reached across many decades and their actions ultimately brought dams to the Colorado River, thus harnessing its energies to furnish electricity to the Hill Country region. Moreover, Lyndon Baines Johnson strategically parlayed these activities into his own emergence on the national scene by securing funds for the dams' construction. Somehow this kind of rich history (often simply termed exogenous events) seems superfluous for the models of economics, when, I would argue, had these actions never occurred, much that would follow in this particular region would not have taken place either.

I also believe that Storper understates the special role of two types of organizations that have played a great role in stimulating economic development in recent decades. One is the state. In East Asian countries, particularly today in China, the state, in combination with the market, has exercised a tremendous impact on the economic development of regions. The other organization is that of the university. There are a number of major universities that have helped to create and fuel the development of the new economy. From Minneapolis, Minnesota, to Columbus, Ohio, from Seattle, Washington, to Madison, Wisconsin, universities have provided both the intellectual resources and the shaping of the local political agenda that have helped to make their regions into economic powerhouses. Without them these specific regions as well as others like them would not be winners in the current round of economic development in the United States.

God's Gangs: Barrio Ministry, Masculinity, and Gang Recovery. By Edward Orozco Flores. New York: New York University Press, 2013. Pp. xiv+230.

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Street gangs have been a staple of sociological study dating back to the first Chicago school of the early 20th century. Canonical studies in urban sociology have extensively investigated how young men in impoverished communities become socialized into gangs. In *God's Gangs: Barrio Ministry, Masculinity, and Gang Recovery*, Edward Orozco Flores inverts the standard research question, asking instead how young men become socialized *out* of gang life. Relying on 18 months of fieldwork shadowing gang-affiliated men in several Latino neighborhoods in Los Angeles, *God's Gangs* traces the turbulent, emotional, and sometimes deadly process of leaving gang life and desisting from gang-related behaviors—what Flores terms "gang recovery."

In addition to his dissatisfaction with the lack of scholarly attention to gang exit, Flores is motivated by an important empirical puzzle that will make the book relevant well beyond the realm of gang research. According to U.S. Census data, inner-city Los Angeles continues to be characterized by extreme poverty, low-wage jobs, a high percentage of immigrants, and a prevalence of violent street gangs. According to Flores, immigration

scholars tend to view such demographics and, drawing on segmented assimilation theory, predict a trajectory of downward assimilation marked by cyclical and intergenerational poverty for new immigrants and their children. However, after taking a closer look at the data, Flores finds that residents of such neighborhoods nonetheless exhibit modest socioeconomic mobility, experiencing lower levels of poverty as they age and sometimes moving out of inner-city barrios.

What explains this counterintuitive finding? One answer, Flores argues, is the growing collection of religious community organizations dedicated to gang recovery. Flores contends that as a means of addressing inner-city poverty, these community-based social programs represent a counterweight to the current neoliberal model of poverty governance characterized by zero-tolerance policing, mass arrests, and incarceration.

Taking readers inside two of the nation's leading urban ministries—Homeboy Industries and Victory Outreach Church—the book shows that gang recovery is primarily brought about through a reconstitution of masculinity and gender performance. Homeboy Industries and Victory Outreach channel gang members away from a self-destructive "Chicano gang masculinity," which is expressed through gangs, drug abuse, and uncommitted romantic affairs, toward a "reformed barrio masculinity," characterized by warm, nurturing behaviors as a family breadwinner. In several insightful chapters, including one titled "From Shaved to Saved: Embodied Gang Recovery," Flores uncovers a crucial mechanism by which the organizations propel this transformation. First, the organizations shame previous forms of gang embodiment, such as a shaved head, the "cool pose," and a thin physique. Next, the organizations provide revised, embodied methods for displaying a willingness to positively contribute to the organization and community. New displays include long hair, a nonconfrontational posture, and weight gain. Reformed barrio masculinity ultimately allows recovering gang members to carve out new sources of self-respect and value while better preparing them for any economic and employment opportunities that may arise.

Given the ongoing entrenchment of urban poverty and its corresponding social problems, Flores's project is an important one. *God's Gangs* presents a hopeful account of men attempting to overcome the structural obstacles that press down on their communities. Yet, there are some tensions running throughout this seductive story that call for critical analysis. The most obvious entails the use and implications of Flores's guiding concept of "gang recovery." To Flores's credit, the term is an accurate description of the organizations' attempt to "treat" criminality and gang membership through a medicalized, small-group recovery model originally developed by Alcoholics Anonymous. This pattern is nowhere more evident than in Homeboy Industries' flagship program, the peculiarly titled Criminal and Gang Members Anonymous. Given Flores's early chapter that critiques popular tropes of willful criminality by positioning gang membership as more accurately the result of poverty, racism, and structural disadvantage, it is curious that he does not problematize this pathological view, which

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-