude their analysis by noting that a trend in Chinese studies to blend rural and urban research as a coherent whole tends to dilute the salient regional and social class distinctions. They point out that if the analytical focus is on family values and future expectations, then there continue to be two Chinas – a rural society that fully embraces a filial piety ethos that maintains sexual conservatism, with a pronounced son preference, and an urban culture that increasingly is open and accepts non-traditional ideas regarding women's social status, life-orientation and role in society, which is remarkably consistent with the second demographic transition thesis.

doi:10.1017/S0305741023001893

Modified Bodies, Material Selves: Beauty Ideals in Post-Reform Shanghai

Julie E. Starr. Seattle, WA: University of Washington Press, 2023. 228 pp. \$32.00 (pbk). ISBN 9780295751757

Susan Brownell

University of Missouri-St. Louis, St-Louis, MO, USA
Email: sbrownell@umsl.edu

After arriving in Shanghai in 2011, anthropologist Julie Starr took her mundane social relationships with young, middle-class, college-educated Chinese and expat women as the basis for a broad comparison of how the “Chinese” and “Western” women conceived of the materiality of selfhood and embodied identities. The Chinese women were Han, mostly from provinces adjacent to Shanghai, and the expat women were “Western” women from the US, Australia, Britain and continental