motivated to validate homeschooling have published study after study on this topic. It took an admitted "outsider" like Lois who could see the proverbial forest through the trees to spot a glaring and inexcusable omission in the homeschool literature. She is to be commended for addressing that omission so well.

Not My Kid: What Parents Believe about the Sex Lives of Their Teenagers. By Sinikka Elliott. New York: New York University Press, 2012. Pp. viii+216. $70.00. (cloth); $22.00 (paper).

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Not My Kid depicts the manner in which a select group of parents tries to make sense of teenage sexuality in general and as it specifically applies to their own teenagers' current and future well-being. Nested within a hypersexual American teenage culture, Sinikka Elliott demonstrates a paradox in parents' inability to recognize their children as sexual subjects. In almost all cases, parents insist that their child is not sexual, irrespective of sex, age, or behavior, although acknowledging that their peers and teens in general are likely sexual.

Elliott considers the numerous overlapping and intersecting processes that occur at individual, family, local, and state, and national levels that influence how parents think and talk about sex with their children. She locates parental understandings within greater cultural discourses about teenage sexuality, including the intense debates on topics of sexuality, the broader moral panic, and the framing of teenage sexuality as a social problem. Elliott finds that parents communicate an array of belief systems and approaches, many of which seem to directly contradict or oppose one another. For example, they may draw on more conservative stances to promote abstinence until marriage yet employ more liberal stances related to delaying marriage and recognizing that it is unlikely that their teen will wait until marriage. She further highlights parental ideals for their teenagers versus what parents think is realistic. In these ways, they can express both liberal and conservative views related to their teenager's sexuality. Reflexively, *Not My Kid* also details how parents contribute to supporting and legitimating the current status quo related to sexual hierarchies and social inequalities through their concerns, parental lessons, and conversations with their teenagers. Parents reproduce sexual stereotypes and inequalities related to race, class, gender, and sexual orientation.

By focusing on the meanings and underlying processes that are revealed in parental narratives, Elliott broadens the typically simplistic and dualistic portrayals of previous research. Parents are not polarized in their beliefs; rather they are uncertain, hesitant, and anxious about teenage sexuality. This book calls into question the way we have been studying teenage

sexuality, more specifically too simplistically relying on polarized ideological attitudes rather than practical realities (and behaviors).

Elliott finds that parents have few ways in which to consider their teenagers' sexuality that do not elicit negative connotations or sentiments. Stemming from the fact that parents are shaped by and reproduce social and cultural values related to adolescence and sexuality, Elliot advocates a critical examination of related social policies and discourses. She further asserts that parents, and society, need to view teenagers as full sexual subjects and that scholars of inequality need to give more attention to the ways in which sexuality organizes status and creates boundaries. In these ways, we can foster a more coherent conversation with teenagers.

Not My Kid contributes to current discourses on sexuality, adolescent health, family studies, and social inequalities. The book is particularly valuable in illustrating that our understandings and lived experiences are housed in and influenced by a number of systems at any given point in time. While the paradox may not be a surprise to social science researchers, Elliott will sell undergraduate students. As an academic, I found the first three chapters highly informative and the most helpful in setting a foundation for educating students on the state of the world and prior discourse. Chapters 4 and 5 are where the layers of dynamic social processes are really exposed; however, I am fairly certain that the sixth chapter on strategies of protection and surveillance will thoroughly engage students. Additionally, this book is accessible to parents and the lay public.

Elliott's goal was to highlight the complex processes through which parents view their teenagers' sexuality. Methodologically, she drew on approximately 50 parents that lived in a liberal city in a red state. While Elliott did consider an extremely racially, ethnically, and economically diverse group of parents, her sample was overwhelming limited to mothers (85%). Fundamentally, this balance is not problematic since her point was to "emphasize meanings, dynamics, and processes" (p. 159) and not to generalize outcomes to other parents. A sample of mostly mothers does make one curious as to potential gender dynamics that are taking place that are not revealed related to concerns and parental understandings of teenage sexuality. *Not My Kid* could have also benefited from more of a discussion related to religion. Forty parents in this sample indicated religious affiliation, with the majority of them identifying as Christian and attending services regularly. Throughout my reading I kept wondering about the interconnectedness of red state politics, religion, and the reconciliation of idealistic and more conservative values with the more liberal, realistic beliefs that the parents were demonstrating.

Overall, *Not My Kid* successfully portrays the paradox in how parents think about teenage sexuality in general versus how they think about their teenagers' sexuality specifically. Elliott further lays out how complex dynamics shape how parents think about and talk with their children about sexuality—in a way that often perpetuates sexual hierarchies and inequalities and further distracts from addressing the related real-world issues.

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