

sought to control violent behavior on the pitch, making soccer a non-contact sport with its own distinct style of short passing and agile dribbling. Attempts to control violence in boxing were less successful, however, and boxing was banned in Buenos Aires until 1924. Boxing's popularity continued because it opened opportunities for social mobility for Black and Brown fighters across the continent. In the subsequent chapter, Brown shows how South Americans' embrace of technology allowed for aviation and motorsports to excel. Also, innovations in radio communications technology transformed how South Americans related to sports as part of an "imagined community." In the remaining chapters, Brown shows how South Americans pioneered international sports in the early twentieth century. He writes about Olympic medalists; soccer championships; the 1922 Latin American Olympic Games in Rio de Janeiro, Brazil; and the 1930 Fédération Internationale de Football Association (FIFA) World Cup in Montevideo, Uruguay. Uruguay's previous Olympic gold medal victories and *garra charrúa* or fighting spirit helped them come from behind and defeat Argentina 4–2 and lift the World Cup trophy. In the Epilogue, Brown calls for the inclusion of South America in the writing of the global history of sports and reminds readers of the importance of Indigenous and African sports in decolonizing sports history in South America.

Brown's book is less a comprehensive study of sports in South America and more an insightful study of local and transnational sporting practices in relation to socio-cultural themes that have been previously overlooked by Latin Americanists. This book offers a refreshing analysis of sport's hybrid, indigenous and African origins, previously understood as being imported from Europe. Hopefully that fresh perspective will inspire future research. Brown's study is a useful reference for sport historians and Latin Americanist seeking to understand the continent's rich sport history that extends beyond soccer.

California State University Channel Islands
Camarillo, California, United States
jose.alamillo@csuci.edu

JOSÉ M. ALAMILLO

CITIZENS, MIGRANTS, AND SPORTS

The Creation of Modern Buenos Aires: Football, Civic Associations, Barrios, and Politics, 1912–1943. By Joel Horowitz. Albuquerque: University of New Mexico Press, 2024. Pp. 216. \$65.00 cloth; \$65.00 PDE
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Joel Horowitz's excellent and persuasive book explores four types of civic associations that, they argue, transformed the city of Buenos Aires at the beginning of the twentieth century. Citizens and migrants founded and used these associations to forge identities, support one another, and lobby municipal and national authorities for local and collective improvement. The book draws on a rich and intimate understanding of the Argentinian

historiography, and makes careful and well-observed contributions to discussions of populism, state-building, and clientelism.

The four associations to which the author dedicates a chapter each, are football (soccer) clubs, popular libraries, development societies, and popular universities. The latter three are all subjects that receive welcome attention here, putting archival flesh on the bones of institutions that most historians recognize as important but few have studied, contextualized, or connected. That only football clubs translate readily into English (*bibliotecas populares*, *sociedades de fomento*, and *universidades populares* all having locally specific meanings well beyond the literal) indicates something of the uniqueness of these institutions to their historical, social, and cultural contexts, to which Horowitz alludes when talking about the sometimes exceptional nature of Argentine democracy, clientelism, and citizenship. That football clubs come first, and that an image from *River Plate* magazine adorns the front cover, perhaps reflects the considerable recent historiographical interest in the origins of the popular football culture that created Fédération Internationale de Football Association (FIFA) men's World Cup winners in 1978, 1986, and 2022. The material on football clubs draws extensively on this research, and employs a wealth of original data from club magazines and archives, and the contemporary press, to make detailed and precise arguments about the working of clubs and their links to politics. It provides an excellent account of the way in which football, politics, and *barrio* identity developed in sharply interconnected ways in the early 1900s, with lasting consequences for all three. In football clubs rapid urban development found an excellent way of harnessing what was thought to be the excess energy of workers and boys, and the fields, cafes, and clubhouses that sprang up around them became a crucial early site of sociability. The regulations for running these clubs, and the symbiotic relationships they developed with politicians and people who wished to be politicians, shaped important popular understandings of the public values and meanings of sport.

The chapter on development societies, for example, is stacked with great examples of the links between politics, economic interests, and citizens' desires. Real estate development was never far from the surface when decisions were being taken. As Horowitz archly observes, "a politician who helped a development society could be rewarded with loyalty and potentially campaign aid or at least with favorable publicity" (108–9). However, this was not a failsafe mechanism for winning support: "for historians, spotting aspiring politicians is difficult since we can only notice them if they become successful" (109).

Drawing on precious surviving archival sources of attendance registers and curricula, the chapter on *universidades populares* provides a fascinating account of what potential students wanted from their new educational institutions and how those institutions tried to provide it. Although most of the examples in the book draw on the experiences, actions, and archives of men, the Universidad Popular de Flores Intendente Torcuato de Alvear operated in the evenings in a public school's buildings, and its student body was overwhelmingly female (132–4). Its governing body was stacked with serving cabinet

ministers, economic magnates, and Regina P. de Alvear, the president's wife. Its stated aim was to provide "useful instruction" to the broad socioeconomic demographic from which the registers show that it drew its students, including those of language study, music, dressmaking, weaving, and typing. The overwhelming majority of these students lived within easy walking distance (as shown by the author in a detailed mapping reconstruction from the attendance data), demonstrating how and why the *universidad popular* became "very much a barrio institution" (134).

Many influential and charismatic figures slip in and out of the pages of the book, and some of them, such as socialist *barrio* activist Fernando Ghio, La Boca football administrator Reinaldo Elena, educationalist Remigio Iriondo, and doctor Luis Boffi, are profiled in the second chapter on political capital. Their voices, however, are seldom directly heard in the pages that follow, and their lives outside of the association are seldom seen. Instead, the book places in the foreground the way institutions worked for individuals, rather than the other way around. Drawing effectively on sometimes dry archival remains, the author has made an important contribution to our understanding of a spectacularly transformational period, the consequences of which continue to shape the world today.

University of Bristol
Bristol, United Kingdom
Matthew.Brown@bristol.ac.uk

MATTHEW BROWN

MODERN LGBTQ+ ACTIVISM

A Body of One's Own: A Trans History of Argentina. By Patricio Simonetto. Austin: University of Texas Press, 2023. Pp. 288. \$50.00 cloth; \$50 eBook.
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The standard narrative that recounts the history of modern LGBTQ+ activism almost universally points to protests surrounding the 1969 New York City police raid of the Stonewall Inn, a gay bar located in Greenwich Village, as the founding moment of a new international movement. Resistance to what had been a standard police practice of arbitrarily arresting gay, lesbian, and trans patrons of queer establishments marked a transition point from the moderate and somewhat defensive activities of what has been termed the homophile movement of the 1950s and early 1960s to more radical responses by the newly formed gay and lesbian liberation movement that challenged state repression and social stigmas with audacity and pride. The Christopher Street Parade that commemorated the "Stonewall Uprising" a year later, so the story goes, represents the emergence of this new movement that was quickly emulated in Europe and disseminated to other parts of the world.