view and need work as a means to achieving financial sustenance, the notion that recognition is valued over money rings a bit hollow. The authors are very careful to condition and bound their claims, but one is left to wonder whether the benefits of awards are simply confined to the elite, and thus whether the book's argument is limited in its applicability. Furthermore, the notions of power and control do not figure in much of the book's discussion of awards, despite the fact that awards are clearly a means for organizations to exercise control over the output of their members. If anything, the many strengths of awards over money as a motivator make them a potentially more pernicious tool for organizations to wield, just minus the monetary gain for workers.

There is a good reason that corporate awards make such a juicy target for *The Office's* biting satire, and most people instinctively recognize that awards are not meant to celebrate the individual for the sake of the individual, but rather that they seek to advance the agenda of the organization. That these conflicting interests are underplayed in *Honours versus Money* should not be surprising given its stated intentions, nor should it be a reason to discount the book. The authors have made an argument about the importance of social recognition and shared experiences in a way that has made their fellow economists pay attention. The book thus provides a wonderful platform on which sociologists can create a healthy dialogue and collaboration with the field of economics.

Sex Cultures, by **Amin Ghaziani**. Malden, MA: Polity Press, 2017. 222 pp. \$22.95 paper. ISBN: 9780745670409.

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In *Sex Cultures*, Amin Ghaziani provides a new primer for studying sexuality that offers an innovative, conceptually and theoretically novel framework that builds on the sociologies of sexualities and of culture. This new framework for teaching and

studying what he refers to as "sexual cultures" highlights a distinctly sociological focus on the ways that culture is integral to understanding how sex becomes *sexuality*. Ghaziani defines sex cultures as "the diverse contexts and customs that give meaning to our bodies and the ways we use them in our pursuit of pleasure" (p. 16). The entire text explains and expounds on the deceptively simple formula he offers at the outset—"sex plus culture equals sexuality" (p. 9)—to demonstrate that sexualities are best understood by examining the relationship and interactions between sex and society.

The book is centrally organized around four bodies of scholarship on sexualities that allow Ghaziani to demonstrate the utility of the perspective he proposes across a range of institutions, sociosexual practices, identities, and issues. Ghaziani takes us on a tour of sociological research and theory associated with (1) urban planning, (2) political protest and social movements, (3) the history and ongoing social construction of heterosexualities, and (4) efforts to scientifically measure sexuality and what they reveal. Each of the four themes offers students and scholars the opportunity to see Ghaziani's sex cultures framework in action as he summarizes an impressive body of research and theory.

In a chapter on urban sex cultures, geography, and the emergence and subsequent decline of "gayborhoods," Ghaziani demonstrates how thinking culturally about sexuality explains incredible shifts in urban sex cultures over time. After questioning whether gay urban enclaves have become "passé," Ghaziani documents the emergence of urban sexual enclaves in the late 1800s and their history through today. This historical treatment enables him to explore structural contradictions that shaped gender-specific pathways to same-sex intimacy and associated sex cultures. But both emerged in specific spaces, material bases that, as Ghaziani shows, were crucial for later political struggle and mobilization. Initially "gayborhoods" offered a really practical solution to the problem of being identified and identifying others as gay or lesbian. But the cultural landscape in which gayborhoods formed has a history as well, and the meaning and utility of gayborhoods

in a “post-gay” era has also changed as straights enter (and sometimes co-opt) gay space. I appreciated that while a great deal of the research on these dynamics has often considered gay men and ignored lesbians, Ghaziani consistently attends to the androcentrism in this literature, stressing throughout that “Cultural differences between gay men and lesbians also matter” (p. 52).

The chapter on movements and political protest examines the emergence, life course, and mainstreaming of LGBTQ politics from a cultural perspective. Every activist group has to confront an important question: whether they will amplify or ignore those differences that mark some as distinct in ways that are used to justify prejudice or discrimination. As Ghaziani writes, “Political sex cultures represent bursts—we might even say waves—of activism which occur within the same movement” (p. 61). In this way, Ghaziani deploys the cultural perspective to highlight the fact that it is a diverse (and sometimes contradictory) plurality of tactics, interests, and issues that make up movements fighting for rights and recognition associated with sexual inequalities. Ghaziani highlights three specific political sex cultures, tracing their emergence, goals, and activism: lesbian feminism and gay liberation; queer activism; and marriage equality. While queer activism, lesbian feminism, and gay liberation all identified and mobilized around a shared sense of difference, the move toward marriage equality shifted to a discourse of sameness. As with gayborhoods, Ghaziani shows that when political sex cultures went mainstream, they lost some of their radical potential in a cultural bargain that works better for some within the LGBTQ community than others. As Ghaziani shows, these political shifts have resulted in “further marginalizing poor queers, queers of color, bisexuals, and transgender people” (p. 77).

Subsequently, Ghaziani explores the social construction of heterosexualities and heterosexual culture. This chapter usefully builds on Jonathan Ned Katz’s work identifying the historical emergence of heterosexuality and dividing this history into seven periods spanning 1820 to 1982. In this chapter, Ghaziani does more than summarize this

periodization, proposing and justifying three additional periods between 1982 and 2016—taking us from the classification and emergence of HIV and AIDS in the 1980s through heterosexual anxieties associated with same-sex marriage legislation through “metrosexuals,” “bromances,” and “heteroflexibilities” more recently. This chapter employs a cultural perspective to “explode the assumed singularity of heterosexuality” (p. 122). By focusing on the sex cultures associated with heterosexuality, this chapter helps to critically highlight and interrogate sexualities, positioned as much in the cultural imagination as anywhere else.

The final substantive chapter examines the aspect of sexualities research that is often challenging from a cultural perspective: survey research that has sought to answer the stubborn question of “how many?” when it comes to identifying and studying sexuality demographically. The question of how many people are gay, lesbian, bisexual, heterosexual, and other possible sexualities goes beyond quantitative analysis precisely because, as Ghaziani notes, “we need a cultural imagination to make sense of that data” (p. 134). And, rather than offering an answer, Ghaziani argues that the question of “how many?” proceeds from a standpoint *Sex Cultures* problematizes from the start. He demonstrates how to rely on a cultural perspective to make sense of the data we are able to gather and demonstrates just how important basic research methods are when critically considering the tools and language we use to collect these data. This is important as demographic and survey-based research on the LGBTQ population informs policy debates about critical issues associated with gender and sexual inequalities. As demographers studying sexuality and gender diversity sometimes note, “You don’t count until you’re counted.” But figuring out precisely *how* to “count” gender and sexualities on surveys is the subject of a new and interesting body of scholarship, and unpacking everything we learn will require a cultural perspective.

Each chapter in the book is bookended with short “case studies” addressing current events, contemporary scholarship, and provocative questions. Chapters also conclude

with sets of “questions to consider” that push readers to think a bit beyond the book in coming to a serviceable cultural understanding of sexualities themselves. *Sex Cultures* concludes by reminding readers why many people experience sexuality as static and fixed despite the tremendous amount of scholarship that demonstrates that sexuality is a continual cultural creation. Ghaziani also reminds us of the diverse kinds of institutional consequences associated with different understandings of what sexuality is. This book will be useful in undergraduate and graduate classes alike, and I suspect many practitioners in the field will find useful bits of information throughout in this novel cultural introduction to the sociology of sexualities.

Contesting Cyberspace in China: Online Expression and Authoritarian Resilience, by **Rongbin Han**. New York: Columbia University Press, 2018. 315 pp. \$30.00 paper. ISBN: 9780231184755.

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Scholars and policy-makers have long debated the influence of the internet on authoritarian regimes. In the early days, many argued that the internet would exert a liberalizing influence on authoritarian political systems by opening up new sources of information that citizens could then use to criticize and mobilize. More recent analysis has provided a balanced picture by recognizing that the internet can undermine authoritarianism in some ways while bolstering it in others.

Perhaps nowhere have these debates been more prominent and interesting than in the Chinese case. Given the economic and geopolitical importance of China and its government's strenuous efforts to censor online speech, the attention is deserved. It has been almost twenty years since then-U.S. President Bill Clinton famously remarked that Chinese authorities' restricting online speech was tantamount to “trying to nail Jell-O to the wall.” China devoted enormous

effort to doing just that, and so as Xi Jinping entrenches his power and appears set to rule without term limits, it is a good time to take stock of the political landscape of Chinese cyberspace.

Rongbin Han's *Contesting Cyberspace in China: Online Expression and Authoritarian Resilience* takes on that task. The book posits two main analytical heuristics: the censorship versus counter-censorship battle and the discourse competition that takes place within boundaries drawn by the state. The former—the censorship battle—is more familiar to most scholars of authoritarian politics. The book argues that while “the state has established a comprehensive content control regime endowed with a full set of organizational, institutional, technical, and administrative tools” (p. 41), censorship is not terribly effective. This is attributed to the fragmentation of the state in terms of responsibility for internet control, the limitations of automated censorship methods, ideological divisions about what is appropriate to censor, and citizen backlash against overzealous censorship, which often renders it counterproductive.

In terms of the discourse competition that takes place within officially acceptable boundaries, the book traces how critics of the government articulate their grievances with clever pictures and mottos while defenders of the government mobilize to support it either because they are incentivized to do so (the so-called “fifty-cent army”) or because they are true believers (the “voluntary fifty-cent army”). The book traces the labeling and discourse wars that take place online about who are true representatives of China, who are traitors, and who is being manipulated by whom.

Data for the book come from interviews with internet forum administrators, official and leaked documents, and “in-depth online ethnographic work” (p. 23). Indeed, the great strength of the book is the author's clear command of politically aware Chinese cyberspace. It is full of interesting anecdotes to illustrate its findings and, as the book's forward describes, the author is personally invested in the subject matter. This personal knowledge and investment in the subject mean that the text has an intimacy that most