ments of power (p. 72) and that the majority of secret sharing in intimate relationships takes place in the beds—whether shared by lovers, spouses, or even adolescent girls lounging about. Particularly the matrimonial bed "becomes a sort of confessional where spouses recite their roles of reciprocal fidelity and strengthen the ties that bind" by betraying the trust of others (p. 76). She also asserts that it is the keeping of what is "extremely banal and insignificant," not that which directly affects interaction or reveals much, that is often considered the most painful of secrets because our only explanation is the others' desire for distance from us (p. 89).

Turnaturi ends with a look at the connection between betrayal and culture—specifically examining how culture affects both the definition and frequency of betrayal. If there is one place where the book seemed to fall short, it is here. Perhaps it is that Turnaturi attempts to cover too much here—examining betrayal from Machiavelli to the internet age—but this chapter is less compelling and grounded than earlier sections of the book. The main argument of the chapter is that with increased complexity comes increased betrayal. However, in tandem, trust also increases in modern society, for the two ways to decrease complexity, Turnaturi argues, are to trust in trust and to betray trust (p. 113).

Despite its rather lackluster final chapter, Turnaturi's book is a fascinating read. Translated by Lydia Cochrane, it is short and accessible, yet also beautifully crafted. While those with an interest in social theory or social psychology would likely derive the most pleasure from reading *Betrayals,* with the ubiquitous nature of betrayal, this book is likely to interest and engage any reader.

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*The First Year Out: Understanding American Teens after High School,* by **Tim Clydesdale.** Chicago, IL: University of Chicago Press, 2007. 265pp. $20.00 paper. ISBN: 0226110664.

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Tim Clydesdale remembers his "first year out" as a transformative one in which he left his working-class urban home for an evangelical university. There he found, for the first time, intellectually engaged peers who took scholarly questions seriously. Clydesdale has a hunch that many academics' memories of the first year out mirror his. Finally, we were freed from rudimentary thinking of our high school peers and could intensely engage with "big" political, social, and philosophical questions. In studying teens' first year out of high school, Clydesdale expected to find similar stories about the transformative effect of education. He anticipated that college-attending teens would undergo "broadening, if not liberating experiences" (p. 2), whereas teens who remained at home would not.

In *The First Year Out: Understanding American Teens after High School,* Clydesdale disabuses us, and himself, of this assumption. Academics' experiences are the exception, not the rule. During interviews with youth in their senior year of high school and at the end of their first year out, Clydesdale finds that during this time teens place their core selves in an "identity lock box" (p. 4) while they focus on the skills of "daily life management" (p. 2). He argues that these tandem practices are due to both economic and cultural forces. Teens resist challenging their core values and focus on managing their lives because they live in an increasingly shaky economic environment and have been steeped in a moral culture that values consumption and personal fulfillment, not intellectual engagement.

Most of the teens Clydesdale studied did not spend their first post-high school year pondering the meaning of life or their role in a larger social system. Instead, they concentrated on developing "life management skills." In essence, during this time, youth become adults and move into a new developmental stage in which they are responsible for directing their own lives. They are freed, at least in part, from the control (and protection of) parental and school authority. As a result, during this year they learn how to deal with and direct their personal relationships, their economic lives, and their leisure time. In addition to managing new amounts of leisure time, teens learned to organize friendships and romantic relationships and to negotiate new social practices such as the "hookup." Contrary to popular portrayals about youth's hedonistic practices during this time, Clydesdale documents that, for the

most part, youth participate in these new opportunities for sexual gratification, as well as other adult-oriented leisure activities such as alcohol consumption, in moderation.

Rather than engaging in academic pursuits which challenge them to think about their own morals, values, and goals, Clydesdale argues that teens place their identities, values, and social priorities into an "identity lock box," where they remain during the first year out. He finds this phenomenon to be true for teens at universities and for those who remain at home. He documents that teens did not challenge themselves intellectually or broaden themselves socially during this year. Instead teens "actively resist efforts to examine their self-understandings through classes or to engage their humanity through institutional efforts such as public lectures, the arts or social activism" (p. 4). Clydesdale argues that their resistance to new ideas is so powerful that it functioned as an "inoculation" against intellectual curiosity. Instead of being intellectual seekers, freshmen are "practical credentialists" concerned with getting a degree, not with expanding their minds. Instead of questioning and examining their values, morals, and goals, teens' existing patterns become deeply habituated as they focus their energy not on self-reflection, but on daily life management.

Disappointingly, Clydesdale doesn't observe youth in the first year out as much as he does during their final year in high school. Clydesdale interviewed teens once while they were in high school and then once again at the end of the first year out, supplementing these interviews with a year of observation in a New Jersey high school. Additional observations of youth in their dorm hallways or teens in their workplaces may have yielded rich insights about their daily experiences, not just their self-reported ones, during their year after high school. Occasionally the book's claims about teens' lack of engagement in larger cultural, moral, and political issues are framed as general problems for young adults, and given the book's focus on the first year after high school, I'm not convinced that these can be extended beyond the first year out. My hunch is that teens' experience during this initial year is different than their second, third, and fourth years out in which some youth, having developed life management skills, may have time to ponder more esoteric, theoretical, and moral questions. Then again, maybe as an academic whose college experience mirrored Clydesdale's, I find the alternative simply too depressing.

*The First Year Out* is a welcome addition to the largely psychological knowledge we have about teen development and young adulthood, showing in concrete detail how teens "grow up" in a specific cultural, political, and moral context. The book laments teens' focus on daily life management skills and lack of attention to their life goals, the interdependence of their lives with the communities around them, and their responsibilities as American citizens. In looking at what teens experience during this time, parents, teachers, clergy, and professors might be more able to support the development of life management skills and more explicitly encourage youth to open up that "lockbox," a shift Clydesdale argues needs to happen in order to develop a more engaged citizenry.

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*The Sexual Self: The Construction of Sexual Scripts,* edited by **Michael Kimmel.** Nashville, TN: Vanderbilt University Press, 2007. 298pp. $29.95 paper. ISBN: 9780826515599.

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It is safe to say that the sociological study of sexuality could not have happened without the work of John Gagnon and William Simon. Rejecting the standard paradigms of sexuality as rooted in nature as advanced by Kinsey and as channeled desire as maintained by Freud, Gagnon and Simon developed a sexual scripts approach to the study of sexuality—a theoretical framework that is simple in its formulation and powerful in its explanatory potential. The sexual scripts approach utilizes the tenets of symbolic interaction to argue that the complex social formation of sexuality—practices, behaviors, fantasies, identities, and their imbrication with gender, class, race, etc.—develops at three levels or out of interaction among three meaning systems: cultural scripts (the normative guidelines given by the culture); interpersonal scripts (the meaning systems emer-