

and prescribes law enforcement solutions that criminalize victims' involuntary involvement in sex trafficking. Her greatest contribution in terms of policy discussions, and the most obvious and actionable policy idea from her book, is to ease the process by which victims of sex trafficking can expunge their criminal records. Musto's research shows that it can take over five years, and tens of thousands of dollars, for a victim of sex trafficking like Kiara to clear misdemeanor charges from their record, even if they were minors when the offenses occurred.

Control and Protect is an enormously important contribution to the scholarship on human trafficking. Musto reveals a system where the dominant solutions to domestic sex trafficking—robustly funded and widely applied—end up causing more damage than they solve. She exposes a system where the survivors of trafficking are treated like criminals and given a lifelong mark in the criminal justice system. Musto's book deserves and, I think, will find a wide readership in sociology, criminology, and gender studies. One hopes that it will also find a receptive audience among those in the frontline fight against domestic sex trafficking.

Live and Let Live: Diversity, Conflict, and Community in an Integrated Neighborhood, by **Evelyn M. Perry**. Chapel Hill: University of North Carolina Press, 2017. 248 pp. \$24.95 paper. ISBN: 9781469631387.

JAN DOERING
 McGill University
 jan.doering@mcgill.ca

Evelyn Perry's *Live and Let Live: Diversity, Conflict, and Community in an Integrated Neighborhood* is a comprehensive, detailed, and expertly crafted ethnography of Riverwest, a racially and socioeconomically integrated Milwaukee neighborhood. Perry begins the book with the observation that integration holds the promise of contributing to a more just society but often produces a "tension between diversity and community" (p. 6), which leaves residents disjointed. Indeed, the urban sociology literature has

shown time and again that residents of integrated urban areas tend to have weak, cross-cutting ties and feel relatively unattached to their neighborhoods. Perry then sets out to observe how residents handle this tension in Riverwest.

In contradistinction to the established wisdom, Perry finds that Riverwesterners live integration quite well. Many avidly defend their neighborhood from typical contentions that Riverwest is full of disorder, dangerous, and overall a bad place to live. Instead, residents implement and reproduce a cultural code that Perry dubs "live and let live." This code, argues Perry, shapes residents' perception and action and makes them tolerate and sometimes celebrate a wide range of behaviors that other neighborhoods would suppress: graffiti, public drinking, loitering, and even petty theft. The culture of the place encourages residents to engage their neighbors in mutual negotiation rather than calling the police or city inspectors.

How is this code reproduced? In addressing this question, Perry's fieldwork truly shines. First and foremost, Perry argues that live and let live is spread through social interaction on the block, in bars, and at neighborhood events. Residents socialize newcomers to embrace a tolerant outlook and avoid aggressive measures of social control. Particularly interesting here is Perry's analysis of the role of space in promoting live and let live. Many buildings in Riverwest have front porches, which facilitate communication with neighbors and passing strangers. In this way, residents build loose ties and trust that allow for cooperation in times of trouble. As Perry suggests, neighborhood organizations, leaders, and media outlets also advocate the code of live and let live, and selective migration adds new tolerant people to the neighborhood while pushing out less tolerant ones.

Perry emphasizes that the frame of live and let live is not a panacea for racial inequality, and she also finds tensions and conflicts. Furthermore, she pays close attention to a vocal minority of both black and white residents who argue that live and let live hampers neighborhood development and prevents locals from punishing criminal behaviors. Nevertheless, Perry concludes

that, in Riverwest, “small changes that occur through boundary blurring, relationship building, and mutual accommodation reorganize difference in ways that challenge existing inequality” (p. 177). I believe Perry deserves credit for reaching this conclusion despite her keen attentiveness to variation and social conflict. By necessity, race scholars are highly attuned to conflict and oppression and thus loath to celebrate seemingly successful environments and initiatives. This skepticism is typically warranted, of course, but it can lead to a view that “nothing works,” which, as Orlando Patterson has argued, is ultimately self-defeating.

Perry traces how residents flexibly apply the code of live and let live to various issues, including graffiti, public loitering, park use, and drugs and alcohol. One thing she does not explain, however, is how the code of live and let live came to dominate Riverwest. Given that other scholars have found integrated neighborhoods to be less harmonious sites, it would be important to know how Riverwest became so accommodating. Answering this question would require a careful historical analysis of place-based culture and its emergence, an approach that Jack Katz, Omar McRoberts, and Mario Small have championed. While otherwise detailed and rich, the book does not address the neighborhood’s history in much detail. From what Perry writes, it is possible to see that—here as elsewhere—the white population resisted the neighborhood’s integration in the 1970s and 1980s and that some resentment continues. What were the turning points that produced the code of live and let live?

Perry’s analysis of how live and let live is reproduced in contemporary neighborhood life is convincing, but I see one caveat. In addition to positive socialization that drives residents toward live and let live, a darker, more conflictual interpretation strongly suggested itself to me. Throughout the book, Perry repeatedly shows that white residents anxiously avoid statements that could be interpreted in racial terms. White residents decrying graffiti, loitering, and other phenomena are frequently called out and charged with racial stereotyping. These vigorous responses presumably silence

a segment of the population, and those residents may not embrace the code of live and let live but rather pretend to do so or simply remain isolated from their more tolerant neighbors. This problem is amplified by the fact that Perry interviewed only those residents who were “active participants in the social, civic, commercial, or organizational life of the neighborhood” (p. 187). My objection does not undercut Perry’s assessment that the code of live and let live dominates neighborhood discourse, but she may have overestimated the social reach of live and let live as a result of her sampling strategy as well as the local norms of social desirability that produce token support for the code of tolerance among some.

Live and Let Live clearly stands among the best studies of social life in integrated neighborhoods. The book is comprehensive without feeling tedious or cluttered. Its main argument is clear and plausible, and the ethnographic fieldwork seems reflective and well implemented. As an additional bonus, Perry’s writing is refreshingly engaging and lucid. I recommend this book to anyone interested in integrated neighborhoods.

Beyond Blurred Lines: Rape Culture in Popular Media, by **Nickie D. Phillips**. Lanham, MD: Rowman & Littlefield, 2017. 297 pp. \$38.00 cloth. ISBN: 9781442246270.

HEATHER R. HLAVKA
 Marquette University
 Heather.Hlavka@Marquette.edu

From the popularity and criticism of Robin Thicke’s song “Blurred Lines” to rape cases that have filled mainstream media, including those associated with Steubenville, Ohio; New Delhi, India; Brock Turner; and Emma Sulkowicz’s performance art piece “Carry That Weight”—the concept of rape culture has gone viral. But the idea of rape culture is not new. From its origins in academic discourse during the 1970s to the popular discourses of today, the term “rape culture” has permeated our collective imagination. Hook-up culture, microaggressions, trigger warnings, slut-shaming, and school dress-code violations are now shared household