careers) seems to reproduce an emotional-instrumental divide that may buttress existing gender stereotypes and segregation by field of study.

Less gender-differentiated responses to the gap in educational attainment—responses the authors themselves suggest—would be to support those who begin college to complete their degree (a key point of gender divergence) and to lobby for broad improvement of K–12 education. To this second recommendation, the authors find that young men and women perform at similarly high levels in the most academically rigorous educational settings. As such, this book serves as yet another justification for improving the funding of primary and secondary education in the United States.

Beyond a modest need for deeper theoretical engagement, this book is admirable. DiPrete and Buchmann establish their scholarly authority from the first chapter and demonstrate command of an impressively broad range of data and topics. The analysis is expertly done, measured in tone, and presented in a crisp and easy-to-interpret manner. They have much to offer scholars of education, gender, and economic stratification. Most useful, this book at its core is a strong refutation to those who believe, in zero-sum fashion, that *The Rise of Women* has happened at the expense of men.

Celebrating Debutantes and Quinceañeras: Coming of Age in American Ethnic Communities. By Evelyn Ibatan Rodriguez. Philadelphia: Temple University Press, 2013. Pp. xii+213. $29.95 (paper).

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Fun, fresh, and fast paced, Evelyn Ibatan Rodriguez's *Celebrating Debutantes and Quinceañeras* is theoretically engaged, research-based, *and* public-minded sociology. Like most good sociology, it began with the author's curiosity about a widespread social phenomenon: the oft-lavish young women's coming-of-age rituals in Mexican and Filipino communities, *quinceañera*s and debuts respectively. In an effort to move beyond the surface critiques of these celebrations as valorizing sexist cultural values and promoting conspicuous consumption, Rodriguez conducted three years of fieldwork, attending numerous coming-out celebrations as well as the beforehand planning meetings, costume fittings, and rehearsals, supplemented with 50 in-depth interviews with both organizers and participants conducted in English, Tagalog, Spanish, or a combination. The product of this painstaking research is an intimate, informative, and illuminating portrait of the various ways immigrants deploy coming-of-age rituals to activate their key social networks, to assert their cultural pride, to fashion their daughters into respectable ethnic subjects, and to both challenge and assimilate into U.S. culture.

Celebrating Debutantes and Quinceañeras is notable because it focuses on the experiences of Mexican and Filipino immigrants, the two largest immigrant groups in the United States for almost four decades. The book's

comparative approach makes visible the historical and cultural links between two groups that are rarely studied together. Calling attention to the interconnected histories of the Philippines and Mexico, and to the role that the United States has played in shaping their migration patterns, Rodriguez productively recasts them not as "Asian Americans" and "Latinos/Hispanics" but as allied subjects emerging from similar historical processes of racialization. Citing secondary sources, she shows that the largely middle-class status of Filipino immigrants and working-class status of Mexican immigrants reflect U.S. global interests and needs for different types and sources of labor. She then suggests that the differing socioeconomic profiles explain the surging popularity of Mexican *quinceañera*s and the declining popularity of Filipino debuts, hypothesizing that as immigrants join the ranks of the U.S. middle class, they feel less compelled to use their daughters' coming-out celebrations to express their suitability as good citizens in the United States.

One of the book's key themes is that these coming-out celebrations are not trivial but political, providing immigrants with rare opportunities to gain and deploy power within their families, their communities, and the larger American society. Her contribution to sociology is clear, as she shows the significance of rituals and ritualization in creating, maintaining, and activating new and existing social networks, detailing how decisions over the list of guests, escorts, and sponsors build and manage social ties within immigrant communities. Through numerous well-told anecdotes and revealing interview excerpts, Rodriguez also underscores how central women's bodies and women's work are to sustaining and valorizing U.S. immigrant communities. The book's arguments about the behind-the-scenes network-building labor, performed principally by women, are convincing in large part due to the range of participants that Rodriguez was able to interview: not only the female celebrants and their immediate family members, but also the constellations of people who populate and make the events possible, including "court" members, photographers, choreographers, and officiating priests.

Another main argument is that gender is key to immigrant identity and a vehicle for immigrants from these communities to stake sociocultural claims on their adopted country. More specifically, Rodriguez argues that both Mexicans and Filipinos use coming-of-age celebrations to showcase their daughters as virtuous and chaste, which then enables them to claim moral superiority over the presumed selfish and sexually permissive "American" women. Rodriguez's findings corroborate other scholars' conclusion that racialized immigrants often use the largely gendered discourse of morality as one strategy to contest derogatory images of their ethnic group, to decenter whiteness, and to assert cultural superiority above the dominant group. However, while the coming-of-age celebrations promote community and family unity and ethnic pride, Rodriguez warns that they are not without costs. Since immigrants use these events to impart greater knowledge and pride about Mexican and Filipino culture in young people, they invariably reinstate parental control over the second-generation daughters by constructing parents as primary vessels of cultural knowledge. These rituals, designed to school daughters in how to become ethnicized young la-

dies, also reinforce the belief that becoming a young woman is tied to better understanding one's culture and fashioning oneself into a virtuous ethnic subject. At the same time, Rodriguez is careful to show that the production of ethnicized femininities is contentious and unstable, as unruly subjects—assertive women, unmarried adults, gay men, and others who do not conform to ethnic ideals—disrupt these carefully staged rituals and demand that their families and communities forge new and more varied ways of being "Mexican" and "Filipino."

In all, *Celebrating Debutantes and Quinceañeras* underscores how much of the labor involved in sustaining and promoting U.S. immigrant communities is kin work that relies on women's work and women's bodies. The book's comparative focus, attentiveness to politics and power within and across communities, and deep respect for its research subjects make this a model text for undergraduate courses on immigration; race, gender and ethnicity; and Asian American studies and Latino and Latina studies.

The Marrying Kind? Debating Same-sex Marriage within the Lesbian and Gay Movement. Edited by Mary Bernstein and Verta Taylor. Minneapolis: University of Minnesota Press, 2013. Pp. xii+416. $75.00 (cloth); $25.00 (paper).

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Gay marriage was scarcely a whisper 20 years ago. Now it has become a global public issue. How can this can be? How have a movement and an argument (or "claims," as social movement theorists like to say) so fired across the world that gay marriage has become such a global issue in such a short space of time? Detested and resisted in many African and Arab states as further evidence of Western decadence and imperialism, over 20 countries across the world have nevertheless legislated for it. As of July 2013, the growing list included Argentina, Belgium, Brazil, Canada, Denmark, England and Wales, France, Iceland, New Zealand, Netherlands, Norway, Portugal, Spain, South Africa, Sweden, and Uruguay. Moreover, there are many countries where it is "under development." Denmark was the first country in the world to legally recognize same-sex couples through registered partnerships in 1989; the Netherlands was the first to legislate marriage in 2001. It is, as they say, a "sociological phenomenon." All the time, many from within the gay movement have either not wanted this development at all or even actively resisted it.

Mary Bernstein and Verta Taylor's timely study *The Marrying Kind* (shades of the 1952 George Cukor film?) looks at much of this resistance from *within* the schisms of the LGBT/queer movement in North America. They start with a marvelous overview of these conflicts, providing a powerful introduction that clarifies six broad positions (gay liberation, lesbian feminism, queer activism, homonormativity, beyond the closet, and post-