approaches criminality as the result of "addictions to gang violence and drugs" (p. 189).

In the conclusion, Flores does well to acknowledge the limited scope of these individualized reforms, stating that "the gang recovery movement's resistance and activism do not yet target the institutional apparatus upholding neoliberalism, mass incarceration, and colorblind racism" (p. 193). But the question remains whether these organizations are capable of challenging these forces at all. Given their model of intervention, we can ask how these organizations might actively contribute to a neoliberal ideology that views upward mobility as primarily the result of hard work, discipline, and self-responsibility. The recovery-based model also complicates Flores's concluding remarks that through participation, organization members "resist racialized notions of Latino criminality" (p. 193). By shaming and distancing themselves from those in their communities who have yet to shed their Chicano gang masculinity, it seems that recovering gang members are less engaged in resisting criminal stereotypes than they are in deflecting this stigma and denigration further down the moral hierarchy.

Of course, no single study can do everything, and Flores's work should be commended for bringing urban ministries and gang recovery to the fore of gang, immigration, religion, gender, and criminal justice scholarship. Flores's fresh analysis of embodied masculinity makes a particularly strong contribution to research on urban poverty and crime. Complicating and extending Elijah Anderson's foundational work on street violence (*Code of the Street: Decency, Violence, and the Moral Life of the Inner City* [W.W. Norton, 1999]), Flores demonstrates that the gendered performativity at the heart of the "code of the street" can be remolded and redirected toward more positive and nonviolent ways of life.

Party School: Crime, Campus, and Community. By Karen G. Weiss. Boston: Northeastern University Press, 2013. Pp. xxviii+226. $85.00 (cloth); $35.00 (paper).

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On the cover of *Party School* is a picture of a couch burning, its innersprings engulfed in flames as a crowd of casually dressed college students mill about in the background. This scene captures the driving tension of the book. What appears to outsiders as senseless and wasteful—even dangerous and criminal—is both meaningful and unremarkable to many American college students. Using "PU" as a case study ("Party University" is a large state school with 22,000 undergraduates), Karen G. Weiss investigates the party school as organizational setting and partying as subculture. Weiss describes the typical party school as a large state university, located in a geographically isolated town, with a prominent Greek scene and large sports program. Partying at these schools is widespread and af-

fects everyone negatively, including nonpartying students and residents in the surrounding communities. The book draws on a mix of quantitative and qualitative data collected on-site to offer an informative and provocative look at college partying, especially the crime it causes and the negative behavior it normalizes.

The Campus Crime Victimization Survey ($N=797$), a self-administered online survey, asked a random sample of PU students about their party-related behaviors, such as how much they drink and use drugs (when, where, and how) and the various consequences of this intoxication, especially crime victimization on or near campus. There is also qualitative data from a smaller follow-up survey of open-ended questions ($N=97$) and 20 in-depth interviews. Based on these data, Weis places PU students into categories of partying intensity. Lending credibility to the fictional name of the school, she reports that 40% of PU students are "heavy partiers" who drink five to eight drinks in a typical night, drink two to three nights a week, and occasionally use drugs. Further, 14% are "extreme partiers" who drink nine drinks on a typical night, drink four or more nights a week, and use drugs several times a month. The rest of the students—light and nonpartiers—find themselves a bit left out, a bit under siege. Partying comes with collateral damage: blackouts, personal injuries, hangovers, missed classes, physical assaults, sexual assaults, and community nuisances such as litter, noise, and vandalism. Weiss documents this damage in its totality and raises questions about its normalization. Are party schools and their home communities really all right with these costs? Why do students accept so much victimization as part of the price of having a good time?

Weiss does an excellent job of illustrating just how effectively party subcultures normalize injury, abuse, and victimization. She describes the "party routines" that make extreme drinking alternately fun and dangerous, wild and predictable. Some truly chilling parts of the book are told through students' own voices. One young woman says of her rape: "I have no one to blame but myself. Everybody has people they regret having sex with" (p. 88). Another student tells of being at a party and witnessing another man molesting a passed-out woman's body: "He was trying like hard to shove a beer bottle in her ass and then he started pulling her pants down and trying some more" (p. 87). In these cases—and many, many more, Weiss convinces us—criminal activity goes unreported and may not be understood as criminal in the first place.

The three broad theories Weiss introduces are straightforward and the statistics descriptive, making *Party School* accessible to general audiences and undergraduate students. The book is particularly relevant for courses on deviance, criminology, and higher education. College administrators—especially those at so-called party schools—may find the book eye-opening (or maybe not). At the very least, those on the front lines of student life will gain a greater understanding of the stresses and strains party subcultures create for students. *Party School* makes an important contribution to a growing body of sociological and higher education literature on the

experiential core of college, or what happens in the years between entering and exiting college.

As Weiss's approach is primarily criminological and her focus is on party pathologies, readers will have to look elsewhere for persuasive arguments about the social functions of partying and its many noncriminal aspects. Sexuality is discussed in terms of unwanted sex (assault and rape). Hooking up and other casual sexual activity—fundamental to other scholars' accounts of college partying—barely get a mention. Besides discussing some unsurprising findings related to differences in men and women's drinking habits (men on average drink more than women and get in fights more often when drunk), Weiss's analysis mostly avoids gender. PU is racially homogeneous (overwhelmingly white), and quantitative data, according to Weiss, do not hint at any role social class may play in PU's party subcultures. Whether based on limitations in data or analytical oversight, these omissions will frustrate those who intuitively or empirically know campus social life to be diverse, both shaped by and productive of inequalities. Nonetheless, Weiss makes a convincing case that the type of partying found at PU can be found at schools across the country, mostly for the worse.

Whose Rights? Counterterrorism and the Dark Side of American Public Opinion. By Clem Brooks and Jeff Manza. New York: Russell Sage Foundation, 2013. Pp. xiv+188. $29.95 (paper).

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In *Whose Rights? Counterterrorism and the Dark Side of American Public Opinion*, Clem Brooks and Jeff Manza tackle the puzzle of why there is such high support for counterterrorism measures in a context in which the threat of international terrorism on U.S. soil has diminished. While prior scholars have examined public opinion in this domain (e.g., Darren Davis, *Negative Liberty* [Russell Sage Foundation, 2007]), Brooks and Manza evaluate opinions on a wider range of counterterrorism measures and illuminate the types of policies that generate the most support and opposition, as well as the factors that drive opinions. One important goal of the book is to understand just how malleable opinion is on different measures. In short, the authors find, "The attitudes and beliefs of Americans have a dark side, a willingness to suppress otherwise strong support for civil rights and liberties in the name of national crisis and perceived threats" (p. 8).

The authors consider several theories that may explain opinions on counterterrorism measures, the first being the threat-priming hypothesis, which holds that priming threat makes individuals more supportive of such policies. Even though scholars have found support for this hypothesis (e.g., Jennifer L. Merolla and Elizabeth J. Zechmeister, *Democracy at Risk*