and replaced the safety net for the poor. Subsequently, Ju Hui Judy Han explains that, for South Korea, poverty encounters are not just about helping the poor but also about redeeming the past through helping less fortunate countries (as the Western world once helped South Korea). In the last two essays in this section, Alyosha Goldstein examines discrimination against black farmers; how they have been systematically impoverished and still await well-deserved compensation. Erica Kohl-Arenas then underscores Adams' point, stressing by means of several well-grounded empirical examples how the business of philanthropy is integrated into the capitalist system.

The third section of the book is called 'Geographies of Penality and Risk' and analyses how programmes and interventions deployed by public institutions in stigmatized places affect poverty scholarship, and reproduce and re-border poverty. In the first essay, Loic Wacquant discusses the transformation from ghetto to 'hyperghetto' and how states spread the very poverty they seek to decrease by deregulation and undermining the urban citizenship of stigmatized neighbourhoods. Following this, a very interesting essay by Hiba Bou Akar explores how planners in Beirut have been otherized by Lebanon's various ongoing 'wars'—sectarian conflict in particular. She comprehensively shows how, in a place where everything is politicized, something so naturally political as urban planning can be reduced to aligning streets and fixing roads. The third essay of the section is called 'Gray Areas'. It explores the US government programme of the same name, and how it was used as a form of integration and pacification of black people. The essay points out how the policies used for 'external enemies and internal misfits' (p. 310) feed into each other. The last essay of this section is written by Ted Cruz and examines how a marginalized community on the San Diego–Tijuana border reimagines housing, borders of urban citizenship with planners and designers to create new programmes that include productivity and informality in a bottom-up way. The essay portrays a very influential community, and a trans-institutional and academic process.

The last part is a conclusion written by Emma Shaw Crane. She lays out the book's contribution to poverty scholarship, underscoring how all the contributors are working towards an academia in which theory does not merely sit on the library shelves, but is actually deployed to make a difference. This is an ambitious book that challenges norms of research and ways of engaging poverty in the academic environment. It successfully shows the overlapping borders between North and South, and the need for alternative approaches to poverty studies. In this book, poverty is not examined through the behaviours of 'poor people' but through politics and encounters of poverty. *Territories of Poverty* is a refreshing addition to the literature thanks to its different approach to the study of poverty; whilst only a beginning to effecting change in the usual policies and practices, the book is nonetheless a laudable attempt to make 'the theory ride the bus' (p. 344).

Aysegul Can, University of Sheffield

Andrew R. Highsmith 2015: *Demolition Means Progress: Flint, Michigan and the Fate of the American Metropolis*. Chicago: University of Chicago Press
'Demolition Means Progress', the General Motors' slogan serving as title and framing for Andrew Highsmith's layered and engaging analysis of the making and unmaking of Flint in the twentieth century, takes on a macabre and revealing turn at this juncture in history. This work documents the pursuit of 'progress' and the continual assault on buildings and livelihoods, particularly those of poor working-class blacks, to achieve those ends. Today that violence is more direct, in the state's destruction of black bodies through the provision of lead-tainted water and water-borne illness. Highsmith's work provides a compelling prologue for what has unfolded in Flint. It is

the violence of institutional racism and strategic disinvestment fully brought to bear in a stunning public display of market-fundamentalist indifference, discounting risks to the public in favor of cost savings.

Demolition Means Progress argues that understanding contemporary segregation and disinvestment in US cities requires a focus on the active practices that produced it, in this case the persistence of renewal and reinvention in urban policy. The persistence of renaissance narratives in Flint demonstrates the way in which corporate elites, foundations and elected officials seek to remake such places, tearing them down whether necessary or not. This approach is at the crux of debates on the place of shrinking cities in urban theory and urban studies. It touches on the primary contribution of contemporary scholars of decline, that measures of absence and loss, decline and abandonment are inadequate for understanding chronic decline and that measuring active practice changes our understanding of these places and their relationship to urban processes.

The work captures the ethos of a century of US urban development; the city is an object for reinvention that is made possible through targeted destruction. One noteworthy aspect is Highsmith's artful detailing of the intersection of legal, administrative and popular segregation in producing the particular racialized object that today we know as Flint. This is a thoroughly researched account, demonstrating that ideas of the Rust Belt and *de facto* segregation are inadequate conceptualizations of how deeply entrenched racial divisions are maintained in US cities.

Though the pursuit of progress in Flint is the focus, Highsmith argues that the city is representative of metropolitan regions throughout the US. The cases here draw on the transformation of roles in the public and private sector during the twentieth century, focusing on the interplay of interest groups and forces transforming Flint. The movement of the residential color line, school desegregation, the differential impact of federal housing and mortgage programs, urban renewal and GM's dream of regional governance all speak to the malleability of what progress was conceived and believed to be by urban elites and community groups in the city. For Highsmith these transitions point to local particularities, such as the alliance of black residents with civic elites in the destruction of black neighborhoods, the limits of local officials in combating broader forces such as suburbanization, and the inability of corporate elites to bring about more malleable regional governments for political control and the growth of profits. The role of race in shaping the Flint metropolitan region is embedded in each of these cases yet, in arguing for Flint as representative of metropolitan America and urban elites' obsession with progress, the programs that followed would be more productively situated as mechanisms for the maintenance of white supremacy.

The centering of place allows engagement with multi-scalar forces shaping urban life, and dispatches dichotomies of Rust Belt versus Sun Belt and the role of consumer preference for suburb over city. The metropolitan lens foregrounds the differential effects of federal programs in inner-ring suburbs and city neighborhoods. The alliance between black activists and white elites in renewal projects that wiped out black neighborhoods in Flint highlights the desperate conditions that existed and the hope of progress through demolition. This attention to the balkanization of power and influence in postwar suburbanization, particularly its effect on corporate strategy, highlights the interdependencies of industry and local government in the deindustrialization of the Great Lakes.

Highsmith's metropolitan approach is effective when bridging the regional division of urban and suburban, but it is a constraint when engaging with broader economic forces and federal policies. In these contexts, the metropolitan area of Flint serves as a container for these forces to ricochet in and through. It is a place acted on not acting in relation to post-war transitions. But it does provide Highsmith with

a powerful framework to argue in the final chapter that Flint is representative of the structural and systemic racism that has shaped and continues to shape American cities.

The conclusion situates Flint, a city forged in the image of capital and white supremacy, pockmarked by vacancy and abandonment, dependent on the residual largesse of earlier rounds of accumulation doled out through foundation grants and initiatives, and brandishing the *bona fides* of creative capital and downtown place-making that are hallmarks of the entrepreneurial city, as emblematic of most US cities. Yet, compared to the richness of the preceding text, this comes across as conjecture. Perhaps it is too much to ask for a history that engages the theoretical and conceptual work of critical urban scholars, but such research would more fully tie 'Detroit, Philadelphia, New Orleans, Oakland' (p. 284) or sections of 'San Francisco, Boston, Raleigh, Seattle and Austin' (p. 285) together. But it is not just the lack of theoretical and conceptual engagement, it is also the structural and legalistic definition of the city Highsmith offers: 'Though they are full of vibrant and sentient beings with unique and important stories, cities themselves are inanimate political and legal constructs that neither live or die' (p. 284). It is a definition in which the gaze is fixed by power and the city a mere container of events rather than an active and transformative space. In a work that so effectively breaks down *de facto* segregation and complicates narratives of postwar suburbanization, this is a jarring flattening of 'the city' that leaves an object and container rather than relation and process.

Joshua Akers, University of Michigan-Dearborn

Kimberley Kinder 2016: ***DIY Detroit: Making Do in a City without Services.*** **Minneapolis: University of Minnesota Press**

In this accessible and engaging book, Kinder investigates the 'urban self-provisioning' (p. 5) used by Detroit residents as public services are cut in an ongoing municipal fiscal crisis. She provides an empirically detailed analysis of how residents modify their urban environment, challenge existing property and social relations, and blur the boundary between public and private. This research makes a solid contribution to the literature on North American neoliberal urban informality, 'Do It Yourself' urbanism and everyday life in US neighborhoods affected by the current housing crisis. It would be appropriate material for both undergraduate and graduate courses.

Kinder's original research plan was to examine home rehabilitation strategies in neighborhoods with inactive housing markets, until she discovered that many participants maintained public property as an extension of their own private domain (p. 11). She adapted her methods to reflect this finding, eventually interviewing 82 people and attending 80 events over two years of fieldwork. She also conducted 71 door-to-door interviews and visual surveys of 245 vacant lots. While she focused on four neighborhoods with different class and race compositions, she found that self-provisioning strategies were surprisingly similar across the city. Ultimately, Kinder categorized these activities into six themes: recruiting new residents, defending vacant homes, repurposing abandonment, performing public works, policing home spaces and producing local knowledge. Each theme gets one chapter, with an additional first chapter that situates the research within the history of municipal service provision and a conclusion on the political possibilities of self-provisioning.

Within each chapter, diverse examples of the strategies employed by her informants paint an ethnographically rich picture of life in contemporary Detroit. Chapter 2 provides examples of 'resident realtors' (p. 44), committed homeowners who use their kinship and social networks to recruit people to buy or squat in vacant housing in their neighborhood. Chapter 3 details how residents defend (e.g. via boarding,