d’état with their paid work and artistic accomplishments. However, for better or worse, insights from texts such as McAlister’s get sidelined in the narrow focus of the film. The filmmakers’ omissions include offering their own analysis of gender, race, and Rara, discussing how diasporic cultural production has in turn impacted Rara in Haiti, and historicizing DJA-RARA’s place in a broader roots cultural movement in Haiti and its diaspora.

While the incorporation of each of these would have made for an even more robust documentary, *The Other Side of the Water* is nevertheless an educational film that weaves individual stories with meso- and macro-level phenomena that teach us about Rara through a lens that demands that this form of diasporic cultural production be understood in very human terms—“Me? I didn’t leave Haiti. I’m just searching . . . I’m just searching for Haiti.”—alongside the political economy and societal shifts. The documentary has the potential to have popular appeal but is immediately relevant to scholars of ethnomusicology, Caribbean and Latin American Studies, diasporic cultural production, and U.S. immigration. *The Other Side of the Water* is an interesting addition to Haitian Studies as well, narrating the history and struggles of Haitian Americans in the late twentieth and early twenty-first centuries from the perspective of the people, in a style befitting Rara as a powerful grassroots forum for change.

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*Security, Risk and the Biometric State: Governing Borders and Bodies*

*Routledge, 2010*

*By Benjamin Muller*

Benjamin Mueller’s *Security, Risk and the Biometric State, Governing Borders and Bodies,* is a thought-provoking book that offers powerful insight into the dynamics of governance, biopolitics and international relations. Through careful examination of the relationship between risk and biometrics, seen as central constituents of the practices for securing national sovereignty, the book engages directly with some of the most contentious aspects surrounding its implications for security and contemporary life. In particular, Muller observes an evolving form of governing through modern technologies that, in shaping a culture of risk aversion and fostering a rise in centralized state authority, are changing the border’s relations with the public. The author approaches the subject in a novel way and carefully interconnects topics of modern governance, liberal power and shifts in traditional understanding of liberty and agency to raise critical questions about cultural and sociopolitical ramifications of risk management practices that rely on sophisticated technologies.

Through a dynamic framing the book weaves together notions of risk, security, technology and identity to give rise to the concept of the “Biometric State,” in which these practices of encoding bodies foster a shift in governance. Muller builds this idea upon Foucault’s work on biopolitics, by revisiting the shift from governing a territory to governing of the population, and takes us beyond conventional notions of the modern liberal State to critically explore its current preoccupation with “power over life” as a contemporary deployment of biopolitics. As a consequence, the author observes a transformation of border security into border management through “biometric” or measured bodies. This argument is successfully supported by case studies that further demonstrate how the biometric state has emerged from a “risk society” that consents to governing uncertainty through the technologization of security.

International discourses of globalization in the post 9-11 politics of the United States have presented conflicting metaphors of sovereignty, including conceptualizations of highly porous borders meant to guarantee global market flows while simultaneously advancing a thickening of the same borders to secure citizens from perceived catastrophic dangers. While the book
addresses this contradiction, its main objective is to depict the emergence and proliferation of a border transformed into a virtual form that extends across the political landscape of the country. In engaging the analysis with the challenges this phenomenon poses for the politics of citizenship and immigration, the discussion interrogates implications for a shifting political imagination that may have already developed into new forms of social sorting. The multilayered cultural and social fabric of the population and the new ubiquitous nature of this contemporary border, reveal the need to reframe conceptual analysis about the borderlands where actual resources, experience and expertise are eclipsed by the shadow of a new “zero-risk” approach to security. Muller explains how “reliance on risk management in border security leads inevitably to a “zero risk” approach [that] acts most acutely to the detriment of the long-standing trans-border cultural, political, and market relations that make the borderland so robust.” He concludes that trends since 9-11 of centralizing control have disempowered the border region, threatening local knowledge and identity.

Organized in eight generally brief chapters, the book effectively combines interdisciplinary theory and empirical evidence. The first four chapters provide an overview of the theoretical concepts that shape the author’s ideas, while the latter ones comprehensively integrate case studies to ground the discussion both temporally and spatially. For example, specific cases of the Canada-US border, and Iraq situate otherwise abstract concepts and temper a potentially simplified reading of the text. Muller’s treatment of the subject provides a level of detail appropriate for students and researchers seeking a well-grounded introduction to the topics, an approach that should also be a valuable resource for analysts interested in the broader implications of these modes of border security. Throughout the book the reader experiences a kind of maturation of the author’s original viewpoints from a primarily theoretical narrative with many technical terms and scholarly concepts of the earlier chapters, to the increased fluidity in the case studies. Therefore the power of the original ideas that the book contributes may not always be readily accessible to the reader until the later chapters where case studies allow them to be expressed with their full strength.

The book largely succeeds in its examination of securitization and biopolitics, although Muller’s critical questioning of the potential for eroding democratic notions of citizenship, diversity, and collective identity is not extensive. Nonetheless, its outlook makes it an essential contribution to the field as it provides a sound basis for understanding potential transformations of borders and governance. While the book focuses on security, borders and the measured bodies that cross them, its implications reach a broader spectrum of issues including social values, ethics, international relations and the potential virtual erasure of the diverse nature of an entire citizenry.

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Global Indigenous Media: Cultures, Poetics, and Politics  
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Edited by Pamela Wilson and Michelle Stewart

A single project such as Videos na Aldeia in Brazil has provided training for more than 70 Indigenous film productions since the 1980s. New distribution channels have appeared for such products, such as the First Nations\First Features event, besides the strong presence of Indigenous productions in established film festivals, such as the Sundance Festival. Moreover, multiple projects on radio stations and in magazines, for example, exist around the globe. In terms of new media, there was much discussion in 2008 about the deal between Google Earth and the Suruí Indigenous in Brazil for carbon counting and forest protection. As Indigenous media evolves and becomes more diversified,