

From the point of ethnic, race and migration studies, Miraftab also makes a contribution beyond the analysis of relationships between people of color and/or immigrants and US-born whites. Rather, in this study, Miraftab engages in examining inter-racial relations across new resident groups and their translocal and transnational interactions.

Miraftab also asks: what difference does place make? The materiality of a place, she argues, is a determinant factor of how labor dynamics evolve in particular locales, as well as the definitions and effects of politics of in-placement. She examines these specificities in the workplace, homes, schools, libraries, childcare centers, parks and playgrounds of Beardstown (chapter 8). These socio-spatial politics produce and reproduce fluxing, relational categories of belonging by ethnicity, race, native language, English proficiency, citizenship and immigration status. Miraftab demonstrates how 'different groups are ethnicized, racialized, and classed by dominant white locals, by each other and by themselves' (p. 75). These processes in turn produce unstable solidarities and tensions among groups relationally varying with context, place and time.

In both the cases of immigrants from Mexico and Togo, dispossession of their livelihoods in their homelands prompts their displacement in search of opportunities in the US. Global dynamics and policies such as the NAFTA free trade agreement decimated the small-scale farming that had sustained Mexican peasants for generations. For well-educated Togolese, the US diversity visa provides a few with a legal way into the US to work in low-skilled jobs, provoking a dispossessing process from brain drain to brain waste. The African American Detroiters also arrive in Beardstown dispossessed in and displaced from their community of origin. The capital accumulation by dispossessions and displacement accruing to multinational corporations and revitalized towns constitutes a racial surplus value that reifies and reproduces white privilege. Produced surplus labor in one place is recruited for higher-risk and lower-paid jobs in another.

Global inequalities, Miraftab convincingly argues, are a necessary condition for global labor mobility and hence globalization and immigration. In a tragically unequal world, there is a more fruitful ground not only for displacing the labor force but also transferring away or contracting out the cost and risks of social reproduction—to others, to a distant elsewhere (p. 152).

Yet, Miraftab's relational theorization of the transbordering politics of place invites us to supersede binaries of victimhood and heroism, registering the effects of both global capital forces and workers and their allies' renegotiation of relationships and agency to make a new home in their global heartland. A notable contribution to the fields of planning, geography, labor studies, ethnic studies, and globalization and transnationalism studies, Miraftab superbly enriches our comprehension of place and placemaking in the wake of the new century and exposes 'the human cost of our local privileges' (p. 223).

Clara Irazábal, University of Missouri–Kansas City

Brian J. McCabe 2016: *No Place Like Home: Wealth, Community and the Politics of Homeownership*. New York: Oxford University Press

Brian McCabe's *No Place Like Home* is a historically and empirically embedded critique of the ideologies surrounding homeownership in the US context—particularly longstanding beliefs that homeowners are 'better citizens'. The entrenched ideals of homeownership are twofold: key to building household wealth on the one hand and strengthening communities through improved civic engagement on the other. McCabe posits instead a 'paradox of homeownership' where the increasing importance of housing as a tool for asset accumulation up-ends the role of homeowners in their

communities. The argument is that, even if homeowners may display higher levels of 'textbook' acts of civic engagement, they are likely to do so primarily to protect their housing values, thus frequently reinforcing patterns of segregation and social exclusion.

The book begins with an interesting historical analysis tracing how ideals of homeowners as 'upstanding patriots and better American citizens' (p. 24) were widely promoted in the early twentieth century. McCabe focuses on two major nationwide campaigns—entangled in political, civic and business interests—that affirmed the aspirational nature of homeownership. The discussion frames such campaigns within a context of rapid urbanization where rooted owner-occupation presented an answer to uneasiness surrounding the perceived social transience of new urban citizens. McCabe then turns to examine how US housing policy in the second half of the twentieth century actively promoted growth in homeownership. The discussion focuses on several policy fronts: finance reform that increased access to mortgage credit; policies to support private construction; and direct assistance for homebuyers. The author successfully emphasizes the extensive government role of homeownership expansion in the US, discrediting notions that such shifts may be seen as 'natural or inevitable'. Despite the increasing view of property as a vehicle for wealth accumulation, McCabe notes how the entrenched civic ideals persist as a central justification for homeownership promotion.

Following these historical narratives, McCabe introduces the key empirical analyses underpinning his critical re-evaluation of the 'better citizens' thesis. Through national survey data, various measures of political participation, community engagement, social capital and civic attitudes are investigated for homeowners compared to renters. McCabe concludes that support for claims of homeowners as 'better citizens' is decidedly mixed. Based on the data, the author argues that, while homeowners may be more politically and communally active overall, they are so within a narrower set of civic activities and these are likely to be instrumental acts intended to protect their property values. Comparing effect size of tenure position versus residential stability, the author argues that it is this second characteristic that is of key importance for broader civic engagement.

Turning to a set of local case studies, McCabe further challenges given assumptions that community involvement is inherently positive. Analysing homeowner activism in a selection of neighbourhoods across the US, the author argues that the actions of homeowners in prioritizing property values often involve an engagement in what he presents as 'politics of exclusion'. McCabe argues that classic theory on the benefits of social capital and civic engagement has often overlooked the contrasting ways in which such processes may affect communities. Integrating stories from the specific neighbourhood cases, he argues that homeowners' exclusionary civic participation may reinforce structures of inequality, heighten extreme voices and amplify political divides. McCabe argues that understandings of local politics such as *nimbyism* often overlook the disproportionate role of homeowners in such conflicts.

Finally, in explaining the exclusionary actions of homeowners, McCabe focuses on the increasing commodification of housing as a financial investment asset. These processes, he contends, result from generous tax policies that have rewarded American homeowners—notably through the mortgage interest deduction. Such subsidies, McCabe argues, encourage citizens to treat their properties as an investment generating tax-exempt profit rather than primarily 'a place to live'. The author proposes that this shift in how homeowners view their homes promotes engagement in politics of exclusion in order to prioritize investment values over other civic goals. McCabe proposes policy recommendations that would dissolve such homeownership subsidies, encouraging a 'decoupling' of homeownership from wealth building. Instead, he argues that tax policies should reward residential stability directly, citing

his empirical findings that longer-term residence is more strongly associated with positive civic engagement.

The book is an enjoyable read that delivers a logical and broadly convincing argument for a reassessment of ideologies of homeownership in the US context. Nonetheless, some limitations are apparent. An academic audience may be left with a desire for further depth of analysis, especially in terms of more investigation into the link between homeownership and segregation and how exclusionary politics may be operationalized. Regarding the central conclusion of the book in terms of a tension (or paradox) between the wealth-generating aspiration of homeownership and purported goals of better community engagement, the author does not fully explore the possibility that these result from more fundamental conflicts between self-interest and societal goals—amplified through unequal power structures in American society, including between homeowners and non-homeowners. Such an interpretation would also apply to the tension within the ‘wealth goal’ of housing, where the wider societal aspiration of providing financial stability through property assets conflicts with uneven property wealth accumulation. Nonetheless, the book’s particular focus on the specific role of homeownership can be justified given the entrenched context of normative ideologies surrounding the community benefits of homeownership. Finally, the book remains US-focused and, while the explicit intention is to tell the story of ‘American homeownership’, an inclusion of some international research would have provided relevant context to the specificities of the US housing system—whether for an international or indeed a domestic readership.

However, these minor limitations do not detract from the importance of McCabe’s work. Overall the book is well researched, making reference to an extensive body of relevant academic literature as well as a variety of other historical and contemporary sources. The research is clearly explained, well written and provides an approachable analysis for a broad audience on a topic with wide societal relevance. Whereas some recent research has drawn attention to the growing commodification of property fuelling uneven homeownership access and rising wealth inequality, McCabe offers an important contribution in emphasizing how such trends may be crucially linked to social outcomes at the community level, such as in residents’ attitudes towards, actions within and impact upon communities. The book argues for an important reconsideration of entrenched ideals of homeownership and is a key read for anyone interested in housing issues or engaged with housing policy.

Rowan Arundel, University of Amsterdam

Eduardo Marques (ed.) 2016: *São Paulo in the Twenty-First Century: Spaces, Heterogeneities, Inequalities*. New York and London: Routledge

Edited by Eduardo Marques, this book is the result of collective research seeking to analyse the patterns of space production and use in contemporary São Paulo, and their changes over recent decades. By analysing a comprehensive and variegated set of quantitative data related to the economic, demographic and urban conditions of this Southern metropolis, this collection tries to challenge longstanding critical narratives on the socio-spatial dynamics of the São Paulo metropolitan region (SPMR). While recognizing that several phenomena commonly stressed in the literature (such as segregation and polarization) remain present, the authors argue that the urban fabric and social processes in today’s metropolis have become more complex and multifaceted than those portrayed in traditional accounts. The book aims to shed light on new processes allegedly overlooked and insufficiently theorized within urban studies in Brazil, such as the long-term ramifications of the redistributive and democratizing