

activists in this movements to engage audiences in mainstream America.

This critical chapter is very important not only because it contextualizes, socially and historically, who these activists are but also because it underscores a tension within the book. This tension can be brought forward by asking the following question—who is the intended audience of this work? I read the book as an academic, and my comments are centered on relating the book to scholarship on mobilization and social change. But another potential audience of the book is the activists themselves, who might want to learn more about their movement and others. The tension between an external perspective aimed at describing and explaining the cases for an audience of scholars and an internal perspective aimed at helping the activists achieve their goals is present throughout the entire volume.

In synthesis, *Sustainable Lifestyles* is going to be a must-read for scholars interested in new forms of mobilization and for activists that are interested in the broader implications of their actions.

Trouble in the University: How the Education of Health Care Professionals Became Corrupted, by **Mildred A. Schwartz**. Boston: Brill, 2014. 170 pp. \$120.00 cloth. ISBN: 9789004278660.

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Trouble in the University has a very local story to tell about one New Jersey university's demise after a federal report on misconduct made public its financial mismanagement, cronyism, and fraudulent behavior. The University of Medicine and Dentistry of New Jersey (UMDNJ) was dismantled in 2013 after it engaged in many years of improper billing of Medicare and Medicaid, patronage hiring of people close to New Jersey politicians, illegal hiring of cardiologists as "faculty" to garner patient referrals, falsifying statistics in order to raise rankings in *US News and World Report*, crediting students for coursework not completed, and lack of oversight on no-bid contracts. When the federal

government began to monitor UMDNJ, key financial files were "stolen" during break-ins to administrative offices. This listing of the troubles at UMDNJ provides a sense of the compelling and problematic aspects of Mildred Schwartz's book. *Trouble in the University* does provide detailed information about corrupt practices at UMDNJ, and yet readers are left wondering if the trouble is in "the university" or only in this one particular public medical school in New Jersey that is no longer in operation.

The strength of this book is the detail Schwartz provides about the case. She constructs a chronological history of who held certain positions within the UMDNJ administration and how certain political decisions—such as a 1994 policy decision that reduced supervision of the state university system—opened the potential for corruption. For readers interested in the UMDNJ case and details of New Jersey's political processes related to higher education, we might suggest a focused reading of Chapters Four through Six, where details of corrupt practices are outlined.

Trouble in the University wants to make a generalizable argument about corruption in higher education, and yet not enough evidence is given to establish the empirical links between the UMDNJ case study and higher education research or statistical reports on universities in the United States more generally. Schwartz has a propensity to make claims about how this local story proves organizational-level corruption is rampant in higher education (see, for example, a section on "UMDNJ as an Exemplar of Global Corruption" on p. 128). These arguments, however, are difficult to square with the lack of connection to higher education research and the lack of original research in the book. The author presents information based on journalistic accounts and the federal report on UMDNJ. A discussion of how material was sampled or analyzed for the book is missing, and the concluding chapter reveals that planned interviews with UMDNJ past faculty and administrators were not collected.

In addition to needing a basis in a more rigorous research design and data analysis, the book would benefit from a better grounding in the sociological literature on higher education. The attempted link to organizational

theory is not focused enough. The author selects an array of organizational theories to sample without a clear logic as to how they fit together or why and how different theories may lead to different hypotheses.

While one comes away with a sense that UMDNJ was a bad medical school that deserved to be shut down by the federal and state governments, the book leaves the reader to ponder the “so what?” question. Despite the attempts to make wider claims, the information presented and lack of data (and analysis based on sociological literature) to the contrary means that the message a reader might get from this book is that the system works—the bad apple (troubled university) was discarded.

Arresting Dress: Cross-Dressing, Law, and Fascination in Nineteenth-Century San Francisco, by **Clare Sears**. Durham, NC: Duke University Press, 2015. 202 pp. \$22.95 paper. ISBN: 9780822357582.

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In 1863, San Francisco’s Board of Supervisors criminalized public cross-dressing. Yet, during the Gold Rush years (which had begun just 15 years earlier), male-bodied people dressed as women in mine camps so their fellows would have dance partners and female-bodied people dressed as men on city streets to advertise their services as prostitutes. Chinese men were already being feminized, with their unfamiliar gender practices framed as making them suitable candidates for domestic work. According to Clare Sears, author of *Arresting Dress: Cross-Dressing, Law, and Fascination in Nineteenth-Century San Francisco*, these (and other) cross-dressing practices “were the product of a complex web of power shaped by the city’s rapid growth, ‘peculiar’ gender demographics, and concurrent practices of migration, racialization, and nation formation” (p. 39).

The criminalization of cross-dressing did not occur in isolation but was part of a broader effort “to create safe urban zones by removing or concealing offensive bodies”

(p. 69). The concern was with the public visibility of multiple types of “problem bodies”—not just public cross-dressers but also “prostitutes, disabled beggars, and Chinese immigrants” (p. 67). Laws like this one “initiated a new trend of municipal intervention in moral life” (p. 44), marking a turning point in local governance. In passing this law, “San Francisco’s Board of Supervisors expressed an unprecedented interest in defining and policing normative gender as part of the work of governance” (p. 60).

As Sears illustrates with abundant archival evidence, this law was not simply focused on stopping public cross-dressing (the surveillance of which required the ability to determine which clothing appropriately belonged on which bodies). Indeed, not all cross-dressing practices were equally targeted, just those deemed to pose a “social threat” (p. 18). Similarly, public cross-dressing was not the only target of these “early technologies of zoning” (p. 73). During this time, “the boundaries of sex, race, citizenship, and city space” (p. 10) were in question, and this law regulating public “indecentcy” provided a vehicle for policing those boundaries.

As patterns of migration shifted and families joined lone men in the west, the middle-class European-American family came to be framed as needing protection from “disreputable” women (i.e., sex workers). Criminalizing cross-dressing as a form of public indecency provided a mechanism for policing the boundaries between ladies and non-ladies. But race was also an issue: proponents of Chinese exclusion “deployed cross-dressing imagery in their constructions of national belonging, linking Chinese immigrants in particular to gender deviance and deceit” (p. 122). Such constructions were particularly important after 1875, when the U. S. government began using immigration law to define who belonged in the country. Chinese immigration was framed as a “direct threat to white labor, public health, and family life” (p. 124).

At the same time, the criminalization of public cross-dressing was paralleled by some other intriguing developments. In order to regulate cross-dressing, police needed to look for individuals who were practicing it, a task that required “a particularly intimate surveillance of suspects’ bodies” (p. 80).