

the Westboro Baptist Church. Eventually, the authors point out that this behavior is understandable because the Westboro Baptist Church is an Outside subculture. Indeed, we know that instilling fear, hatred, and threats can be powerful motivators, and too many politicians have utilized this knowledge. The generalization here goes beyond stigmatized subcultures. The authors compare legalization of alcohol (after Prohibition) and THC products. While indeed these are two cases of available products whose usage became illegal and then legal again, the difference in timescales, politics involved, and dynamics makes the comparison challenging.

The book presents a persuasive and powerful integration of a large conceptual reservoir. Some parts of it (e.g., reviewing existing literature) seem to follow a textbook writing style, while other parts, such as presenting the authors' scheme, are genuinely innovative and invigorating. The book would thus interest specialists and newcomers alike. Overall, this is an informative and at times challenging text to read. It most certainly provides a valuable and positive learning experience and opens new vistas to innovative understandings of, and thinking about, deviance, conformity, and social control. In the main, it is an eye-opener that helps us understand some of the sociological patterns that characterize the activities of social movements in their attempts to move stigmatized groups into becoming normalized and mainstreamed.

Decarcerating Disability: Deinstitutionalization and Prison Abolition. By Liat Ben-Moshe. Minneapolis: University of Minnesota Press, 2020. Pp. 349. \$120.00 (cloth); \$30.00 (paper).

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A preponderance of people in jails and prisons have disabilities. Jails and prisons debilitate and disable people. Jurisdictions continue to move resources for disabled people and people with mental ill health out of communities and into carceral spaces. Much of Liat Ben-Moshe's innovative work addresses these entangled social realities. The edited volume *Disability Incarcerated: Imprisonment and Disability in the United States and Canada* (Liat Ben-Moshe, Chris Chapman, and Allison C. Carey, eds. [Palgrave Macmillan, 2014]) examined a host of sites to explore the overlapping and distinct causes and effects of divergent carceral formations. *Decarcerating Disability* complements this earlier work by Ben-Moshe by critically examining the history of the deinstitutionalization of people whom experts of the day labeled mentally retarded or mentally ill to offer lessons for today's movement for carceral abolition.

The book brings together research from affect studies, disability studies, social movement studies, studies of incarceration, and studies of white supremacy to create a genealogy of the deinstitutionalization movements of

the 1950s and 1960s. Using discourse analysis of archival materials—including flyers, policies, and government records—and in-depth case studies, Ben-Moshe uses *crip and mad of color* histories of oppression and resistance to examine fights for, processes of, and backlashes against deinstitutionalization to parse out lessons for those of us currently fighting for a postcarceral world. Because few other scholarly works have examined the book's topics, the findings are suggestive rather than definitive. As such, it should provide an excellent spur to further research. *Decarcerating Disability* should be read not only by students and scholars of African-American studies, criminology, critical theory, gender studies, law, or sociology, nor only by policy makers, but by all who are concerned about disability, gender, or racial justice.

One of the books most important challenges to current understandings of links between disability and mass incarceration comes in the chapter "Why Prisons Are Not the New Asylums." Here Ben-Moshe takes on the commonsense knowledge that deinstitutionalization is to blame for the prison boom, countering that neoliberalism is the causal thread binding institutional closures, lack of resources for people who have been psychiatricized, homelessness, and mass racialized incarceration. To corroborate her claim, she points out that closures peaked over a decade before the prison boom began and that while those whom states held in large institutions were predominantly white and at least as likely to be women as men, those whom states hold in prisons are disproportionately black or brown and male. Her argument suggests that closure cannot be fully successful unless the funds that were used for institutions are shifted to provide support for the newly integrated. This affirms today's abolitionists who demand not only that police departments, jails, and prisons be defunded and disbanded but that this funding be invested in housing, jobs, and education in resource-deprived communities.

Later Ben-Moshe examines community members' resistance to integration of people labeled with developmental or psychiatric disabilities. Here she examines both the coalitions who fought for and against deinstitutionalization and the role of affect—especially fear, hatred, and perceptions of victimhood—in the construction and binding of community. Ben-Moshe argues that the movement for community living for people labeled with developmental disabilities was dependent on normalization discourses and practices and was successful so long as people viewed those with developmental disabilities as innocent and childlike, traits reserved for whites in the white American imaginary. In contrast, the movement for community living for those who have been psychiatricized reified a connection between mental illness and dangerousness, (re)constructing mental ill health through racial-criminal pathologization. Further, Ben-Moshe argues that states use both biopolitical and disciplinary control in their dealings with people with disabilities, accomplishing the first via incarceration, segregation, and exclusion and the latter via incorporation, normalization, and assimilation. "The specter of incarceration is inherent, as a promise or threat, in mechanisms of liberal inclusion," leaving people with disabilities the choice between cages

and erasure (p. 81). These analyses allow for a needed critique of coercive treatment, whether through moving resources into prisons and psychiatric wards or by mandating treatment for those not confined. In light of this, abolition must mean both closure and the jettisoning of neoliberalism's focus on individuals as both the cause of and solution to social problems, and Ben-Moshe suggests we turn to crip and mad of color analyses for more structural framings.

Ben-Moshe's exploration of the ways in which legal strategies can reinforce carceral logics is instructive. She is critical of decarceration strategies that argue incarceration is not for one group of people as they imply it is the right strategy for others and leave carceral logics intact. To avoid this, we must begin with arguments for the release of the most seriously disabled or of those charged with or convicted of violent, sexual, and serious crimes. Similarly, Ben-Moshe argues that we must avoid net widening obscured as decarceration, in forms such as increased electronic or chemical incarceration. Allow me to apply these insights to the realm of pretrial policy. First, the analysis suggests that we should oppose pretrial reforms that exchange money bail for mandated pretrial incarceration for those whom courts deem most dangerous. Second, we should be alarmed by jurisdictions that have recently increased nonfinancial pretrial releases but make these releases dependent on numerous pretrial conditions, including psychiatric hospitalization, outpatient mental health care, and psychotropic medication, routinely framing these coerced treatments as "giving people the resources they need."

In *Decarcerating Disability*, Ben-Moshe's goal is never primarily analytic. Rather, she situates the book within the emerging consensus that the world we want is one in which we do not cage people, that such a world is possible, and that it is our shared obligation to create this future. As such, the book is less an argument for and more a guide toward abolition. While this focus is present throughout the book, she uses the epilogue to bring key insights together for a reevaluation—not of what alternatives to segregation, exclusion, and cages might look like in their final formations, but rather of "how this new order will begin from the old" (p. 127).

Materializing Difference: Consumer Culture, Politics, and Ethnicity among Romanian Roma. By Péter Berta. Toronto: University of Toronto Press, 2019. Pp. xix+390. \$93.00 (cloth); \$38.95 (paper).

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Secondhand silver cups are cheap and abundant in Europe's antiques market and yet occupy a privileged place in the prestige economy of Romanian Roma. The same vessel for which a non-Roma shopper might pay a few thousand dollars can sell for 10 times that among the Roma. This is not extortion, argues Péter Berta, but rather an essential community practice. *Materializing*