

expectations. In it, Pliley applies her work to the present day, arguing that “laws intended to police sex trafficking rarely benefit those who have been trafficked; instead these laws mark women as bodies to be policed” (209). While I found her conclusions apt, she simply could not give as nuanced or thorough an explanation of them in such a short chapter as I had come to expect from the rest of the book. This necessary limitation presents an opportunity for Pliley and others to build on what she has given us. |

Mobilizing New York: AIDS, Antipoverty, and Feminist Activism. By Tamar W. Carroll Chapel Hill: University of North Carolina Press, 2015.

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Tamar W. Carroll's energizing investigation into the evolution of social change organizing in New York City creatively rethinks radical legacies by expanding our understanding of antipoverty organizing to include AIDS activism, a significant contribution to the literature. Carroll details how, in 1962, ninety paid Mobilization for Youth (MFY) activist social workers and fifty “indigenous” community-based paraprofessionals began to implement programs on the Lower East Side, where 90 percent of children were black or Puerto Rican. Soon community formations, like a Puerto Rican mothers' group, were created to advocate for children in public schools. Through voter registration and other power-oriented efforts, MFY began to consciously see itself as part of the rising civil rights movement. MFY continued to agitate for school, housing, and workplace desegregation and job training via community organizing and demonstrations, using government funding to maintain paid staff. Ultimately, though, funding can only be used to oppose government power structures for so long. Through red-baiting, hostile media smears, and endless staff investigations, the MFY leadership was deradicalized by 1970. Yet Carroll names a number of organizations and—more important—trained organizers produced by MFY in its heyday.

One of these organizers, social worker Jan Peterson, founded the National Council of Neighborhood Women (NCNW), a white working-class organization in Williamsburg and Greenpoint, Brooklyn, in 1969. The patriarchal and strongly antiblack character of the neighborhood motivated white working-class women to constitute themselves according to their white ethnic identities in order to qualify for urban funding that they felt

went exclusively to people of color. Coalitions were slowly built between some white and black organizations around family issues like streetlights or planting trees and, later, tenants' rights. But it was the planned shrinkage of New York's 1975 fiscal crisis that integrated actions around the closure of essential services. Carroll describes an eighteen-month period of civil disobedience in which multiracial groups of neighbors occupied a doomed firehouse, transforming it into a community center. In 1976, these cross-race relationships produced a number of programs, including the city's first shelter for battered women.

Carroll's genealogical narrative of antipoverty organizations includes the AIDS Coalition to Unleash Power (ACT UP) and its affiliates. While I could quibble with details, Carroll expands our big-picture understanding. As codirector of the ACT UP Oral History Project, I had never conceptualized AIDS activism as part of New York's antipoverty history, despite the significant impact of AIDS on the lives of poor people. Since AIDS activists were shunned in the 1980s by other more legitimized formations, situating ACT UP within similarly rejected queer activist traditions became habitual. But by juxtaposing ACT UP directly with two previous New York City-based advocacy groups, Carroll allows for more expansive critical thinking about trajectories of change and the dynamic connections and differences between organizations and movements.

ACT UP was founded by people without rights who lacked familial support while facing a terminal disease. Sodomy laws were still in place, and antidiscrimination laws and benefits did not apply to gay people or those with HIV. By contrast, as Carroll demonstrates, MFY and NCNW started at the other end of the continuum. MFY began with a \$10 million federal grant, motivated by a coalition of academics, social service providers, the Ford Foundation, and the Kennedy administration, as a way to curtail and control youth crime on the Lower East Side. NCNW started with a \$50,000 War on Poverty government grant. ACT UP, on the other hand, was constituted by people living in illegality and never applied for funding. However, the cross-class nature of its coalition meant that some sectors had access to independent funds. It saw itself as a direct-action political movement and not a social service provider, yet its work—winning Needle Exchange for NYC; starting Housing Works for Homeless People with AIDS; and, most important, the four-year campaign to change the Center for Disease Control's definition of AIDS so that women could qualify for treatment and benefits—constituted the most significant events in the history of AIDS services for the poor.

Tragically, the gains of these urban-based movements are undermined by a threat that has been decades in the making: gentrification. Achieving prog-

ress in service provision, education reforms, and health demands becomes irrelevant if the people who win them can't afford to live in the jurisdictions in which they are offered. Ultimately, urban radicalism can be defeated by displacement. Carroll's inspiring book makes stark our contemporary challenge to overcome the seizure of our cities and their replacement with fully privatized, homogenized societies in which geographic community-based organizing threatens to become a concept from the past. ■

After Love: Queer Intimacy and Erotic Economies in Post-Soviet Cuba. By Noelle M. Stout. Durham, NC: Duke University Press, 2014.

From Cuba with Love: Sex and Money in the Twenty-First Century. By Megan Daigle. Oakland: University of California Press, 2015.

Conceiving Cuba: Reproduction, Women, and the State in the Post-Soviet Era. By Elise Andaya. New Brunswick, NJ: Rutgers University Press, 2014.

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The three authors under review conducted extensive fieldwork in Cuba during overlapping periods, and as such there are thematic overlays between their texts, particularly on three identifiable areas: the significance of racial classification within the post-Soviet Cuban economy, the imposition of idealized revolutionary womanhood upon marginalized Cuban women, and the uninterrupted economic insecurity that has moved two generations of Cubans toward an informal economy—with its dependence on tourism, reconfiguration of social reproduction, and the emergent feminization of poverty. In fact, all three authors report on the intense difficulties, and at times near impossibility, of conducting ethnographic research in Cuba—illuminating the constant state of vulnerability of the researcher/observer; the fragility of trust that cuts in multiple directions between institutions, collaborators, and researcher; and the burden of representing the complexity that is contemporary Cuba.

Noelle M. Stout, Megan Daigle, and Elise Andaya's attention to experiences of violence, transnational migration, economic and social reproduction, self-making and kinship strategies, abandonment, betrayal, and disillusionment adds to the growing scholarship on Cuban sexual and reproductive identities under neoliberalism, all the while raising important questions about racialized populations within Cuba's economies of desire and challenging