Culturalist Perspective," *City and Community* 5 [2006]: 173–97). Maly and Dalmage do examine two of the six dimensions in *Vanishing Eden* (*sentiment/ meaning* and *myths/narratives/collective memories*). This is evident in chapter 4, "The End of an Idyllic World," when discussing whites' nostalgia narratives before, during, and years after racial change. In doing so, this allows the authors to situate whites' reactions, and, at the same time, critique their actions through a critical whiteness lens.

   Vanishing Eden takes a new approach to analyzing racial change from the recollections of former white residents decades after neighborhood transition. That noted, the authors could have addressed how neighborhood institutions like Catholic churches shaped whites' connection to place. As the author notes, "Neighborhood boundaries were intimately tied, and almost equivalent, to the borders of Catholic parishes. In fact, the parish grounded residents' sense of place" (p. 8). Yet, there is little discussion (beyond parish-based organizations) in how churches reinforced residents' neighborhood connections. How did parish leaders make sense of these changes? To what extent did they promote integration? What, if any, internal conflicts emerged? How did religious values conflict with racial empathy? Perhaps a more in-depth exploration of race and place-based religious identities could provide an additional venue for understanding these changes. Still, *Vanishing Eden* is timely and offers rich insight by uncovering how contemporary colorblind racial discourse is used to sanitize an overt racial past.

Masculine Compromise: Migration, Family, and Gender in China. By Susanne Y. P. Choi and Yinni Peng. Oakland: University of California Press, 2016. Pp. x+179. $85.00 (cloth); $29.95 (paper).

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Since the late 1970s when the People's Republic of China began shifting from a socialist to a capitalist market economy, rural peasants have moved to cities en masse to seek employment within the newly created private sector. Over the span of four decades, rural-to-urban migration has occurred on a staggering scale. According to the 2010 Chinese census, 220 million peasants had relocated to megacities to *dagong* (work for others) in a range of low-paid sectors such as manufacturing, service, and construction. More recent estimates put the total number of rural migrant workers at approximately 275 million, or roughly one-third of China's entire labor force. Due to the country's system of household registration, in which state welfare benefits are tied to one's place of birth, migrant workers have historically not been allowed to settle permanently in cities nor to obtain healthcare, and their children have been excluded from urban public schools. Thus most laborers have left offspring behind in rural villages to be raised by ag-

ing grandparents, often for many years on end. Long separations and split households have fundamentally altered traditional family relationships and gendered power dynamics.

Western scholarship on rural-to-urban migration has tended to focus on its economic causes and consequences rather than its effects on family life. Furthermore, studies that have examined migration through the lens of family, gender, and relationships, typically privilege women's voices and subjectivities. Indeed, until now scholars have centered their analyses on the experiences of young, single female migrant workers. But what about the men? *Masculine Compromise: Migration, Family, and Gender in China* by Susanne Y. P. Choi and Yinni Peng makes a much-needed intervention into this literature. The data set for this study is drawn from in-depth interviews with 192 heterosexual male migrants (ages 18–60) plus 74 female migrants in three urban manufacturing centers in southern China (Dongguan, Shenzhen, and Guangzhou). This clearly written monograph presents a nuanced, thought-provoking account of men's migration experiences and their renegotiation of masculine norms and expectations in light of extreme social and economic marginalization in cities.

The book argues that migration has upended long-standing cultural traditions that simultaneously hold rural men responsible for economic provision while also deeply privileging male interests. However, resettlement in cities makes it difficult for men to fulfill traditional familial obligations, shaking the very foundation of peasant patriarchal structures (p. 4). In elucidating how this occurs, the authors introduce the worthwhile concept of the "masculine compromise." A corollary to Denise Kandiyoti's famous notion of the "patriarchal bargain" (referring to a woman's decision to uphold or conform to patriarchal structures to gain certain benefits for herself) the masculine compromise encapsulates how migration has forced rural men to concede certain aspects of male dominance within their families and marital relations even as they find ways to symbolically *maintain* their superiority within the shifting gender hierarchy.

Drawing upon rich narratives that speak to intimacy and emotionality within men's experiences as husbands/partners, fathers, and sons, each chapter explores a different aspect of the masculine compromise. Notably, the book highlights the experiences of 30 men who migrated alongside their wives and children and their strategies for performing (or avoiding) housework and childcare duties. While men are wholly exempt from these tasks in the countryside, in cities the lack of extended family support or affordable local childcare and the need for wives to engage in paid work shifts some of the household responsibilities onto them (p. 87). The authors detail four main patterns of male participation in domestic labor that may be generalizable to other contexts, including (1) extended exemption, in which men who earn much more than their wives perform no housework; (2) strategic avoidance, or men's resistance to performing housework regardless of the family's needs; (3) selective acceptance, whereby men help out but view their role as secondary; and (4) active participation, or more equality in

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the performance of housework. While this last pattern appears to be promising of new forms of gender equality, it remains a masculine compromise because men downplay their actual participation to maintain "face" among male friends (p. 100).

One of the book's primary contributions lies in identifying how migrant men make sense of their own subjectivities when they are generally unable to fulfill urban standards of masculinity. The authors articulate two hegemonic ideals of manhood in cities, including "monied manhood," embodied by wealthy, successful entrepreneurs, and "quality manhood," which refers to the highly educated and skilled professional class. Typically lacking the high educational attainment, financial resources, or social connections that would allow migrant men access to either of these categories, they instead draw upon a counterdiscourse of "respectable manhood," which defines masculinity in terms of provision for families through honest work as opposed to being measured by material outcomes.

Other chapters examine how men deal with courtship, sexuality, and marriage in cities, conjugal power, fatherhood in the context of split families, and the performance of filial piety toward left-behind parents. While the conclusion expands slightly upon the concept of the masculine compromise, it would have been useful to place it more directly within the larger set of current debates taking place within masculinity studies. How does this concept challenge or reinforce notions of hegemonic masculinity more generally? In what ways can it be expanded and applied to other non-Western or Western contexts akin to Kandiyoti's patriarchal bargain?

Nevertheless, this book makes a significant, compelling addition to the scholarship on family life and gender relations in contemporary China. The Chinese government is currently making plans to grant urban residence permits to 100 million migrant workers by the year 2020. Should this occur, family relations will be transformed again as children rejoin their parents in cities. Whether this move will reinstate older patriarchal norms remains to be seen. We can only hope that these authors will continue documenting how the masculine compromises of migrant men grow, shift, and wane over time.

Protest Dialectics: State Repression and South Korea's Democracy Movement, 1970–1979. By Paul Y. Chang. Stanford, Calif.: Stanford University Press, 2015. Pp. vii+291. $45.00.

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The question of whether states can defeat social movements with violence is fundamental to the study of social change and political development. Investigations into the effects of repression on dissent have produced a long-standing puzzle, however, because regime brutality has been shown to in-

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