Exit and Voice: The Paradox of Cross-Border Politics in Mexico. By Lauren Duquette-Rury. Oakland, Calif.: University of California Press, 2020. Pp. xvi+286. $34.95 (paper).

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Migrants from across the world often come from places where governmental spending on local infrastructure and other public goods is minimal or nonexistent. National and subnational governments sometimes lack the necessary resources or political will to pave roads, build schools, and provide access to other public goods for local residents. The migrants from these communities living abroad will sometimes step in and provide collective remittances to increase access to public goods of the local citizenry. Hoping that these types of collective remittances will spur development, these cross-border efforts are lauded by policy makers and scholars interested in these migrant-sending communities. However, one consequence of migrant cross-border investment is that people living abroad can become more influential than those still living in the local community. In her new book, *Exit and Voice*, Lauren Duquette-Rury uncovers the dynamics of engaging from abroad that has various unintended political consequences for local democracy in the sending communities.

Immigration involves a process of leaving families and communities behind, but most migrants do not sever their ties to those living in the sending community. Indeed, the goal of most migrants is to remit money back to their families who remain at home. However, new forms of solidarity, based on origin in country of birth, emerge in the receiving country, and migrants living abroad will sometimes develop hometown associations to raise collective funds in the host society for investing in public goods at home. While these associations are mobilized abroad, they attract the sending state, and these two groups develop partnerships that are then coordinated to provide public goods in preexisting social and political conditions in the place of origin. Duquette-Rury is interested in how people who left their countries of origin collaborate with state actors to provide public goods at home through transnational partnerships. She argues that the success of these partnerships depends on the type of community inclusion and government engagement.

To help us understand how partnerships may emerge and organize coproduction, Duquette-Rury is concerned with local community inclusion and local government engagement. The level and type of community inclusion is important because residents can relate progress of projects to migrants abroad as a check to potential corruption of governmental officials. In addition, community engagement bridges social ties across different segments of the community and brings more legitimacy to coproduction processes. Local government engagement is important because it aids with in-kind resources, project selection and planning, and other resources needed to complete projects. Duquette-Rury develops four typologies based on the level of community

and government engagement that can lead to different types of coproduction processes. High buy-in by the community and government often leads to an increase of political efficacy and mobilization needed for political participation in other spheres. Low buy-in by both communities, however, often leads to cooptation by the state or the hometown association that leads to fragmented coproduction processes and failure of transnational partnerships. The intermediary cases also have varying effects based on the level of community or government engagement.

Having laid out these typologies, Duquette-Rury then applies them to explain a variety of outcomes focusing specifically on the infamous Mexican 3x1 Program, a social spending program by the Mexican federal government that matches migrants' collective remittances for community development. The book uses a combination of both qualitative and quantitative data to convincingly show how migrant ties, local communities, and local governments shape different coproduction processes throughout Mexico. The empirical chapters show that migrants can exercise citizenship from abroad and that this has many consequences for local democratic governance. The book is particularly good at expressing the tensions voiced by a host of actors involved with these coproduction processes, whether they are the hometown associations, the local community, or government actors. These chapters show how, in places with a weak state, participatory political strategies can increase government responsiveness. Although it could have been discussed more, the book also shows how hometown associations attract not only the state but also criminal organizations, which extract percentages of the funds sent by migrants. Another missed opportunity was to discuss how characteristics of the migrants, such as years spent abroad, age at migration, and gender, influence these processes. Nevertheless, Duquette-Rury's deep qualitative understanding of the process allows for a rich analysis of competing interests across national borders.

In the end, *Exit and Voice* is to be commended for putting substance into the consequences of hometown associations beyond studies that focus more specifically on development. Rather it shows the relationship between democracy and development and how hometown associations affect each one. The types of remittances sent through hometown associations are small compared to those sent directly to family members, but Duquette-Rury shows that they can have unintended political consequences in the local community. While she is rightly concerned with generalizability beyond the Mexican case and time period, scholars interested specifically in Mexican transnational migration will find value in reading this book. *Exit and Voice* enhances our understanding of how migrants engage from abroad and the political consequences of that engagement.