Review: Remaking the North American Food System: Strategies for Sustainability, edited by C. Clare Hinrichs and Thomas A. Lyson. Lincoln: University of Nebraska Press. 2008. 384 pages. $45.00 (hardback)

Mark B. Lapping

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City of Brotherly Love, let them eat cheesesteak.) In the end, one wonders if Currid's emphasis on defending New York's singular dominance in the global cultural economy precludes her from illustrating more general theories of how culture works in the urban milieu. The book itself provides something of a great place theory of history (as if New York needed a reminder of its urban preeminence and cultural power) without engaging in the kinds of comparative research seemingly necessary to verify its grandiose claims of New York's incontestable superiority, no matter how intuitive such assertions may seem. Currid's salute to New York reveals little about whether the kinds of urban forces discussed in *The Warhol Economy* operate in smaller cities with vibrant if quieter artistic and cultural reputations, including not only Philadelphia but Portland, Baltimore, Rochester, and of course (lest we forget), Warhol's own hometown of Pittsburgh. These second-tier cities may not be the epicenters of cool, but like SoHo in the 1970s, they are inexpensive options for the art school hipster crowd, the punk rock drummer, and the designer with a dream. Just as New York represents the art capital of the second half of the twentieth century, they are the future birthplaces of buzz, and scholars of urban culture ignore them at their own peril.

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To put food system analysis in the context of urban and regional planning, one ought probably start with Pothukuchi and Kaufman's (2000) paper in the Journal of the American Planning Association, titled "The Food System: A Stranger to Urban Planning." Their earlier paper in the journal Agricultural and Human Values, "Placing Food Issues on the Community Agenda," attempted to bring the planning perspective to those long interested in food systems (Pothukuchi and Kaufman 1999). Together, these two pieces lay much of the foundation for contemporary American planning's concern with food issues. These were followed by a number of other papers and reports (e.g., Lapping 2004) and reached something of a culmination when Progressive Planning devoted an entire issue to food and planning in 2004. It has become increasingly clear that food issues—from the farmer's fields to consumer's nutritional patterns—are core to discussions of justice and equity across the landscape. As such, they should command the attention of planners to a growing extent (pardon the pun!).

The present collection of essays is as good a place to start one's inquiry into food system issues as any. Authored by some of the leading scholars and practitioners who work on food issues, these essays are divided under three distinct rubrics: the critique of the contemporary North American food system; institutions and practices that could remake the food system, such as farmers' markets, community-supported agricultural enterprises, local food councils; and the importance of place in remaking food systems.

Together, these essays provide a somewhat optimistic view of the potential to remake how we grow and make our foods, how they can be distributed, the cultural and nutritional values to be derived from eating, and the social consequences of more local and democratic methods of production and consumption.

In essence, these approaches hold the potential to genuinely revolutionize one of the most basic things we do on a daily basis. This is perhaps the reason why so many deeply embedded within the fabric of the existing conventional food system—chemical companies, "big farming," much of the United States Department of Agriculture, mega food distributors such as Wal-Mart, and others—see the increased interest in food issues as threats. Planners ought not to make any mistake about it: no serious discussion of sustainability—surely one of the paradigms of modern planning practice—can long evade food system issues. Whether in inner-city "food deserts" or decaying rural communities, hunger and malnutrition continue to haunt the land to an extent that is horrifying in a society as materially rich as ours is.

In almost every instance, these essays are rich with detail and solid analysis on what it will take to reshape the American food system in the most fundamental ways. Also, in almost

every case, these essays reflect insights from a variety of fields and perspectives. Thus, nutritionists write with economists, sociologists with soil scientists, ruralists with urbanists. Such cross-fertilization will be familiar to planners, of course, but it still is too rare an occurrence in the academy. Along with a number of good case studies of reforms in local food systems, these qualities help make this a truly exceptional collection. One could only hope that the University of Nebraska Press would move this volume into a paperback edition, for it would make a great addition to many course reading lists. Let me conclude with a few words about the collection's editors: C. Clare Hinrichs first came to our attention as a graduate student with her stellar work on maple syrup production and has become a significant voice in rural sociology. And Tom Lyson was a truly wonderful scholar at Cornell; his untimely death in 2006 very likely makes this book his last contribution in a not-long-enough career of exceptional work.

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Badlands of the Republic: Space, Politics and Urban Policy, by Mustafa Dikeç. Malden, MA/Oxford, UK: Wiley-Blackwell. 2007. 240 pages. $84.95 (hardback). $39.95 (paperback).

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This is a knowledgeable, intelligent, and highly readable account of an issue that has featured prominently in French politics and public policy during the last quarter of a century. The label commonly applied by French journalists and politicians to the spaces associated with this issue—banlieues—gained global currency during media coverage of the riots that erupted there in 2005. As understood in this context, the banlieues are socially disadvantaged urban areas containing dense concentrations of immigrant minorities originating mainly in former French colonies, especially in the Islamic world. Since the 1980s, those minorities and the spaces associated with them have found themselves at the center of a firestorm of public debate. Mustafa Dikeç guides the reader skillfully through key phases in the construction of this debate, arguing that the banlieues are in many ways a problem produced—rather than simply labeled as such—by French public policy.

Dikeç is adept at identifying key moments and turning points in public attitudes and policies toward the banlieues. Three pivotal moments are identified in public perceptions of the banlieues: 1981, when rioting youths of immigrant origin in the banlieues of Lyon first hit the national headlines; 1990, when fresh rioting there showed the policy initiatives of the previous decade to have been a failure; and 2005, when the most serious civil disturbances seen in France in decades demonstrated that, far from improving, conditions in the banlieues had further worsened since 1990. In tracing the evolution of public policy in this sphere, Dikeç shows how, after attempting to work with grassroots organizations in a series of experimental programs during the 1980s, the state became steadily more bureaucratic and repressive during the 1990s. This change corresponded loosely but not exactly with the alternation of left-leaning and center-right governments. The right was especially prone to brand the banlieues as lawless spaces into which ever more police had to be poured to restore the rule of the Republic, whereas the left was generally more favorable to redistributive measures aimed at improving social justice in the hope of reducing the tensions that frequently spilled over into violent confrontations between the police and young inhabitants of the banlieues. But worried by the electoral advantage accruing to the right on the issue of law and order, the left also toughened its stance periodically, notably during the Socialist-led government of Lionel Jospin (1997–2002), when the repression of l'insécurité (forms of disorder associated with the banlieues) was declared to be a priority.

Dikeç shows how, as conditions in the banlieues worsened, the urban spaces officially labeled by the state as requiring special attention grew rapidly in size, while the seemingly euphemistic and/or technocratic language that served to designate those spaces had the effect of stigmatizing them. Behind official labels such as quartiers sensibles (literally, vulnerable neighborhoods), frequently abbreviated simply to "quartiers" (neighborhoods), or violences urbaines (urban violence), everyone knew that what was really being talked about were ethnicized spaces of high unemployment and poverty in which immigrant populations of (post-)colonial origin were to the fore. Politicians of almost all shades of opinion in France have long insisted that the Republic cannot recognize ethnic differences. It is true that the word ethnicity is absent from official discourse, yet public policy and party political debate are in practice saturated with ethnic differentiation. The debates over topics labeled as "immigration," "les