sional competence to know something of the colonial and postcolonial history of that nation. If he does, how could he take the nation state for granted? Again the editors allege that anthropologists largely ignore the practice of border crossings. If the population the anthropologist is studying contributes migrant labor sending workers to other countries, could he be competent and ignore such issues? The question arises, what does this collection tell us that is new? In general terms, not much. Instead it offers a set of interesting and useful particular discussions.

Niti Pawakapan describes shifting group identities in northwestern Thailand. The general conclusion is that, "[t]he majority Thai have successfully persuaded the Tai that they all share a common ancestry, as well as historical memories, by mesmerizing them with oral traditions of Tai-Thai brotherhoods" (44). The majority Thai refer to the Tai of central Thailand as "Burmese Shan." Both the "Shan" of Burma and the "Burmese Shan" of Thailand refer to themselves as Tai. In considering Makassar historical discourse, William Cummings makes the point that, "[p]opulations in these internal borderlands [between ethnically diverse peoples within a state] face the same issues of resistance and accommodation, power and identity, as do those peoples who negotiate with the center from the position of geographical [presumably state] frontiers" (53). He presents a pattern of "would-be centers" striving to make claims for themselves – a familiar pattern in Indonesia and no doubt elsewhere. It is only incidentally and historically contingently that the border between Laos and Thailand is relevant to the interesting structural analysis of the Rmeet (Lamet) myth of the tree of wealth provided by Guido Sprenger. Once it is cut down, the top falls into Thailand, thus giving to Thailand wealth derived from the Rmeet. I recorded the same myth, with differences only in the details, in Kédang in eastern Indonesia. The top of that tree landed in the West, explaining why Westerners (presumably including me) are so rich. Coincidentally, the Kédang social structure has the same form as that of the Rmeet. The fact that I was being told the story may have had something to do with where the treetop landed, but Indonesian colonial history certainly was relevant. Nevertheless, this mythic theme has clearly been around in Southeast Asia since long before the advent of colonialism.

The Tai return in the guise of a minority in China. Sara Davis explains that in that region, "many such marginalized groups are banding together across borders to form powerful ethnic and religious communities" (104). The Orang Suku Laut inhabit what may be represented as a triangle in the southern Malacca Strait, centered on the Riau Islands and embracing communities on the shores of Indonesia, Malaysia, and Singapore. Restrictions on cross-border travels are of great importance to them, as Cynthia Chou shows. Riwanto Tirtosudarmo provides a very interesting account of migrant workers from the Flores region in the Nunukan and Tawau area of Kalimantan, Indonesia, and Sabah, Malaysia. The difficulties of border crossings, permissions to stay, and labor exploitation are the experiences of many of the people I know best. The mostly Catholic peoples of this community are not accommodated easily there. Not signaled by the author is that Muslims from the islands between and including Flores and Timor also contribute to this supply of migrant labor. They face many of the same problems. By the way, *Orang Timor* does not mean "people from the east" in Malay (in this instance), but "people from Timor." Both phrases, Florenese and *Orang Timor*, lump together peoples whose linguistic differences and different geographic origins are locally important. Alexander Horstmann discusses how ethnic minorities address the difficulties of border-crossing for economic advantage along the Thai-Malaysian frontier by engineering for themselves dual citizenship. The borderland of lower southern Thailand has witnessed tourist development stimulated by border-crossing and visiting. Marc Askew discerns a range of levels and accommodations concerning movement and relations among people. The Kelabit of the highlands in Sarawak along the border with Indonesia have experienced a series of historical challenges revealed by Matthew Amster.

It is not clear that this collection has a single general message, but each of the studies is well worth making available and the set of them offers a useful addition to the literature on borders and migration.   R. H. Barnes

Inda, Jonathan Xavier: Targeting Immigrants. Government, Technology, and Ethics. Malden: Blackwell Publishing, 2006. 216 pp. ISBN 978-1-4051-1243-7. Price: £ 24.99

Inda opens with a scene from the first day of "Operation Gatekeeper" on the United States-Mexican border at San Diego, California, where over 150 agents with sophisticated surveillance equipment stand guard, to explore the use of knowledge in constructing and problematizing "illegal" immigration and the implementation of strategies for managing the undocumented migrant population. The book is divided into three sections in which Inda defines ethopolitics, analyzes the production of "illegal" immigrants as unethical subjects, and discusses the punitive mechanisms to control the threats unauthorized immigrants present.

In the first section Inda builds on Nikolas Rose's (1999) definition of ethopolitics, a politics of responsibilization, where strategies impress the population with the duty to self-govern by adopting practices to self-monitor and to deal with the insecurities of social life. Ethopolitics have facilitated the shift from a welfare state to a postsocial state, where the government divests its welfare obligations and shifts them to its citizens. Inda's contribution to the discourse is that ethopolitics is highly racialized. To illustrate the workings of ethopolitics, Inda examines how the politics of responsibilization unfold in the social domains of health care and crime control. As defined by Robert Crawford (1980), healthism is where individuals take responsibility for the maintenance of their health. A network of the state public health system and private organizations identify risks so that they can be avoided and promote individual and collective health. As with health care, the postsocial state spreads

the responsibility of crime prevention and control to outside organizations and individuals. Its responsibilization strategy falls under public and domestic domains and relies on publicity campaigns to motivate individuals to behaviors that avoid risks. Ethical or responsible individuals are aware of their surrounding and take precautions in public. Concomitantly, they will secure their homes against intruders. At the collective level, crime control is exemplified in gated communities or fortress cities like Los Angeles where points of entry are secured.

For those individuals who fail to govern themselves ethically, known as "anti-citizens," strategies exist to reactivate their self-governing abilities. According to Barbara Cruikshank (1999), these mechanisms are "technologies of citizenship." Inda examines how the Personal Responsibility and Work Opportunity Reconciliation Act of 1996 aimed to ethically reconstitute the welfare subject, usually a young black single mother, on the basis that welfare programs stripped the poor of their self-reliance and made them dependent on the state. The Welfare Act made reformation of conduct a condition for receiving benefits. Welfare subjects who failed to be responsibilized were dropped from the registries.

For those anti-citizens who cannot be ethically rehabilitated, specifically the young black/Latino male, government mechanisms regulate them through strategies of containment, what Inda calls "anti-citizenship technologies." Three commonly practiced technologies are policing campaigns, mass incarceration, and postdetention surveillance. The principle behind policing campaigns is the prevention of minor offenses deters more serious crimes. Policing campaigns also improve the quality of life for citizens by making them feel safer. Inda gives the example of New York City's order maintenance and crime control program that cleared the streets of Times Square and transformed it into a safe space for consumption.

In the second section, Inda demonstrates how the problem of post-1965 "illegal" immigration has been made understandable in a racialized ethical manner. As lawbreakers, unauthorized immigrants are anti-citizens, and accordingly the state has managed them in exclusionary and punitive ways. Central to the problematization of "illegal" immigrants as unethical beings has been a range of numerical technologies: statistics, population counts, and economic forecasts. Inda links numerical technologies to the significance that numbers occupy in the relationship between government and knowledge. Numbers produce two kinds of knowledge, enumerative and surveying, that make up the governmental object domain. Enumerative technologies generate information about the size and scale, while surveying creates a general picture of a given domain. Thus numerical technologies such as statistics on the apprehension of border crossers and the number of people residing illegally in the US enabled the production of "illegal" Mexican immigration as a visibly significant social problem. Two periods where the visibilization of "illegal" immigrants have been noteworthy are the 1970s and the early to mid-1990s, periods that followed immigration reform legislation (the 1965 Im-

migration Act and the Immigration Reform and Control Act of 1986) and that suffered economic recession. The image of "illegal" immigration as out of control enjoyed popularity, especially in California, among politicians and leaders of immigration reform organizations. Surveying routines by different entities, such as independent researchers, the US General Accounting Office, and government committees and commissions, have produced a range of statistical data on the effects of mass "illegal" immigration on various spheres of US social and economic life. Inda explores three constructions that cast "illegal" immigrants as unethical: lawbreakers, job takers, and public burdens. Post-9/11 immigration politics have further problematized non-Mexican immigrant illegality.

The third section deals with anti-citizen technologies in policing the Mexican-US border. US federal government has dealt with the problem of "illegal" immigration by expanding policing operations along the border. Indicators of the expansion are: augmentation of Immigration and Naturalization Service's (INS) financial resources; growth in INS staffing of border patrols; upgrade of border architecture; and enhancement of surveillance technologies. The "Border Patrol Strategic Plan: 1994 and Beyond, National Strategy" was based on a strategy of "prevention through deterrence," raising the probability of apprehension to deter unauthorized immigrants from crossing the border. The strategies of prevention are the same crime control practices that regulate anti-citizens (discussed in the first section) and the outcome of which is the fortification of the US. The augmented security at the Mexican-US border parallels the function of gated communities as a measure of crime prevention. Interspersed between Inda's analysis are verbatim newspaper stories from the southwest US illustrating the effects of enhanced border policing on immigrants and their families, mainly the death of border crossers. Rather than stopping the flow of unauthorized immigrants, these strategies of prevention have simply displaced it. While arrests have plummeted in San Diego, California and El Paso, Texas, they have increased elsewhere along the border in remote areas where many migrants risk death. With the difficulties of crossing, migrants have turned to smugglers, and deaths on the border have become commonplace. Because of the high number of deaths, the Border Patrol has launched an operation designed to curtail the number of border-related injuries and fatalities. Education campaigns inform potential undocumented migrants about the dangers involved in crossing the border, and search and rescue missions assist border crossers who have become distressed.

Inda's exploration of the racialized ethical manner in which unauthorized immigration has been managed is a significant contribution to the literature of governmentality. Moreover, Inda's writing style makes the governmentality discourse, which is often written in an abstruse manner, more accessible. His analysis of the evolution of securing the Mexican-US border renders intelligible US immigration policy.   Ermitte St. Jacques

Interreligious Dialogue – Interreligiöser Dialog. Ed. by J. Meili, E. Heiniger, and P. Stadler. Kriens: Brunner Verlag, 2005. 246 pp. ISBN 3-03727-007-1. (Jahrbuch Forum Mission, 1) Price: sfr 48.00

Christian Identity I – Christliche Identität I. Ed. by J. Meili, E. Heiniger, and P. Stadler. Kriens: Brunner Verlag, 2006. 246 pp. ISBN 3-03727-018-7. (Jahrbuch Forum Mission, 2) Price: sfr 48.00

Als vor zwei Jahren die *Neue Zeitschrift für Missionswissenschaft* mit der Vollendung des 60. Jahrgangs ihr Erscheinen einstellte, kündigte der Trägerverein ("Verein zur Förderung der Missionswissenschaft") "eine weniger aufwändige missionswissenschaftliche jährliche Publikation" an. Die beiden ersten Bände dieser Publikation liegen inzwischen vor: Forum Mission, Jahrbuch 1 und 2. Da viele der hier wie früher in der Zeitschrift behandelte Themen auch den Zusammenhang von Kultur und Religion thematisieren, sind neben den Missiologen, der ersten Zielgruppe, auch Religionsethnologen und Religionswissenschaftler angesprochen.

Für die Einstellung der *NZM* wurden seinerzeit vor allem zwei Gründe genannt: Es mangele an Mitarbeitern für missionswissenschaftliche Themen, d. h. es fehle zunehmend an genügend guten Manuskripten aus der Schweiz und Europa überhaupt. Interessierten Mitarbeitern aus anderen Kontinenten, besonders aus Afrika, wird angeraten, ihre Beiträge vor Ort zu publizieren, was finanziell weniger aufwändig wäre, offenbar vor allem für den Schweizer Trägerverein. Das ist gewiss ein "Armutszeugnis", ein sehr bedauerliches zudem. Jedenfalls wird der Außenstehende eine solche blauäugige Argumentation nur schwer verstehen. Bleibt nun die Frage, ob das "Jahrbuch Forum Mission" die Tradition der *NZM* aufgreifen kann oder gar weiterführen will.

Die Jahrbücher stehen jeweils unter einem Thema. Das erste behandelt den "Interreligious Dialogue", womit – so die Herausgeber – das Programm der gesamten geplanten Reihe "Forum Mission" angegeben ist: Mission wird gesehen als andauernder Dialog zwischen Wort Gottes/Botschaft und geschichtlicher Antwort der Menschen, wie sie in den unterschiedlichen Gesellschaften, Kulturen und Religionen der Welt deutlich wird. Die neue Publikation möchte ein Forum für Austausch und Dialog über Forschung und Erfahrungen, über eine umfassende Reflektion über christliche Mission heute bieten. Die Beiträge können durchaus interdisziplinären Ansätzen verpflichtet sein. Ausdrücklich wird interreligiösem Dialog das Wort geredet. Die einzelnen Artikel folgen weitgehend diesen Vorgaben.

In "Dialogue for Life" (M. Amaladoss) steht die Rolle von Religionen zwischen Friede und Gewalt im Mittelpunkt der Aufmerksamkeit; auch in "Trenzado de Religiones en une Iglesia Local" (D. Irarrázaval) geht es um die Werte des Lebens, wie sie im Zusammenspiel von christlicher und autochthoner Religion im andinen Bereich gefördert werden könnten. Ein weiterer Aufsatz (von J. Kalamba) befasst sich mit dem Dialog zwischen christlichen und traditionellen Religionen in Afrika. Die Herausforderungen, die sich der Verkündigung der Botschaft von Jesus von Nazareth im multikulturellen und -religiösen Umfeld Asiens stellen, sind Thema in "Asia in Dialogue with Jesus Christ" (J. Rasiah). Ein anderer Aufsatz (von C. Sedmak) – den man hier wohl kaum erwartet – untersucht das Verhältnis von Literatur und Mission, exemplifiziert an dem Roman des kürzlich verstorbenen Ägypters Nagib Machfus "Der letzte Tag des Präsidenten". In "Una casa habitable para todos" (O. Bazoberry Ch., X. Albó) werden die Chancen gezeigt, die sich aus den Differenzen der Kulturen und Religionen für eine Förderung von Frieden und Menschenrechte ergeben können. Über die theologische Bedeutung des interreligiösen Dialogs im indischen Kontext geht es in "Dialogue or Collaboration" (Selvister Ponnumuthan); über die Bedeutung des interreligiösen Dialogs im afrikanischen Umfeld wird in "What Are We Dialoguing About?" (I. Ani) gehandelt. Mit drei deutschsprachigen Aufsätzen endet der umfangreiche Hauptteil (12–200) des Jahrbuchs: "Dialog als die neue Sprache der Mission" (S. Painadath), "China ändert sich" (H. Waldenfels) und "Dialog der Religionen in Gerechtigkeit" (D. Wiederkehr). Zwei kurze, abschließende Rubriken "Contributions" (202–225) und "Book Reviews" (228–246) erinnern an das Format einer Zeitschrift.

Dieser sehr kursorische Überblick zeigt, wie weit bei aller Einheitsrethorik die Thematik des Bandes gespannt ist. Die Herausgeber entgehen dem Grundproblem solcher "Sammelwerke" leider nicht, dass nämlich die Beiträge von den Autoren erbeten werden müssen und ein Lektorat nur sehr eingeschränkt für Qualität und thematische Exaktheit sorgen kann. Ob sich genügend Abonnenten bzw. Käufer/Leser für die neue Reihe finden, muss sich noch zeigen. Erfahrungen mit ähnlichen Projekten empfehlen eher einen gewissen Zweckpessimismus. Vielleicht wird man noch an die alte *NZM* mit Wehmut zurückdenken. Den Herausgebern ist jedenfalls ein "langer Atem" zu wünschen.

Das im Oktober 2006 erschienene zweite Jahrbuch "Christian Identity I – Christliche Identität I" thematisiert das christliche Selbstverständnis als Grundvoraussetzung der Teilnahme der Christen am interkulturellen und interreligiösen Dialog, wie er im vorhergehenden Jahrbuch vorgestellt und diskutiert wurde. Wiederum finden wir Aufsätze in Englisch, Deutsch, Französisch und Spanisch und die abschließenden Rubriken "Contributions" und "Book Reviews". Der unerwartet hohe Zuspruch von Autoren zum Thema des Bandes bewog die Herausgeber im kommenden Jahrbuch "Forum Mission 3/2007" die Thematik weiterzuführen mit "Christian Identity II".

Anton Quack

Küchler, Susanne, and **Daniel Miller** (eds.): Clothing as Material Culture. Oxford: Berg, 2005. 195 pp. ISBN 978-1-84520-067-1. Price: £ 16.99

Im Zuge der Erneuerung der "material culture studies" haben Susanne Küchler und Daniel Miller einen bemerkenswerten Sammelband herausgebracht, der sich mit dem bislang weithin unterbewerteten, marginalisierten Feld des Textilen beschäftigt und es aus einer völlig neuen Perspektive beleuchtet, indem er den Blick