BOOK REVIEWS

Terry Nichols Clark (ed.) 2011: *The City as an Entertainment Machine*. New York: Lexington Books.

Olaf Kaltmeier (ed.) 2011: *Selling EthniCity: Urban Cultural Politics in the Americas*. Farnham: Ashgate.

Heiko Schmid, Wolf-Dietrich Sahr and John Urry (eds.) 2011: *Cities and Fascination: Beyond the Surplus of Meaning*. Farnham: Ashgate.

Early social scientists sought to theorize 'the city', and to provide a framework for understanding life in the modern urban world. These grand explanations have long since given way to approaches that home in on themes characterizing different facets of urban environments, such as economic growth, global competition and immigration. In this review I discuss three recent collections of mostly original readings that attempt to explain cities through such specific analytical lenses. Each of their editors revolves their volumes around a central theme pertaining to the politics of and policies within contemporary cities: the importance of entertainment in influencing urban growth policies; the conflicts over the inclusion, presentation and representation of ethnicities and ethnic cultures in cities; and the socio-psychological role of fascination in the commercialization and theming of urban landscapes. Through theoretical engagement and empirical case studies the authors in these volumes offer varying, and in some cases interrelated, insights into these important patterns in contemporary cities.

The first volume is *The City as an Entertainment Machine*, edited by Terry Nichols Clark. It is a paperback edition to his 2004 hardcover volume of the same name, with some changes. Here Clark removes three chapters from the original edition and adds a new final chapter that was originally published in the journal *Social Forces*. Two of the three missing chapters are not written or co-written by Clark, while he is the second of three authors on the new chapter. The result — seven out of ten chapters written or co-written by Clark, one (chapter 8) a collection of dialogic emails from the Urban and Community Section of the American Sociological Association Listserv that he also contributes to, and another (chapter 6) a chapter in direct dialogue with another of Clark's (chapter 7) — makes this new volume more a collection of his own personal work dealing with the idea of the 'city as an entertainment machine' than an invitation for urban scholars to engage with the concept. Clark first proposed the entertainment machine concept with Richard Lloyd (who also appears here as a co-author) in a 2001 chapter that serves as his larger volume's namesake. While empirically informed, this initial chapter with Lloyd was extremely light on data and relied extensively on making connections between claims made in the existing urban political economy literature. In this volume Clark supports this intriguing idea with a considerable amount of quantitative data to explain how cities develop today.

Clark derives his term and title from Harvey Molotch's classic 1976 article, 'The City as a Growth Machine', that he later developed into a book with John Logan (1987). The concept metaphorically considers cities to be machines consisting of formal and informal coalitions that are geared towards growth through the intensification of land use and the increase of exchange value (i.e. rents). Urban growth revolves around such traditional factors as land, labor and capital as leaders seek to extract the most value from their city's

spaces. In this 'growth at any cost' model, consumption, lifestyles, amenities and entertainment serve as social and economic byproducts of a city's successful expansion. Clark, however, reverses this causal arrow. He argues that amenities and culture drive urban policies, rather than the other way around: 'Consumption, long considered an area where brands and labels drive decisions, is becoming a critical focus of politics, nationally and in cities, contemplating more traditional issues of production, work, and even taxes' (p. 4). No longer frivolous distractions, entertainment and consumption today are important to urban growth and vitality.

What may strike readers as they read most of the chapters is that while Clark pushes the 'entertainment machine' concept as an explanation for contemporary urban growth, he regularly uses 'amenities' as his analytical focus and people's lifestyle choices as his unit of analysis. Neither Clark nor this volume's other authors examine the coalitions within cities between government leaders, real estate actors and corporate leaders that presumably compose so-called 'entertainment machines', as Logan and Molotch do in their original formulation of the metaphor. He also conceptualizes 'amenities' beyond the empirical realms of both entertainment and common interpretations of amenities. For instance, Clark considers restaurants and juice bars to be important urban amenities, whose presence in a city promotes a unique representation of place and lifestyle options to potential residents and visitors. But he also discusses clean air and low crime as urban amenities that presumably have the same effect. In addition to these foci there are chapters that solely examine and question the effect that homosexuals have on urban development and theorizing and analyzing the importance of consumption — of goods, services and the environment — in the contemporary city. The volume professes to deal with entertainment in cities and argues for the central machine-like role the entertainment industry plays in urban policy and growth. But the actual discussions and analyses highlight a broad array of themes with unexplored connections to entertainment and its production.

While revised, Clark's new volume is not updated. Other than the new final chapter, in which the authors argue for the analytical potential of 'scenes', or clusters of urban amenities, Clark's initial analyses and anecdotal examples remain the same. This decision is most glaring in chapter 8, in which Clark compiles a series of emails among urban scholars through a listserv from the early 2000s. He includes them to demonstrate the interest his ideas have generated among scholars in the field, but these outdated and informal exchanges with many grammatical errors (they are from a listserv, after all) consist of half-baked thoughts, snap reactions, opinions, sarcasm and unrelated discussions. Clark also peppers most of the book with boxed-off anecdotal stories, mainly from newspaper articles and other non-academic publications and sources, about a plethora of local events and situations. He leaves them unexplained, does not connect them to the narrative and allows readers to make of them what they will. Overall, including these digressions distracts and detracts from the volume's putative central focus, which already branches off from 'entertainment' into related territories.

In the second collection, *Selling EthniCity*, editor Olaf Kaltmeier assembles studies that look at the cultural politics behind the presentation and representation of ethnic groups and cultures in urban policies and developments. Of the three volumes under review here, Kaltmeier and his selected authors have the clearest and strongest relationship between their book's central focus and their contributions. The fact that the volume does not push a single argument — such as that entertainment drives urban growth or (as we will see) that the concept of fascination has become central to urban economies and how people experience urban spaces — explains this level of clarity. Kaltmeier allows his authors to present their work on the myriad ways in which ethnicity and culture are used and contested by a broad array of actors within different urban contexts. They each utilize their own theoretical frameworks and methodologies, while 'selling ethnicity' serves as Kaltmeier's attempt as editor to unify the readings under a shared title. Not all of the authors argue in their pieces that the commodification and marketing of ethnicity represent the central tenet of urban growth or experience. Not all

of them even engage with such notions. Rather, the authors demonstrate the complex ways in which ethnicities and cultures get represented, displayed and contested within the urban terrain, as well as how ethnic groups struggle to gain inclusion in urban decision-making and the consequences that urban branding and theming have on identity.

Each section contains several case studies that focus on specific situations in cities throughout the Americas. Kaltmeier divides the volume into four themed parts: expressions and performances of ethnicity through events both established (e.g. Mardi Gras in New Orleans) and emergent (e.g. acts of violence in Sucre); constructing and incorporating ethnic imaginations into urban landscapes (a shopping center in Quito); the commodification of ethnic and cultural heritage (e.g. Quito's historic center); and, in the final and most narrowly themed part, the politics of authenticity in gentrified and gentrifying neighborhoods (e.g. Chinatowns in New York City and San Francisco). Kaltmeier provides helpful introductory essays for each part in which he situates their themes within their literatures and summarizes each of their readings. The wide variety of cases enhances the volume's appeal. In addition to the aforementioned cities, Kaltmeier also includes work on phenomena in Detroit, Guadalajara, Vancouver, Merida and Chicago.

In *Selling EthniCity* Kaltmeier uses the 'return to the center' of cities during an age of globalizing processes (pp. 10–11) as a key starting point. He accepts the idea that cities exist at varying nodes on a global grid through which goods, forms of capital and people flow at varying speeds and intensities. A result of this and other national as well as regional developments has been a return to and a reoccupation of urban centers (such as downtowns) by people, businesses and investors. He identifies the consequences that both of these patterns have on ethnic cultures and groups. First, in a global era, ethnic culture has become a strategic tool in urban politics as city leaders promote their own authentic local attributes. Second, the movement 'back' to the city center is only a 'return' for the middle and upper classes, not for the working class and ethnic groups who remained within urban cores during their political and economic restructuring throughout the latter twentieth century and into the new millennium. Both patterns have had enormous impacts on group identity and formation as well as on urban landscapes. While these two important developments form the foundation and intellectual warrant for Kaltmeier's volume, the authors explore their cities for cases that truly demonstrate the complexity of this issue.

The final work in this review is *Cities and Fascination: Beyond the Surplus of Meaning*, edited by Heiko Schmid, Wolf-Dietrich Sahr and John Urry. Here these scholars include works from a broad theoretical spectrum, showcasing Marxist perspectives, phenomenological interpretations, semiotics and postmodernist considerations. They break the volume down into three parts: theoretical horizons that reveal the concept of fascination; crossing theoretical and empirical perspectives on fascination; and case studies on how fascination gets implemented (mainly cases in Germany, with one contribution on Macao). Urry then concludes it with a chapter that considers the climatological consequences of a 'capitalism of fascination' (p. 209) and the excessive levels of consumption that accompany it, namely advanced global warming as a result of increasing global mobility, and therefore carbon emissions, by fascination-seekers.

This conclusion comes after 11 diverse, carefully thought out chapters on the topic of fascination in contemporary cities. In their introduction Schmid, Sahr and Urry state that their volume builds from the rich literature on capitalism's relationship with signs and 'the spectacle' in urban spaces. They wish to focus on the ways in which 'the actual city appears as a battleground for attention' (p. 2). They consider the commercialization and commodification of 'fascination', a seductive quality that manipulates people's inner desires and connects them to urban spaces in a unique manner, as a central element of the economic vitality and emotional experience of life in the city. They provide an interesting etymological examination of the concept's linguistic roots, from serving as a term denoting magical gravitation to our contemporary understanding of it as a quality that is

bestowed upon ideas, objects, places and people. In the contemporary city, fascination, following its current usage, represents 'an effective link between economic rationality and emotionality in the life world' (*ibid.*). The chapters develop several themes related to fascination, including how it gets implemented in actual urban spaces and how we can understand fascination as an emotional experience.

At times the discussions engage with concepts through an overemphasis of abstract theoretical and philosophical, particularly phenomenological, thinking and without sufficient empirical consideration. For instance, several chapters consider the role of emotional experience in spatial environments. In particular their authors propose the notion of 'atmospheres', or aesthetical constructions that represent 'emotion[s] with spatial character' (p. 58) and must be felt to be understood, as a significant element in the production of fascination. In his highly theoretical chapter on the subject, Jurgen Hasse claims that:

> the mirrored pane of a postindustrial skyscraper never appears as a simple façade, but its appearance is modified permanently due to the sun's course, or to weather changes, or because of the switching off and on of artificial illumination, etc. In these situations, the feelings of a perceiving person are always touched, but in different ways (p. 54).

He later claims that we can react to the 'felt presence' of atmospheres, 'but we are unable to comprehend them through cognitive concepts. Therefore, we only relate ourselves to them or live in them, seeking them out when they are attractive, or eluding them if they are cramped or threatening' (p. 57). As a result, 'it is difficult to make scientific statements on it' (p. 58). In a more empirically oriented chapter on Germany's industrial Ruhr district's transformation into a metropolitan region after being named the 2010 European Cultural Capital, Achim Prossek argues that along with a revamped image, the program's organizers also sought to construct an atmosphere to be experienced by visitors. Following Hasse, he explains that 'even if atmospheres are created in our immediate surroundings, they are not necessarily registered mentally, they are simply felt' (p. 160).

However, neither these nor other authors who invoke the term provide evidence for how people actually experience, understand and interpret the aesthetical qualities of the city's built environments. If 'the feelings of a perceiving person are *always* touched, but in different ways' by engaging with the built spatial environment, which '*never appears*' in its own simple form (emphases added), as Hasse confidently claims, then why can they not be analyzed and understood in any scientific manner? The volume lacks examples of research that attempts to operationalize these concepts. Prossek argues that 'the atmosphere people pick up here is largely unspecific' (p. 161) without providing any data, such as surveys or interviews with actual visitors to the region, to support it. His claim about how others experience a place derives from his own interpretation of the place, not from analyzing how people actually experience it. Too often in this volume authors use such nebulous concepts as 'atmospheres' to examine phenomena (i.e. actual experiences) that are easily researchable empirically. People experience as well as practice emotion in public space. Such examples of fascination — i.e. the connection between economic structure and individual socio-psychological feeling through the built environment — require greater empirical investigation and support before we could apply them to complex urban situations.

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Logan, J. and H. Molotch (1987) *Urban fortunes: the political economy of place*. University of California Press, Berkeley, CA.

Molotch, H. (1976) The city as a growth machine. *American Journal of Sociology* 82.2, 309–30.

Frederick F. Wherry 2011: *The Philadelphia Barrio: The Arts, Branding, and Neighborhood Transformation*. Chicago: University of Chicago Press.

Urban sociology has long been concerned with the economies of post-industrial Western cities. The combined forces of deindustrialization, urban disinvestment and systematic classism and racism left countless urban neighborhoods with high levels of poverty, crime and drug use. In *The Philadelphia Barrio: The Arts, Branding, and Neighborhood Transformation*, Frederick Wherry's description of the *barrio* is reminiscent of neighborhoods in New York, Baltimore, Detroit and other American cities that have fallen out of prosperity as the economy has shifted from production to services. These localities are imbued with a stigma: they often struggle to maintain a residential population and any attraction for tourists can be unimaginable. Although the causes and symptoms of neighborhood divestment are often similar across locales, Wherry focuses on a very specific neighborhood and he's hesitant to draw comparisons. The book is primarily concerned with how art and culture is used to transform the *barrio* into a destination for visitors, but the trends and processes that Wherry analyzes are echoed in many similar spaces where local actors attempt to brand the neighborhood for outsiders.

The *barrio* in question is a Hispanic community in Philadelphia, a Puerto Rican neighborhood that was once prosperous when manufacturing jobs were plentiful, but was devastated as the disappearance of factories created poverty. Waves of crack use in the 1980s and 1990s led to high levels of crime and violence, further damaging its reputation. Wherry illuminates the work being done by local actors as they try to change their neighborhood by improving outsiders' perceptions of it. Beginning with a description of a guided tour through the *Centro de Oro* (initiated by a local arts group), Wherry traces the processes of branding the district, including efforts made by community groups, a merchants' association and individual storeowners. His account of the neighborhood's cultural offerings culminates with the ultimate symbolic display: the Puerto Rican Day Parade.

Wherry combines an array of methods to study transformation in the area: ethnographies of events, photographs of *barrio* art, interviews with community organizers and storeowners, and a content analysis of newspaper articles about the *barrio*. The result is a thorough and convincing account of how local actors use various strategies to brand their community's image. The author also includes an appendix ('Telling It Like It Was') in which he offers notes on his research process, reflections on his place in the community and even critiques of his conclusions by individuals in the *barrio*. This section not only lends credibility and insight to his work, but can also be useful for young urban scholars about to enter the field of ethnography themselves.

His analysis stands out from existing literature by examining how neighborhood actors take control over branding. Revitalization is sometimes code for gentrification and displacement, but in the context of the *barrio* it means proud local actors working to transform the negative image of their district. Hispanic storeowners, residents and community organizers are seen as actively trying to change their neighborhood's image, attracting visitors and positive attention.

Actors in the *barrio* use local tours and events as strategies of overcoming the neighborhood's stigmatized reputation. Though the *Centro de Oro* tour is advertised by The Philadelphia Neighborhood Tours Office, creative control is owned by tour operators from local community organizations. Wherry stresses the importance of local control in his conclusion: 'If content and control over its representations are both locally held, authenticity is high. If content is local but control is not, authenticity can wane' (p. 139). He argues that because the neighborhood has a discredited identity, the branding choices are limited; they must focus on emphasizing what the neighborhood has to offer (in this case a Latino/an ethnic identity).

However, relying on an authentic ethnic identity to sell the neighborhood brings its own set of troubles. As Wherry discusses, even a sincere performance can be problematic because 'ethnic authenticity places its object on a pedestal while tethering it to the post'

(p. 136). That Latino/a culture will be on display because of its non-whiteness or exoticism must do something to taint presentations of culture in the *Centro de Oro*. The author's preoccupation with 'authenticity' is troubling at times; especially when he simultaneously fails to offer a definition for his concept and assumes that all people in the *barrio* share a common idea of authenticity and the need to maintain it. In the end, Wherry reasons that, with a sincere performance of symbolic cultural events, local actors in the *barrio* will be able to attract capital without turning the neighborhood into a Disney-like representation of ethnicity.

Despite the piece contributing a fresh approach to gentrification scholarship, there are a few shortcomings in the text. The description of the stigmatized reputation of the *barrio* is thorough, but it is not included until the reader is already 100 pages into the book. Providing the historical and social background earlier on would have added more context to the presentation of the *barrio*'s current image problem. Occasionally Wherry writes with religious phrases that seem extraneous to the topic, but they do not interfere with the arguments being made. Finally, the author briefly mentions the threat of gentrification and displacement if the cultural aesthetic of the neighborhood really takes off, but does not seriously address the issue in the text.

Overall the book is an important addition to modern urban sociology. As cities adjust to economic shifts, branding becomes an important strategy for growth. The real strength of Wherry's work is his emphasis on local actors in these processes of branding and neighborhood transformation.

Sara Martucci, City University of New York

Clarissa Rile Hayward and Todd Swanstrom (eds.) 2011: *Justice and the American Metropolis*. Minneapolis: University of Minnesota Press.

Social justice is a *raison d'être* of urban studies, having shaped the sub-field now for half a century or more. Invariably, changing times demand new thinking and this stimulating collection edited by Clarissa Rile Hayward and Todd Swanstrom confronts the challenge of redefining the object of critique (injustice), the object of transformation (justice) and the methods by which it might be enacted (policy). The editors constitute an interesting writing partnership in themselves, between Hayward's engaged political theory and Swanstrom's urban public policy. They assemble an impressive team of contributors, striking for its intellectual diversity. The resulting collection addresses four main themes: the roots of injustice; the nature of urban inequality; planning for justice; and justice and institutions.

Hayward and Swanstrom's premise is that, while urban injustice is as intractable as ever, the triumph of neoliberalism has relegated it from mainstream political consideration. Worse, multiple injustices are now so deeply embedded in the cityscape that they become invisible. Just as the privileged are unaware of their good fortune, so they are unable to perceive the misfortune of others as it is enacted and re-enacted in the routines of everyday life. They call this condition 'thick injustice': 'unjust power relations that are deep and densely concentrated, as well as opaque and relatively intractable' (p. 4). Their goal for the volume is to render thick injustice visible and tractable, thus bringing justice back to the forefront of urban politics.

Audaciously, Hayward and Swanstrom argue that many different theorists should be concerned about injustice, encompassing Marxists, egalitarian liberals, communitarians and libertarians. If wealth is fairly acquired, argued Nozick, then inequalities are also just. But, since asymmetric wealth today has historical roots in forced labour, slavery and segregation, it fails Nozick's fairness test. The problem with this argument is that, even if all philosophers somehow agree that a social outcome is unjust, there are fundamental differences over causes and remedies. Thus, while true libertarians regret the history of oppression in the United States, they reject self-defeating governmental measures to correct procedural and substantive injustice in favour of enterprise and self-help. The

libertarian perspective is thus immediately at odds with Hayward and Swanstrom's demand that the political realm should recognize and address its responsibilities for justice. Vastly differing perspectives among the contributors only emphasizes the precariousness of this intellectual coalition.

In part 1, addressing the roots of injustice, Stephen Macedo argues that local institutions shape people's preferences and interests in a way that makes them 'stakeholders in inequality', what he aptly calls a 'property owning plutocracy' (p. 33). Benchmarked against Rawlsian principles, he sees building the just city as a formidably difficult exercise, but one that is worth attempting. Loren King develops a procedural diagnosis of injustice, challenging political leaders to consider seriously whether their decisions are warranted by due attention to the equal political standing and interests of all affected. He too recognizes the difficulties inherent in enacting urban justice, considering the respective merits of 'direct public coercion' and consensus-building approaches. He settles for the latter, arguing that any solution must not alienate the propertied classes and should somehow encompass the demands of both justice and capitalist entrepreneurship. Margaret Kohn, by contrast, argues for the cultivation of public space, where the privileged can be enjoined to question their good fortune and recognize the misfortune of others — an 'Olmstedian' democratic aesthetic. Contact, say social psychologists, fosters empathy, solidarity and trust. Kohn warns that 'copresence' is by no means sufficient for constructing a polity of equals, but argues the public park can itself be a symbolic and performative expression of the democratic ethos.

The essays in part 2 focus on the nature of inequality. Douglas Rae argues that the greatest problem is spatial inequality between metropolises. Provocatively, he believes that reducing this gap may necessitate increasing inequalities within them, by seeking to entice high-income earners as the medium of revitalization. Clarence Stone, by contrast, argues that there is no necessary trade-off between efficiency and justice. He develops three case studies arguing for the utility of a social investment approach — the kinds of human capital programmes that will be familiar to students of the third way.

In part 3, which addresses planning for justice, Susan Fainstein argues that postwar urban development programmes were guilty of perpetrating the very injustices they sought to counteract. This is because they erroneously thought justice could be cultivated through reordering and growth. Instead, Fainstein argues for a new development policy reoriented explicitly towards the outcomes of equity, democracy and diversity: 'justice, not growth should be the operative rhetoric surrounding development policies' (p. 170). Thad Williamson proceeds to consider the means by which the public sector might be revived, arguing that this would require a conception of the public interest capable of driving public action and cultivating a flourishing and socially just urban polity. Practically, Williamson argues, the challenge is to forge coalitions strong enough to enact these principles.

Part 4 is on urban justice and institutions, and begins with an essay by Dennis Frug arguing that voting laws are unjust. Current definitions of eligibility exclude felons, homeless citizens and others, thereby perpetrating and compounding injustices. Richard Thompson Ford also focuses on the juridical dimensions of injustice, particularly how institutions foster 'racism without racists' (p. 235) even where there is otherwise interracial good will. Background legal rules, he argues, are a 'failsafe recipe for racial segregation' (p. 234). For Ford, federal and urban governments both have responsibilities for confronting the consequent marginalization of the disproportionately black urban poor. Margaret Weir returns, finally, to the topic of locational disadvantage, arguing that the conditions of injustice produce 'extrusion', a form of multiple deprivations arising from the combination of spatial and political injustices. She therefore argues for spatially redistributive policies that also enhance the voices of working-class communities.

The collection is very successful insofar as it draws attention to an enormous range of injustices, teasing out the subtle and not-so-subtle ways in which injustice becomes embedded and unquestioned. It should certainly contribute to the editors' goal of making injustice more visible. How far it contributes to making it tractable, however, is a moot

point. This reader was struck by a number of gaps and silences, perhaps a consequence of the underlying normative approach and the enormous political divergence among the contributions. First, some of the essays cover familiar ground, such as the alleged merits of gentrification, trickle-down and human capital, which (in the UK at least) have had little or no traction on injustice and may even aggravate it. Second, there is little sense in this collection of the crisis engulfing the world economy, the new movements taking shape against it, or the urban locus of crisis and resistance (Harvey, 2011). For example, Hayward and Swanstrom present Marxism as a theory of outrage against the injustices of capitalism, which of course it is. But it is far more than a theory of moral outrage. Marx produced a historically grounded diagnosis of capitalist modernity, the tendency of capitalism towards deeper and increasingly contagious crises and the need for the labouring masses to overthrow it, together with the state apparatus that sustains it. One does not have to accept any or all of this worldview to recognize that achieving social justice requires us to confront difficult questions about the conditions of its possibility, certainly at a time when governments are executing yet another massive transfer of wealth from the poor to the rich in order to pay for the crisis of market fundamentalism. Many of the essays, including the editorial, are strangely abstracted from this dire conjuncture and what it means, practically, for justice in the American metropolis. This reader is left with several questions. What does it mean to talk about urban justice in the context of a major crisis of Western capitalism — including US capitalism? What kind of traction can city activists have on urban and supra-urban manifestations of this crisis? Is it currently possible to achieve even modest local reforms without seismic confrontations between subalterns and the privileged? Must the struggle for justice in the metropolis be scalable to the national and international levels, if it is to be sustained? For the most part, *Justice and the American Metropolis* steers clear of such incendiary debates. Nevertheless, there is a great deal in it for urbanists to enjoy and reflect upon. Certainly, in provoking us to think again on fundamental questions, the editors and contributors have done the sub-field a valuable service.

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Harvey, D. (2011) The urban roots of the financial crisis: reclaiming the city for anti-capitalist struggle. *Socialist Register 2012*, 1–35.

Steven P. Erie, Vladimir Kogan and Scott A. Mackenzie 2011: *Paradise Plundered: Fiscal Crisis and Governance Failures in San Diego*. Stanford: Stanford University Press.

Paradise Plundered is a cautionary tale for any city whose citizenry is not willing to make difficult decisions at important moments and too willing to give up a robust public realm for short-sighted growth. It takes on the huge challenge of chronicling San Diego, California's civic dysfunction as the intersection of cultural, economic, political, geographic and other factors. Erie, Kogan and Mackenzie's thorough study investigates the city's functions such as city planning, pension planning, fire services, policing, water provision and sanitation. It also examines the city's major development projects including its parks, libraries, airport, housing, stadiums, military bases, convention center, civic buildings, waterfront and tourist amenities.

   Paradise Plundered highlights three defining factors in San Diego's trajectory: broken political institutions, a lethargic political culture dominated by distrust of local government, and a lack of civic leadership. After a 200-year history, the book's five substantive chapters trace these three factors through a discussion of the city's pension scandals, underfunded public services, penchant for short-sighted mega-projects, brand of developer-driven growth, and lack of regional infrastructure and bi-national alliances.

The authors argue that there is a failure in San Diego's political institutions. The career incentives of politicians, they warn, are poorly aligned with the long-term interests of voters. This is due to the high bar for raising local revenues, district elections that cater to narrow and local constituencies, the fragmentation of authority among governments and myriad unelected boards and commissions, and term limits that serve to create an appetite for short-sighted projects. The high bar for raising local revenues, a product of California's potent referendum system (specifically Proposition 13), requires the approval of a majority of voters to create new taxes for general purposes and a two-thirds approval for taxes earmarked for special purposes. When this is coupled with the second issue, district elections, it means that the city is often faced with council-approved plans benefiting specific districts (i.e. the city councilperson's constituents) that are not funded by the broader citywide electorate. A dangerous cycle is set in motion: distrust precipitates restrictions placed on elected officials, which precipitate awkward bureaucratic mechanisms and backroom deals to circumvent the restrictions, which precipitate more distrust.

The authors' analysis in many ways centers on the way in which San Diego's lazy political culture structures the parameters of civic debate. In the words of one leader, San Diegans are easily won over by leaders who 'let them sit back and do nothing and then congratulate them for doing it' (p. 4). They are prone to support new fiscal populist politicians who campaign against government and thus have little power to govern when they take office. But while San Diegans do not want to engage government intellectually or fiscally, the authors suggest that they have a very hearty appetite for public services. This constrains elected leaders to raise funds for public services and legacy projects without asking the electorate for money — an option that, according to an observer, 'sends shivers down the backs' of elected officials (p. 142).

The authors describe a leadership in San Diego that is unwilling to take on the city's challenges. Erie, Kogan and Mackenzie chronicle this lack of strong leadership both in San Diego's political ranks and in the corporate realm. San Diegans, the book suggests, hate government and love politicians. The spinelessness of local elected officials is (as outlined above) both a cause and an effect of the growing decision-making power of voters at the ballot box and the city's complacent but demanding electorate. Its feeble business leadership is a separate story. The authors note San Diego's shortage of major corporate headquarters and its preponderance of branch locations throughout its history. They suggest that the lack of major headquarters means that there are few local elite boosters that can be approached for money. This dearth of elite stakeholders, coupled with politicians' fear of approaching local voters for tax increases, has left a void of local dialogue — a void that powerful coalitions of outside real estate developers and owners have entered. Instead of cultivating 'strong and independent public bureaucracies' as it grew over time, then, the city ceded many of its powers to developers and created a 'shadow government' in the form of an extraordinarily powerful development corporation making its decisions in closed boardrooms (pp. 56–7, 199). The city's atrophied powers are unable to exact the public benefits promised from investments in financial incentives, and the city's weak public realm offers few watchdogs to sound the alarm when they don't.

The study goes into tedious detail, an extremely refreshing quality when some urban research consists of robust theories of economic determinism scantily clad with little more than figures previously published in *The Economist*. The book should be required reading for all San Diegans: it actually ends with what could be read as a charge to the 'members of the San Diego community' (p. 282). *Paradise Plundered* feels like a book written by a lead author who has been based in the city for 30 years. This is the book's strength and its weakness. At times, it can be difficult to keep sight of the book's larger contributions to urban theory as the pages burst with all manner of robust local data.

Paradise Plundered has some very systematic comparisons of San Diego to other California cities in order to distinguish state-level influences from more local-level influences, and an excellent discussion of its regional neighbors Tijuana and Los

Angeles. Nevertheless, it could have more completely situated San Diego in the national or global urban context. The introduction and conclusion argue that San Diego is dealing with fairly typical macro-level issues (such as immigration and economic restructuring) and rather common micro-level issues (such as governmental fragmentation and residential segregation), but add that the scale of the city's governance challenges puts it in a class of its own. The authors also state that the three key factors outlined here can be applied to other cases, which is certainly true, although they may be too general to be salient. There are few attempts at generalizability beyond this. Even so, the extreme state of political and social conditions in a profoundly understudied city makes this an important case for urbanists everywhere.

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Stefan Krätke 2011: *The Creative Capital of Cities. Interactive Knowledge Creation and the Urbanization Economies of Innovation*. Malden and Oxford: Wiley-Blackwell.

Since Richard Florida published *The Rise of the Creative Class* (2002), urban scholars and policymakers worldwide have been able to indulge in a 'new urban growth ideology' that has creativity at its core. Concepts such as 'creative class', 'creative industries' and 'creative cities' have become omnipresent in contemporary urban discourse. However, these concepts suffer from an impoverished notion of creativity as an individual quality located in cognitive processes. That's where *The Creative Capital of Cities* picks up the discussion. In the introductory chapter Stefan Krätke, a German economic geographer, claims that creativity cannot be discussed without acknowledging its concrete socioeconomic embeddedness in specific sectoral and regional/local contexts. As the main hypotheses of the book suggests, creativity is a socially produced asset 'embedded in relational networks of social and economic actors' (p. 3). Thus, the creative capital of cities not only comprises human capital, as Florida proposes, but social capital as 'organized interaction amongst creative workers in the innovation process' too (p. 13). In order to bring the relational dimension of creativity to light, the book is structured around six chapters.

There are two innovative perspectives that should be emphasized briefly. In the first chapter, Krätke contextualizes creativity and innovation in the dynamic of capitalist development. While drawing on David Harvey, Krätke uses a political economy approach to argue that there's a structural demand for creativity and innovation due to the 'continued race for competitive advantage and the appropriation of surplus profits' (p. 15). Consequently, creativity is unevenly distributed in the functional spatial division of labor in urban economies worldwide.

The second innovation proposes artistic and scientific/technological occupations as the constitutive components of the creative capital of cities. While both creative activities need skilled humans and social resources to thrive, they draw on different organizational and spatial contexts to unfold and constitute different 'worlds of creativity' (p. 36) within a regional economy. By distinguishing between creative occupational groups (scientific, artistic, 'dealer' in finance and real estate, economic managerial and political) in chapter 2, Krätke unseals Florida's 'creative class' aggregate and claims that only those two (i.e. artistic and scientific/technological) add to regional economic growth, with scientific/technological occupations having the strongest influence (p. 61). He proves his claim by adopting a comparative approach of regional economic profiles that measure the share of employment in various subsectors and occupational groups against the German average. Thereby, specific regional economic profiles appear, representing different economic development paths and specializations. Above all, the second chapter provides a comprehensive deconstruction of Florida's hypotheses on urban growth as an aggregated effect of talent, technology and tolerance. The following three chapters are devoted to prove his hypothesis on the 'socially produced locational advantage' in different socioeconomic contexts.

On the example of a typical urban industrial manufacturing region in Germany, Krätke uses a network analysis in chapter 3 to verify that regional knowledge networks are the key factor in a region's innovative capacities. His argument is supported through theories on localization economies and innovation and knowledge networks. In contrast, chapter 4 provides an extensive discussion of the economic and organizational framework of cultural economies with particular emphasis on project-based work organization and inter-firm division of labor. The socially produced advantage comes from 'dense networks of business relations within a specialized local cultural economy district' (p. 139), as the film industry cluster of Berlin-Potsdam illustrates. The concentration of cultural economies in Berlin's inner-city areas takes central focus in chapter 5. Here, local creative milieus, 'urbanization economies' and especially interaction effects between localization and urbanization economies in dense proximity are seen as the crucial relational assets stimulating creativity and radical cultural product innovations through plenty of networking opportunities in work and non-work settings. In line with critical urban theory, he discusses at length the downside of these new 'city industries', such as precarious employment, gentrification and growing social polarization in inner-city neighbourhoods. Even though Berlin has seen tremendous growth in artistic occupations over the last decade, the city represents a 'critical' case to refute Florida's claims, since its cultural economy sector is 'not only coexisting with, but enabled by and constituted through a weak economy' (p. 192). Economic regeneration and urban growth has yet to take place in Berlin.

In a nutshell, while most of the arguments are not new, Krätke gives a splendid overview of the current state of research, applying it to the debate on 'creative cities' with an impressive amount of original data. This book complements Thomas A. Hutton's *The New Economy of the Inner City* (2008) and Allen J. Scott's *Social Economy of the Metropolis* (2008), and is highly recommended for students from undergraduate to postgraduate levels seeking a profound theoretical and empirically rich introduction to the complex interrelatedness of creativity and urban economies. All three should become the essential source for researchers and policymakers, although policy recommendations are merely implicit in the book.

For an urban sociologist, the book leaves many questions unanswered. Creativity is still 'blackboxed' as a process, defined as 'novel combinations of complementary pieces of knowledge' (p. 13). While the interactive dimension of creativity is in fact emphasized, Krätke doesn't elicit the interactivity. We don't get a glimpse of the microfoundations of creative activities, how these networks as collective properties for interactive knowledge generation emerge or what kind of ties (bonds or bridges) stimulate creativity. That's essentially a methodological problem the author is aware of, since he notes in a critical reflection on his macro- and meso-oriented analytical approach that '[it] does not produce in-depth information on individual cooperation links' (p. 126) or 'the mechanisms of knowledge-related interactions and their relevance for innovation' (p. 96). Unfortunately, we have a growing body of research that uses micro-perspectives to address creative practices, but these are not linked to the meso or macro level in analysis, so we need proper methodologies to bring together these separate approaches. Furthermore, if the creative capital of cities is a 'socially produced' asset, I couldn't help but wonder whether urbanity rather than urbanism is key to understanding the complex relational dimensions of creativity in cities.

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Florida, R. (2002) *The rise of the creative class*. Basic Books, New York.

Hutton, T.A. (2008) *The new economy of the inner city: restructuring, regeneration and dislocation in the 21st century metropolis*. Routledge, Oxford.

Scott, A.J. (2008) *Social economy of the metropolis. Cognitive-cultural capitalism and the global resurgence of cities*. Oxford University Press, Oxford.

Leslie J. Bank 2011: *Home Spaces, Street Styles: Contesting Power and Identity in a South African City*. London: Pluto Press.

This book fits within a growing vein of scholarship revisiting the past of anthropology, geography and sociology on the African continent (and especially its urban areas) as a means of revalorizing old studies for their significance to contemporary concerns in these and other urban disciplines. Bank takes inspiration from the recent work of Jenny Robinson, and particularly her nod to the 1950s ethnographic work by Philip and Iona Mayer in East London, South Africa. But similar lines of (re)inquiry have inhabited the recent work of James Ferguson, Debby Potts, Henrietta Moore, Helen Tilley and Megan Vaughan, among others who have engaged in thorough re-examinations of the work of past scholars in the region decades ago. The book makes a useful and powerful contribution to this body of work, as a means of repositioning African urban ethnography as central to urban anthropology more broadly.

Bank is in part re-studying what is referred to as the *Xhosa in Town* trilogy, including Mayer and Mayer's *Townsmen or Tribesmen* (1961), bookended by Desmond Reader's *The Black Man's Portion* (1960) and Berthold Pauw's *The Second Generation* (1963). Like the many works penned between the 1930s and 1960s by anthropologists and sociologists affiliated with the Rhodes-Livingstone Institute in what was then Northern Rhodesia (today's Zambia), or the related West Africa-based scholarship of, say, Abner Cohen, the trilogy scholarship was essentially aiming to be about what happens to African rural cultures as people urbanize. As in these other settings, we see that the trilogy became discredited in the 1970s, and remained so, largely coterminous with decolonization and the rise of nationalistic historiographies. The Mayers and their colleagues, though, had the added burden of distasteful (though mistaken) association with apartheid and with what seemed to many readers of the 1970s and 1980s at least as stereotypical caricatures and dichotomies of rural 'tribalism' ('Red' Xhosa culture) and modernizing 'detribalizing' urbanism ('School' Xhosa culture), where the Mayers seemed to be highlighting the resistance and persistence of 'Red' culture in the city as it clashed with the 'School' crowd.

What might seem at first a very particular story in a small city in a remote corner of the world has much greater and broader significance, as Bank seeks to show. He covers a lot of ground historically and conceptually in the seven content chapters between his introduction and conclusion, even if his story stays fairly close to its spot, East London's East Bank township and the Duncan Village estate which later replaced it. After revisiting the *Xhosa in Town* works — a process reliant on interviews with older residents who counter many of the earlier scholars' general claims in those books — Bank follows what he terms (from Paul Rabinow's work) the 'middling modernism' of East London's townships over the half-century since that earlier burst of famous research. His interests reside in people's place-making in this stigmatized setting, both in domestic/home spaces and street life. He tracks the life of Duncan Village through the apartheid era's forced removals, the late-apartheid advance of street committees and civic groups in *de facto* control over the township, and then the related time of the 'comrades' of the 1990s. He then places three fascinating chapters in succession which examine the changing dynamics of settling and living in a migrant hostel, of shaping and living in ordinary homes, and in fashioning yards and open spaces. In his gendering of the study, Bank gives a kind of 'pride of place' to women place-makers and social network-makers that the earlier generation shortchanged in their works. While respectful of the accomplishments of the Mayers in particular, he makes major advances beyond their studies' limitations, for instance in his emphasis not merely on the insides of homes as manifestations of enduring 'Redness' or what have you, but also on the yards, verandahs, streets, bars, clubs, hostels and public space generally, and their multiple and complex meanings. His final content chapter shows the ambivalences and uncertainties of Duncan Village in the twenty-first century as the post-apartheid era's neoliberal grip takes hold.

Bank's book is very engaged with the geography, anthropology and history literatures of South Africa (and the considerable literature on East London and its hinterland), but not at the expense of engagement with African studies and with more global scholarly discussions. It is a detailed and grounded ethnography, as books in this series ('Anthropology, Culture and Society') are supposed to be. He is very effective in situating the work at every turn somewhere beyond the dichotomies of urban/ rural, modern/traditional, localist/cosmopolitan or formal/informal-squatter which have defined so many of the debates in this arena of scholarship. Rather than dualities and straight bifurcations, Bank seeks to show us a fractured urbanism, with a spider's web of compound fractures. Instead of 'Red' versus 'School' Xhosa, or localists with rural-traditionalist leanings squaring off against modernists, he gives us a much more complex picture, of cosmopolitan localists crafting and re-crafting identities and spaces in tune with changing power dynamics. He is quite attuned to nuances of gender dynamics and generational politics, and the study benefits from a decade of on-and-off fieldwork and archival research that seems refreshingly free of the blinkers that hindered the scholarship of the Mayer's generation.

Bank does an excellent and sensitive job with both the historiography and the sociological and anthropological literatures of the Eastern Cape, and with his own ethnographic data. I occasionally wondered to what extent the methodological shortcomings of the Mayers' work was genuinely brought out in Bank's interviews or re-interviews, and how much of the difference was due to the time lag, several decades worth of reflection, or the Bank-era interview context of a land restitution case. People clearly had very different reasons for talking to him and to his assistants, and a very different form of buy-in — especially when we consider the hostility and tensions that the Mayers had to contend with, as he himself documents. Still, I am immensely impressed with both the depth of his grounding and his agility at keeping readers aware of both theoretical and comparative moments that the empirical detail brings out. This is a book that is bound to be useful to scholars insular to the world of Eastern Cape Xhosa cultural studies, but it also makes a much more valuable contribution to African urban studies and to urban anthropology more broadly.

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Mayer, P. and I. Mayer (1961) *Townsmen or tribesmen*. Oxford University Press, Cape Town.

Pauw, B. (1963) *The second generation: a study of urbanized Bantu in East London*. Oxford University Press, Cape Town.

Reader, D. (1960) *The black man's portion: history, demography and living conditions of East London*. Oxford University Press, Cape Town.

Ligaya Lindio-McGovern and Isidor Wallimann (eds.) 2009: *Globalization and Third World Women: Exploitation, Coping and Resistance*. Farnham and Burlington: Ashgate.

In *Globalization and Third World Women*, editors Ligaya Lindio-McGovern and Isidor Wallimann take on the ambitious task of de-marginalizing the experience, voice and politics of Third World women in the discourse of neoliberal globalization, and do so successfully. Neoliberal globalization, characterized as economic liberalization accompanied by deregulation, privatization and increased labor flexibility, promotes the global expansion and preservation of the power of transnational capitalist corporations. *Globalization and Third World Women* documents the gendered process of neoliberal globalization in ten chapters, which include theoretical discussions (Martha Gomenez), discourse analysis of UNIFEM documents (Christobel Asiedu), policy suggestions for women's empowerment (Robert Dibie) and several empirical studies based on ethnographic research and secondary sources. The volume outlines current global gender issues in the context of neoliberal globalization in an accessible and exciting way.

Globalization and Third World Women addresses frequently discussed Third World women's issues, such as sex trafficking and the challenges of migrant domestic workers, but in new contexts. In her essay, Shireen Ally portrays the hardships and challenges faced by women who have migrated from countries such as Zimbabwe, Mozambique and Lesotho to Johannesburg to work as domestics. Bandana Purkayastha and Shweta Majumdar discuss sex trafficking in South Asia including India, Pakistan, Nepal and Bangladesh. These authors shift the focus from the global North–South divide to a particular consequence of neoliberal globalization, namely the growing disparities within regional blocs that facilitate intra-regional migration (whether forced or voluntary). Moreover, the latter essay manages to report on the exploitation of women in the sex industry, the limited state responses to trafficking and the misogynistic views of trafficked women, while revealing that trafficked women, in conjunction with NGO advocacy efforts, become the agents of change with respect to the human rights of trafficked women and sex workers.

Globalization and Third World Women also presents innovative ways to address existing social problems. Issues related to the limited citizenship rights of women labor migrants in the countries where they live and work are not new to most scholars. However, Robyn Magalit Rodriguez provides a valuable addition to the literature in her description of the activities of Migrante International (MI), a transnational alliance of grassroots organizations formed by Filipina/o migrant workers that challenges the Philippine government. MI argues that the Philippine government benefits directly from migrants' cash remittances and should therefore provide support to obtain fair wages and treatment for Filipina/o labor migrants. Furthermore, because the Philippine government plays an instrumental role in global neoliberalism and thus undermines the welfare of Philippine people, MI demands that the government cease its labor-exporting development strategy.

A more fascinating and valuable contribution of *Globalization and Third World Women* is its highlighting of intense and sometimes militant Third World women's transnational movements and strategic resistance to neoliberal globalization, and their innovative alternative ideological and economic frameworks. Using examples of Mexican women's small-scale cooperatives, Ann Ferguson not only effectively articulates the transnational impacts of NAFTA, but also adroitly describes a 'solidarity political economy' (p. 107), which emphasizes cooperation, co-responsibility, communication and community, as opposed to neoliberal capitalism, which encourages competition and exploitation. Terisa E. Turner and Leigh Brownhill report on women-led mobilizations for moratoria on fossil fuel production and consumption in Nigeria and Ecuador that embrace a 'global economy of commoning' (p. 121) involving global economic activities for the common benefit of all. Rather than capitalist 'pseudo-solutions' to climate change that are merely 'for-profit' diversions (e.g. carbon taxes or clean development mechanisms), the 'ecosocialist alternative to capitalist-driven ecocide' (p. 122) presents a radical proposal on the global platform for an immediate halt of oil production. Notably, in these cases, some states such as Ecuador and Venezuela exemplify a transformative role in fostering alternatives to neoliberalism.

Anne E. Lacsamara's essay on the complex transnational discourses between Filipino activists and Filipina American feminists reminds readers that contemporary feminist struggles are not far removed from the legacy of colonialism, and that neoliberal globalization is in essence an imperial project. In their chapter on the new Mau Mau (the land occupation movement active in Kenya between 2000 and 2003), Leigh Brownhill and Terisa E. Turner illustrate the ways in which landless women are fighting against the colonial legacy of 'land grabbing by the state' in the contemporary social and economic context created by structural adjustment and privatization. The authors once again reject the neutrality of neoliberal globalization, and further argue that women's militant protests are part of a struggle toward a 'life-centered political economy' as an alternative to a 'profit-centered death economy' (p. 81).

Although these empirical chapters place Third World women's resistance to exploitation at the core of their discussions, some chapters, while genuinely useful in their own areas of either theory or policy, do not seem to engage with real women's everyday lives, but rather overlook the historical and experiential specificities and diversity of Third World women (see Mohanty, 1988). In a sense, by including work from diverse areas and disciplines, *Globalization and Third World Women* reveals that among those dealing with women and development there is a discursive or ideological distance between progressive approaches and activisms, and liberal policy-oriented considerations; the exposure of this distance is another reason why this book may come to be a useful feminist text.

This book would be beneficial for upper-level undergraduate and graduate students in gender studies, international studies, development studies, sociology and political science, as well as non-academic professionals, activists and policymakers. As many scholars and pundits have recently argued that neoliberalism has contributed to the ongoing global economic crisis, the timing of the book could not be better.

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Mohanty, C.T. (1988) Under Western eyes:
    feminist scholarship and colonial
    discourses. *Feminist Review* 30, 61–88.

John Friedmann 2011: *Insurgencies: Essays in Planning Theory*. Abingdon: Routledge.

One of the themes running through this collection is the importance of being aware of the institutional context in which planning theory and practice takes place. To this end, it is notable that this intellectual journey has been taken against the long backdrop of the rise and dominance of neoliberal politics across much of the world — albeit manifested in various ways in different national settings. For prominent advocates of neoliberalism such as Hayek, the project was founded in an intellectual and biographical life world informed by the practice of a particular, grand-scale, central state planning. The individual papers in the collection reflect the challenges that the neoliberal project has posed planning, both in its theory and practice. Friedmann seeks to maintain the link between theory and practice as, over an extended period, he works through a rationale for planning — a 'pragmatic utopia' of the city as facilitating our higher aspirations. In this collection he offers a direct challenge to the neoliberal focus on homo-economicus, the self-interested individual seeking to maximize utility in any given situation. Notwithstanding Friedmann's higher normative ambition for planning, we are also offered alternatives for day-to-day practice — how can we plan better within existing constraints? Most famously, Friedmann stands as an early advocate for focusing on the discursive rather than the technocratic aspect of the planning process — recognizing planning as constituting as much the opening up of possibilities of continuing debate as it is about closing down and final decision-making.

The collection follows Friedmann's thinking through from his 'eureka moment', moving away from his formal training in rational planning to a more discursive and holistic view that raises for Friedmann a series of, still contemporary, questions about the planning process and the ability of theory to address these. This is not a linear account of a process of hypothesis testing and refinement, leading to some 'inevitable' improvement of professional practice. Rather it reads as a truly reflective collection, more iterative than sequential — an inductive journey communicating a genuine sense of open inquiry. This approach, and Friedmann's advocacy of transactional planning, would no doubt have fallen foul of another of planning's many staunch critics, Karl Popper, whose definition of scientific rigour Friedmann recognizes and challenges as part of developing his thinking on the range of experience and knowledge that might inform the planning process. Indeed, one of the many positive aspects of the book is the way in

which Friedmann moves deftly between more general social theory and planning theory — in Faludi's terms, theories of and theories for planning. As a book that is first and foremost concerned with theories for planning, it is these with which we engage most fully as Friedmann traces both their development and limits — as rooted in a particular Euro–American tradition. While the book is a record of Friedmann's engagement with planning theory, it retains a contemporary edge; for example, in a 1998 piece where he states that 'The call is out for many planning theories, not one' (p. 136). Throughout his career Friedmann has engaged with planning internationally (including early and formative experience in Peru) and this informs an awareness of the cultural base on which he draws. Friedmann starts to take up his own challenge for many theories in 'The Many Cultures of Planning', a chapter in which he seeks to review practice in a range of settings (including the global South).

The introduction to each chapter provides the reader with a useful vignette. Here Friedmann sets out concisely the development in his thinking, as well as related events and/or projects, that led to the original piece. We are, therefore, provided with an all-important context for each piece that is particularly useful in a collection spanning several decades. In a retrospective such as this, there is a danger that the writer might provide a tidied-up account that tracks a smooth and logical development in the author's thinking over the period covered. Here Friedmann is supported in avoiding this pitfall through the very nature of his approach to the questions he raises; he sets out provisional solutions rather than seeking definitive answers. As a result the collection reads as an authentic insight into an individual's thinking as Friedmann nuances a series of recurring motives; the role of theory in a practice-based activity such as planning, the importance of a discursive, inclusive approach to the planning process and the nature of planning as a professional activity.

Other collections offer a broader overview of contemporary issues confronting planning theory (for example the more expansive and expensive *Ashgate Companion to Planning Theory* edited by Hillier and Healey) and of the modern historical development of planning theory (such as *Readings in Planning Theory* edited by Campbell and Fainstein). Given that this book provides a record of his developing thinking across a range of ideas, there are places where the treatment appears unsatisfactorily brief (the comparative overview of international practice being one example); but this would be to underestimate the appeal of this particular book. What Friedmann offers here is something quite different from the more expansive edited works cited. Taken as a piece, this is a highly engaging account of a personal journey spanning over 40 years, during which time planning has been under constant challenge from the neoliberal project. Rather than emerging jaded from the enterprise, Friedmann communicates a refreshing enthusiasm for the continuing planning project. At one point Friedmann offers a personal justification for pursuing planning theory — that it is fun; his fascination is communicated to the reader throughout.

Alan Mace, London School of Economics and Political Science

Campbell, S. and S. Fainstein (eds.) (2003) *Readings in planning theory*. Second edition, Blackwell, Oxford.

Hillier, J. and P. Healey (eds.) (2010) *The Ashgate research companion to planning theory: conceptual challenges for spatial planning*. Ashgate, Farnham.