

This approach has fundamental existential significance. People are rarely aware that—let alone how—their lives are governed by norms, how norms determine what they choose to do and, just as importantly, how norms influence perceptions of what choices there are to make in the first place. Hydén’s reasoning on this subject is based on a profound knowledge of human thought and emotional life. It also provides deep insights into the relationship between the horizons of understanding at the level of individual psychology and the mechanisms of action governed by the laws of social psychology.

Hydén’s presentation is characterized by intellectual vigor and by a pathos grounded in a deeply felt need to understand a world now in rapid upheaval. The knowledge conveyed in the book is deeply impressive, obviously acquired over a lifetime of professional work. There is only one thing to hope for in terms of the future development of knowledge about the crucial role of norms in society: that *sociology of law as the science* of norms will establish itself as a field of research in its own right.

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Engage and evade: How Latino immigrant families manage surveillance in everyday life. By Asad L. Asad. Princeton, NJ: Princeton University Press, 2023. 344 pp. \$33.00 hardcover

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In *Engage and Evade*, Asad L. Asad offers a provocative intervention that challenges the popular and scholarly understandings of institutional surveillance on undocumented immigrants. In the public imagination, undocumented immigrants endure the omnipresent possibility of deportation and thus hide in the shadows of society. Asad’s compelling book argues instead that “surveillance is as much about the fear of societal exclusion as the hope for societal inclusion” (p. 5). Through interviews with Latino immigrant families in Dallas County, Texas, quantitative analyses of the American Time Use Survey, and ethnographic fieldwork in the Dallas immigration court, this book analyzes how the management of surveilling institutions, the interactions between various actors and immigrants, and the resulting production of formal records, can aid or punish immigrant families.

Chapter 1 describes the lives of prospective immigrants to illustrate how immigration surveillance affects the decision-making process of migration and the immigrants’ initial interpretations of surveillance. Chapter 1 introduces a type of long arc of surveillance developed throughout the book, although Asad does not describe it as such. Given specific structural conditions in their countries of origin, Asad contends that unique forms of social, material, and psychological deprivation influence migration. Furthermore, the immigrants’ social and material resources impact modes of entry (cross-border or visa entry) to the United States. Modes of entry, in turn, establish how immigrants will interact with various institutional actors within the United States.

Chapter 2 continues the arc of surveillance with regulatory institutions, including policing, employment, and taxation. Asad argues that undocumented immigrants selectively engage by avoiding negative interactions with police and amplifying positive interactions through employment and taxation. Undocumented immigrants will adjust their mindsets and behaviors with their perceived expectations from authorities. They entirely avoid interacting with police, by obeying traffic signals and driving responsibly for example, and/or solely worry about particular types of interactions, such as those resulting from unpaid traffic citations. Through employment and taxation, they also respect the law by filing their taxes and paying their share to the economy. Undocumented immigrants understand surveillance tools, which they hope will prove their moral lives and lack of criminality. Chapter 2 is the strongest chapter, demonstrating that through the management of everyday surveillance, undocumented immigrants actively minimize their exclusion and maximize their inclusion in society.

Chapter 3 proceeds by analyzing how parenthood presents new tensions with service-based institutions, such as healthcare, education, or public assistance. Illegality imposes significant restrictions, especially in the labor market and socioeconomic mobility. Undocumented parents hope to protect their young children from these constraints. Their social roles as parents become consequential and they selectively engage with institutions for their children's welfare. Undocumented immigrants again align their behaviors to perceived expectations, despite concerns that acquiring public assistance for their citizen children would preclude future legalization opportunities, or that their inactions may trigger their deportation by other regulatory agencies. Asad reconciles this "complex dynamic" (p. 131)—whether to act as undocumented immigrants or undocumented parents—by arguing that "legal status matters—sometimes independently, sometimes interdependently, and sometimes successively—depending on situational context" (p. 130). Indeed, how undocumented immigrants manage everyday surveillance depends on the "unit of analysis..., context of enforcement ..., or outcome" rather than a wholesale institutional evasion or dependence (p. 131).

Chapter 4 concludes the arc of surveillance, culminating in melancholic outcomes. After years of institutional engagement and the production of formal records, Chapter 4 showcases if and how surveillance may benefit or further harm immigrant families. Asad illustrates how affirmative and defensive petitions provide formal societal membership, or legal citizenship. Unfortunately, few immigrants qualify. Formal records matter for affirmative petitions, but legalization reconfigures immigrants' lives through new forms of institutional visibility. In defensive petitions, organizational and structural features of immigration court and immigrants' social and material resources often prevented any forms of relief. While formal records play a role, they are insufficient to overcome the structures of immigration law.

Engage and Evade provides significant sociolegal contributions. First, it signals and solidifies a turn to the micro-sociological analysis of migrant illegality. Unlike similar studies, such as *Legal Passing* (García, 2019), Asad analyzes situational contexts, role alignment, and co-present interactions, rather than the performance of self, as the meaning-making elements of surveillance and institutional engagement. Second, Asad substantiates the "double-edged" and "twin dynamic" of surveillance as both punishment and reward (p. 6). The conclusions are generative and will interest scholars of legal cynicism, legal consciousness, and legal violence. Lastly, *Engage and Evade* focuses on the quotidian dimensions of social life and how various legal structures define the incorporation processes of undocumented immigrants and their family members. *Engage and Evade* is a must-read for immigration scholars.

I will conclude with some critical observations. First, the sample primarily includes adolescent or adult immigrants. Immigration scholars have argued that age at arrival leads to asymmetrical experiences with institutions, but the book does not explicitly foreground the importance of age at arrival. Secondly, the book demonstrates the societal exclusion of undocumented immigrants, but the meaning of societal inclusion remains elusive. What exactly counts as societal inclusion and membership if legalization, as argued in Chapter 4, fails to remedy the hardships of illegality? *Engage and Evade* assesses deportability and regularizability (the possibilities of deportation and regularization or legalization) rather than inclusion and exclusion (see Rusczyk, 2021). Lastly, the title conveys the core of the argument, but Asad's analysis highlights some limitations. He argues that "institutional engagement and evasion can represent two sides of the same coin" (p. 94). However, throughout the book, Asad utilizes the phrase "selective engagement" to illustrate both evasion and engagement. Evasion, at times, represents an opposing force to engagement. The term "engagement" captures a wide variety of activities, and its capacious boundaries, at times, encapsulate evasion as well. In other words, evasion acts as a sub-type, rather than the inverse of engagement, and therefore the same singular side of the metaphorical coin. Asad's phrase of selective engagement, however, resolves this binary.

Nonetheless, my critiques do not limit the valuable, nuanced, and insightful contributions of *Engage and Evade*. This important book will surely support the societal inclusion of undocumented immigrants by illuminating and interfering in the inequalities of laws and policies.

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Spectacles and spectres: A performative theory of political trials. By Basak Ertür. New York: Fordham University Press, 2022. 228 pp. \$30.00 paperback

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To call a trial "a show trial" implies that the end point is preordained, and that this conclusion will serve the powers behind the court. In *Spectacles and Spectres*, Basak Ertür develops a performative theory of the political trial, arguing that political trials are significantly different from show trials. The ends a political trial may serve are not necessarily the powers that be, nor is the outcome given. Ertür takes the legal twists and turns of the Armenian Genocide as her central case study, and provides a nuanced and compelling reading of the different states and individual actors who have jurisprudentially engaged with this event, both resisting and affirming power structures.

The book begins with the author's own judicial summons before a Turkish court for signing a petition calling for peace. In a move that even Kafka might be tempted to fictionalize, all signatories of the petition were charged with circulating terrorist propaganda. Ultimately, the charges were dismissed after a number of appeals, but not before issuing charges against more than 900 people, illustrating that dissent is not welcome in the Republic of Turkey.

After this forward, Ertür provides three theoretical chapters, engaging with different theories of performativity and jurisprudence to assemble the grounds for the readings of trials in the final three chapters. The first chapter looks at the scholarship surrounding the Eichmann trial, primarily through a close reading of Arendt's book, *Eichmann in Jerusalem*, Judith Shklar's *Legalism: Law, Morals and Political Trials*, and Otto Kirschheimer's *Political Trials: The Use of Justice for Political Ends*. Ertür's engagement with these texts is crisp, and she aptly points out the historical circumstances that created this set of texts in the early 1960s. During the 1950s and 1960s the goal of reconciling the horrors of the Holocaust with the present and future of law was difficult work. Yet preserving—even amplifying—the ability of law to bound power felt crucial for the future of humanity. How to acknowledge the reality of political-legal structures without losing the law as a potential force for good? I could not help but contrast this era to our own. Consider the recent battles being fought between legal regimes and power structures today in presumably liberal locales such as Poland, Israel, and the United States. Did the reconstruction efforts of the last century fail? Ertür's argument offers another option; the difficult dance between power structures and legal institutions is always an open question and therefore the performances must be repeated, even (or particularly in?) in supposedly liberal regimes that have settled the matter.

Chapter 2 moves into theories of jurisprudence, performativity, and politics including readings of Austin, Butler, Felman, Derrida, and Benjamin, placing this volume very squarely within the tradition of critical legal theory. Ertür offers a definition of a political trial; "[T]he political trial can be defined as a legal proceeding whose performative structures are publicly exposed." (p. 70) What this means is that the more a trial is understood to be political, the more the performative mechanisms that are generally used to render trials as *apolitical* become visible. As Ertür points out, one of these performances is to eliminate the perception of uncertainty in the outcome; in Austinian terms, the performative appears as constative.