

development in gender relations is in fact new – another response to the changing social environment in which they live.

The book is extremely well written, and is a pleasurable read. In spite of its broad scope it brings us close to many individual Cucapá people and their lives and voices. Because of the broad range of themes that it touches, it is a book that can be read by anthropologists of all types, as well as by lay readers interested in US–Mexican history and relations.

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Nieswand, Boris and Heike Drotbohm (eds.)
2014. *Kultur, Gesellschaft, Migration: Die reflexive Wende in der Migrationsforschung.*
Wiesbaden: VS Springer. Pp.: €29.99. ISBN:
978-3-658-03626-3.

Migration research has become a burgeoning field of its own, but is it time for a self-reflexive turn? This edited volume reviews and challenges some of the core premises of contemporary scholarship on the politics of cultural difference, transnationalism, ethnicity and diversity, which also make for the three sections of the book. The main focus on the German-speaking region provides a valuable contribution to the literature, inviting comparison with other regions within or outside Europe.

The introduction by Nieswand and Drotbohm outlines the ‘paradigm of cultural difference’, ‘methodological nationalism’ and the ‘ethnic lens’ as intellectual dead-ends of past research. The authors develop an exciting new research agenda. They argue for studying societal or cultural changes and look at how and when migration becomes relevant and how individuals and collectives define themselves in this context, rather than focusing on migration or migrants from the outset. Whether this implies re-locating studies of migration within

clear disciplinary boundaries is not explicitly addressed and invites further debate.

The politics of cultural difference is the first of the book’s three thematic foci. ‘Integration’ for long has been a widely used policy term in Germany, Austria and Switzerland. It was reinterpreted to incorporate a neoliberal logic, as Strasser argues in her chapter. She traces the roots of this ‘post-multiculturalism’ in the debate on the shift away from multiculturalism. Mannitz and Schneider, Dahinden, and Strasser and Tosic demonstrate how states create categories such as ‘migrant background’ (p. 71), ‘forced marriage’ (p. 142) or the ‘highly skilled’ (p. 127), which serve to include some and exclude ‘others’ and to demonstrate the state’s ‘symbolic power’ (Dahinden, p. 118). Those being categorised are left without a say (*ibid.*). The four papers in this first thematic cluster share a common concern with this exercise of state power, and with public and political discourse. Their interdependencies could be more systematically analysed by drawing on Foucault’s notion of the ‘dispositive’, discussed in Nieswand and Drotbohm’s introduction.

The second cluster of articles aims to update the transnationalism concept, which hasn’t lost its relevance as yet. Glick Schiller promotes an increasing engagement with global power dynamics, with the economic crisis and neoliberal forces as important manifestations in transnationalism research. For example, short-time work contracts (Glick-Schiller) and more narrowly defined visa statuses (Drotbohm) are changing the parameters of transnational lives. Based on their studies of transnational family relations and the role of transnationalism in the field of development, Drotbohm and Riester argue that we have to include non-migrants and institutions into our analysis of transnational relations. Sökefeld’s study complements the thematic cluster, using a social movement perspective to capture the mobilisation of transnational migrants in the country of residence. He compares the mobilisation of the Kashmiri Diaspora in the UK and the Alevi Diaspora in Germany and identifies their different levels of success.

Together these chapters convincingly demonstrate the timeliness and variety of transnational perspectives, but also show the difficulty of identifying a coherent field of transnationalism research today.

The authors in the third cluster of articles aim to overcome an ethnic lens in migration studies. Römhild suggests investigating institutions, milieus and scenes instead of focusing on migrant organisations and pointing out migration-related elements when they arise (p. 266). Nieswand highlights the ways ethnicity is being constructed as something normal by not speaking about it, which he traces in 'collaborative forms of being silent' (p. 290) of local youth service workers in Germany. He thereby contrasts common dramatisations of ethnicity with dynamics when ethnicity is rendered banal. Kosnick's chapter focuses on discourses of diversity in Germany as another way of overcoming an ethnic lens. The author investigates how 'diversity' subsumes ethnicity as one of several categories of difference. She criticises how on the one hand diversity ascribes value to 'productive difference' and on the other thwarts difference, which is perceived as contradicting individualism. Cosmopolitanism is the concept that Bojadzije's and Liebelt's article focuses on. They demonstrate the contradictions of a descriptive and normative use of the term and argue for the concept of 'cosmopolitics', which in their view is better suited to capture local migrant practices and global relations in a post-colonial context. This cluster of articles shares a common spirit of renewing concepts and their meanings once such redefinitions take place in society.

Overall, this edited volume gets surprisingly close to an almost impossible aim. It sets out to provide an all-encompassing overview of the three research areas and present a fully developed new research programme for the study of migration. For this, it offers a fine selection of research supported by an array of convincing empirical examples. The authors instigate a critical reflection of what would be gained and what would be lost by decentering

our focus on migration. Furthermore, the book sparks interest in studying how ethnicity is rendered banal, but more work is needed to develop this as a research programme, including a discussion of the suitable contexts and methods for such research.

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Pedersen, Marianne Holm. 2014. *Iraqi women in Denmark. Ritual performance and belonging in everyday life*. Manchester: Manchester University Press. 240 pp. Hb.: £70.00. ISBN: 978-0-71908958-9.

This well-written and accessible monograph explores the construction of belonging of Iraqi Shi'a refugee women in Denmark through a study of ritual performance in everyday life. Whereas in mainstream society and public debate keeping alive traditional norms and practices is perceived as underlying immigrants' sense of attachment to their places of origin, Pedersen shows that their religious practices are ways of place-making in local communities in Denmark. The ethnography details three rituals: Eid al-fitr, marking the end of Ramadan; Muharram, the mourning ritual commemorating the martyrdom of Imam Husayn; and taklif, a celebration for children turning nine, the age marking the beginning of becoming a practising and observant Muslim. The 'thick descriptions' of these three rituals explore women's social relations and forms of relatedness to the extended family, the ethno-religious community and relationships between the generations respectively. Although the Iraqi women experience processes of exclusion from the ethnic Danish majority, this does not foreclose the existence of multiple senses of belonging to parts of local Danish society.

The theoretical perspective draws on notions of belonging as relational and situational as well as dynamic and intimately bound up