lance. However, they do not find similar effects on diminished support for waterboarding among those exposed to information that Barack Obama issued an order to stop coercive interrogation procedures. The mixed findings for the policy feedback experiments suggest much more careful theorizing needs to be done, but this marks an important starting point for future scholarship. One striking revelation is that across all of these experiments there is little evidence of partisan polarization, even though we are in an era of high polarization.

In summary, the authors demonstrate that many counterterrorism opinions are fairly malleable and can be changed with priming the threat environment, the target groups being considered, as well as references to policy change. These findings imply that elites are in a position to maintain high levels of public support, even in the absence of real threats. The authors point to several factors that could potentially lead to more dramatic drops in support for counterterrorism measures. Educated elites might start questioning the various programs, party elites might begin to polarize on the issue, or, the public might start to think of themselves as targets of these policies. Partisan polarization on these issues seems unlikely in the near future, since Democrats do not want to be painted as weak on national security. We are, however, beginning to see some shifts in reduced support for counterterrorism measures with the recent prominence of the NSA domestic surveillance of U.S. citizens in the news. There may, therefore, be more positive developments on the horizon, at least from a rights-based perspective. The book provides much fodder for future work in this domain and is necessary reading for those who seek to understand public reactions to terrorist threats.

Amigas y Amantes: Sexually Nonconforming Latinas Negotiate Family. By Katie L. Acosta. New Brunswick, N.J.: Rutgers University Press, 2013. Pp. xiv+167. $24.95 (paper).

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Research on LGBTQ individuals' negotiation of their sexual identities within their families of origin has made known some of the challenges they encounter and their strategies for addressing them. Significant among those challenges is often the inability or refusal of their biological families to accept and respect their sexual identities as well as their same-sex relationships, to which LGBTQ individuals sometimes respond by partially or completely breaking from birth families to create families of choice for themselves. But since this finding is based mostly upon studies of white gay men and lesbians, some scholars have questioned whether this pattern is found among all LGBTQ groups. Katie Acosta disrupts the commonly held assumption that all LGBTQ individuals and couples are disconnected from their families of origin in her book, *Amigas y Amantes: Sexually Non-*

conforming Latinas Negotiate Family. Through in-depth interviews with 42 lesbian, bisexual, and queer (LBQ) Latinas living in the Northeast, as well as participant observations, Acosta specifically examines whether they merge their families of origin and choice and if so, how they negotiate their merging of both families and the implications of this for this group of LBQ women. Her research findings reveal that her study participants did not disengage from their families of origin as they formed their families of choice, even when facing the possibility of or actual rejection from some members of their biological families. Acosta demonstrates that this pattern cannot simply be explained by the often-cited notion that Latinos are highly family oriented but is connected to their location in various hierarchies, such as that of race/ethnicity and gender.

Amigas y Amantes is an important addition to the sociological literature that brings together analyses of family, sexuality, race and ethnicity, and gender, because with the exception of a few key works, empirical research on the family lives of LGBTQ women of color is insufficient. One of the assessments of some work on Latino families and sexuality is that culture is uncritically relied upon to explain identities and actions—that is, that Latinas are "culturally silent" about sexuality. Some scholars have called for and advanced research that also accounts for how social, political, and economic forces impact Latino sexualities. Acosta does this by concentrating on how LBQ Latinas "do family," providing further evidence that Latino family formations are informed by the larger contexts they are situated in and the conditions that facilitate and limit their ability to merge their families of origin and of choice.

Acosta's analysis draws on an intersectional perspective whereby attention is given to understanding how various social locations and processes, such as racial or ethnic identity and sexism, work together or do not work together to produce variations or similarities across and within groups. A critique of this approach is that, until recently, it has been limited primarily to a focus on the "trinity" of race, gender, and class. Acosta contributes to the ongoing development of an intersectional lens by attending to the ways in which race, gender, class, sexuality, and nationality are interconnected and matter for LBQ Latinas' family lives. In doing so, she applies insights from the late Chicana feminist Gloria Anzaldúa's theorization of how Chicana women bring together multiple and contradictory identities, developing what Anzaldúa called a "mestiza consciousness" (which refers to ways of thinking and acting that permit one to navigate various indentities). Anzaldúa understood this to occur in the in-between spaces of Chicanas' different worlds. Acosta utilizes Anzaldúa's concepts, such as that of the borderlands, to trace out the processes whereby LBQ Latinas struggle against their invisibility as they work to "do family." This delineation facilitates Acosta's ability to "queer" emotion work in the family by uncovering the emotion work LBQ Latinas engage in for their families. Emotion work, as Arlie Hochschild and others have noted, is the invisible labor of concealing or bringing forth the presentation of particular feelings for the benefit of others.

Another key contribution of *Amigas y Amantes* is its attention to the diversity represented among Latinas. Most significantly, it features the experiences of LBQ Latinas, a group not often incorporated within broader discussions of Latinos in the United States. But this book also takes into consideration that how LBQ Latinas "do family" may vary depending on matters such as immigration, migration, or citizenship status, the ability to speak Spanish and English, phenotype, and educational level. For example, Acosta found that most of her respondents were in one of two types of relationships—relationships with partners who were also members of racially or ethnically marginalized groups and relationships with white women. In chapter 3, Acosta shows that negotiations of power within these same-sex couples was shaped by issues such as command of the English language, length of time in the United States, and citizenship status, sometimes making one partner more dependent on the relationship and therefore more vulnerable. Additionally, Acosta found that while some biological families struggled to come to terms with acknowledging her respondents' same-sex relationships, sometimes they considered interracial or interethnic coupling to be more of a transgression. Her findings provide additional support for the assertion by other sexuality scholars that not all women in same-sex couples find themselves in relationships that are more gender egalitarian. Additionally, Acosta makes evident the various constraints under which LBQ women negotiate their creation and maintenance of families in a heteronormative society.

In sum, *Amigas y Amantes* offers a richly nuanced portrait of LBQ Latinas' family lives. This book will greatly benefit students in undergraduate and graduate courses on families, sexualities, and U.S. Latinas. Acosta skillfully foregrounds the voices of her respondents to make visible the tensions and contradictions entailed in their efforts to bring together their families of origin and choice, and, also important, to create spaces for the existence of the families they envision for themselves.

Exposed Science: Genes, the Environment, and the Politics of Population Health. By Sara Shostak. Berkeley and Los Angeles: University of California Press, 2013. Pp. xiv+297. $29.95 (paper).

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More than a decade after the mapping of the human genome, growing pains have tempered the early optimism of genetic science. But the mystique of genetic science endures, having been reformulated, in part, through the emergence of epigenetics. Knowing the genetic code is no longer enough; to understand genetic expression, epigenetics redirects attention toward the complex relationship between DNA and the environment. Social scientists often overinterpret the epigenetic turn as validation of their research, as a return to the social, and as a comeuppance for genetic reductionism.