While we cannot address whether her findings reflect the dominant understandings of teenage sexuality across America, she does make a fairly convincing case.

Deep Secrets: Boys' Friendships and the Crisis of Connection. By Niobe Way. Cambridge, Mass.: Harvard University Press, 2013. Pp. x+326. $24.95.

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In the 1986 film *Stand by Me*, four boys in their early teens set off on an adventure to find a missing boy. Along the way, the boys' strong emotional bonds with each other carry them through their journey. They share their deepest secrets and vulnerabilities with each other and find mutual support in each other's company. In the finale, the narrator (who is one of the four boys, now grown up and reflecting on the past) notes that the boys soon drifted apart and writes on-screen, "I never had any friends later on like the ones I had when I was 12. Jesus, does anyone?"

This narrative would be very familiar to anyone who has read *Deep Secrets*, written by developmental psychologist Niobe Way. Way argues that, at the beginning of high school, adolescent boys typically experience emotionally intense and supportive friendships that are tremendously important to them. However, as young boys move toward "manhood," they lose these connections, becoming isolated and emotionally distant. Young men do not happily embrace this outcome; they would prefer to have close friendships with other young men. However, they feel compelled to become "independent" and sever their ties with their close male friends. The cultural construct of "masculinity" encourages this move toward isolation and discourages young men from maintaining close male friendships, partly because these relationships may lead to questions about their sexual orientation (e.g., the use of "no homo" as a qualifier to describe male friendships). Way argues that this loss of connection and isolation is painful to young men, and that it contributes to their unhappiness, decreased health and well-being, and numerous mental health problems (e.g., an increased risk of suicide).

Way's main goal is to provide a "thick description" of boys' changing relationships with other boys during adolescence. Way rightly argues that both the popular media and some academic research offer a "thin" description of boys' orientation toward their same-sex friendships. These accounts portray boys as independent, impassive, and socially autonomous when compared with girls. The "boy crisis" is sometimes attributed to "essentialist" gender differences that are either rooted in differences in biology or early socialization experiences. Way's major contribution is to provide a much richer description of boys' feelings about their friendships and their experiences as they become young adults. In particular, Way

vividly describes the many ways in which personal betrayals, mistrust, and insecurity lead to the loss of close friendships in late adolescence. Way's findings are important because they suggest that, contrary to essentialist accounts, boys can and do have emotionally satisfying and supportive same-sex friendships that are very important to them. The problem is that boys *lose* these relationships as they transition into young adulthood. Way's work describes how males are active agents who are constantly working to manage their same-sex friendships while also forging a new identity as a "man" (rather than a boy). Unfortunately, many boys find themselves in a cultural straitjacket that forces them to sacrifice their close friendships to show that they are independent, autonomous, impassive, and unquestionably heterosexual. Way argues that we need to change these cultural constructs of masculinity to allow boys to maintain emotionally supportive relationships with other young men without being stigmatized.

Way's findings are based on a longitudinal study of 135 adolescent boys (between the ages of 14 and 18) who were living in the United States. In-school observations and yearly semistructured interviews were conducted as the boys progressed through high school. The sample was demographically diverse in terms of race and ethnicity, but less so in terms of social class: Way notes that most of the boys that she studied were eligible for the free and reduced-priced lunch program at their school. The diversity of Way's sample is an important strength, since many interview studies of the "boy crisis" rely upon samples that are largely dominated by white, middle-class respondents. In analyzing her data, Way worked with a team of research assistants to form "interpretive communities" that searched for dominant themes in the interview data. Way's team relied upon multiple, systematic readings and group discussions of interview transcripts. The detailed account of how Way's qualitative research team interpreted their data increased my confidence in the validity of their findings.

There are some limitations in Way's work. First, it would be useful to learn about the variability in the sample by describing the prevalence of "negative cases" (i.e., cases that ran counter to the dominant observed patterns) in the data. For example, How many boys retained their close friends into early adulthood? How many boys never valued close friends in either early or later adolescence? It would be instructive to examine these outliers more closely and doing so might have helped Way gain new insights into her data. Second, Way makes many claims about gender differences in her study, but there is no direct evidence that girls experienced adolescent friendships any differently than boys. The story of "boys' friendships and the crisis of connection" would certainly be less persuasive if girls ultimately have very similar experiences to boys. This issue was a nagging one for me as I read this book. Finally, Way describes numerous cross gender friendships (both platonic and romantic) in the book, but these observations are not systematically incorporated into the overall narrative. The significance, prevalence, and character of these cross gender friendships seem like important topics for further study.

Overall, Way's book provides a rich account of boys' struggles to maintain their friendships while forging a masculine identity. There is ample material in *Deep Secrets* to motivate additional new research using survey and network data to learn more about gender differences in friendship ties during adolescence and study their possible effects on numerous developmental, educational, and other outcomes.

Falling Back: Incarceration and Transitions to Adulthood among Urban Youth. By Jamie Fader. New Brunswick, N.J.: Rutgers University Press, 2013. Pp. xviii+256. $27.95 (paper).

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Jamie Fader's ethnography *Falling Back: Incarceration and Transitions to Adulthood among Urban Youth* explores the role of incarceration in young men's transitions to adulthood by following 15 black and Latino young men over three years as they prepare for and adjust to their release from a reform school. Her central argument posits that the current literature on reentry and juvenile justice policy is limited or skewed in how scholars conceptualize the issue of teenagers returning back to the community, reintegration, and the adolescents' transitions to adulthood. Fader argues that we need to consider the larger structural context of why these kids are unable to successfully "fall back," or avoid reoffending, and to expand our view of "success" for these justice-involved young men beyond just desistance and recidivism.

While Fader's study follows 15 young men, four play a central role in this book: two who managed to fall back and two who didn't. The detailed ethnographic accounts of those four men's lives show the complexities of human change that go beyond these young men's efforts. It involves looking at the structural, cultural, and individual levels of change. In addition to the ethnographic data, Fader also tracked these teenagers' criminal involvement postrelease by looking at their arrest records and probation reports. She uses her past work experience in the juvenile justice system impressively to gain access to these young men and their criminal justice records while maintaining her sociological objectivity, not succumbing to the institutional discourse about the young men's "criminal thinking errors."

The most interesting, albeit depressing, aspect of the book is to see just how much has not changed in these communities over the past several decades. Fatherhood is central to these young men's transitions to adulthood, yet is still not necessarily a predictor of complete success. Just like Elliot Liebow notes in *Tally's Corner* (Little and Brown, 1967) or Jay MacLeod finds in *Ain't No Makin' It* (Westview Press, 1987), Fader notes that the limiting influence of fatherhood stems from the formal economy being closed to these men, leading to heightened frustration on their part (and