onstrates how both communities have varying degrees of suspicion and ambivalence about the other, and, crucially, in terms of the overall argument of the book, it shows how converts "claim both religious authority and local belonging in ways that migrants could not" (183). Muslim migrants, indeed, "have less access to this celebratory romance with *al-Andalus* and its legacy" (107).

Chapter 5, "Embodied Encounters. Gender, Islam, and Public Space" examines the gender politics involved in encounters between Muslims and non-Muslims in Granada, and the differing and unequal positions and opportunities afforded to convert and migrant women. The chapter shows how "Andalusian embodied norms of sociality create obstacles for Muslim women's inclusion" (196) and how gender – the oppression of women, in particular – has historically been one of the parameters used to judge Andalusia's belonging to modern Europe. Rogozen-Soltar's female Muslim interlocutors speak of common, popular Andalusian practices they see as hindering their sense of inclusion and belonging, ranging from the ubiquitous presence of and social pressure to consume pork and wine to the widespread practice of socializing in public. Public space often becomes uncomfortable, they explain, since they are interpellated and objectified in public about their physical appearance, especially when wearing a headscarf.

The books ends with a useful "Conclusion" that summarizes its main arguments. Its overall argument would have been enriched by a deeper engagement with the historical complexities of Granada's formation as a Christian city post-1492, and with Francoism's complex, ambivalent relationship to Arab culture, as evidenced in books like David Coleman's "Creating Christian Granada. Society and Religious Culture in an Old-World Frontier City, 1492–1600" (Ithaka 2003) and Susan Martin-Márquez' "Disorientations. Spanish Colonialism in Africa and the Performance of Identity" (New Haven 2008). Nevertheless, by illuminating many aspects of the relationships between and within Muslims and non-Muslims in Granada today, "Spain Unmoored" will be of great interest to students and scholars interested in Spain, Islam and multiculturalism in Europe today.

Daniela Flesler

Salazar, Noel B., and **Kiran Jayaram** (eds.): Keywords of Mobility. Critical Engagements. New York: Berghahn Books, 2016. 188 pp. ISBN 978-1-78533-146-6. (Worlds in Motion, 1) Price: $ 90.00

Using Raymond Williams' classic 1976 text "Keywords. A Vocabulary of Culture and Society" as their intellectual muse, Noel B. Salazar and Kiran Jayaram have brought together a series of eight outstanding chapters on the topic of mobility, with each adopting a particular "keyword" associated with mobility studies as the perspective from which to contextualise and analyse the development of mobility-linked research within anthropology and related fields. Edited volumes are often uneven affairs but "Keywords of Mobility. Critical Engagements" offers a uniformly rich compendium of essays that are both broad in scope and rich in insight. Even the most well-versed scholars of mobility studies will be introduced to new case studies of ethnographic research on mobility that they had been unaware of, as well as new analytical frames with which to engage some of the abiding questions within the field.

In his "Introduction" to the book, Salazar draws on Williams' definition of keywords as both "binding" and "indicative" (4). Denoting a word as a "keyword" represents an attempt to draw boundaries around the significance of an idea, phenomenon, or process and its interpretive meaning within a given field. But Salazar emphasises that given the centrality of these keywords, their meaning(s) will always be contested. The authors of the eight substantive chapters in this volume introduce the reader to the ongoing intellectual debates around their chosen keyword as it relates to the question of mobility. They critically trace the various applications of the keyword within mobility studies, "binding" themselves to the changing contours of that relationship, while trying to be "indicative" of how their keyword manifests itself in the exercise of mobility itself.

The chapters are organised alphabetically, from "Capital" to "Regime" but, strangely enough, this order works thematically as well, with each chapter engaging with ideas raised in other chapters. In the chapter on "Capital," Jayaram outlines the various "versions of capital" (18) that have been in circulation within mobility studies, before grappling with his central question: What is the nature of the relationship between capital and mobility? Or as he puts it, "[i]s it capital *for* (im)mobility or capital *from* (im)mobility?" (24, italics in the original). Jayaram is not satisfied with the answers the field has produced so far but, by raising this critical point, he has outlined one of the central questions that future mobility scholars must grapple with.

In the following chapter on "Cosmopolitanism," Malasree Neepa Acharya engages with another keyword that has also often had a Janus-like relationship with mobility, being used to denote both "a situational openness of the ethical individual within local contexts, and second, as detachment from local ties through mobility" (39). It used to be the case that the latter version of cosmopolitanism was directly associated with Western tourists and expatriates, while the former was linked to a universalist creed that was still underpinned by Western (Kantian) liberal ideals. Acharya notes the growing resistance to this view of cosmopolitanism, pointing to studies of stateless refugees, elites from postcolonial nations, and working-class migrants as opening up but also muddying preconceived notions of who should count as a mobile cosmopolitan.

Towards the middle of the book, Nichola Khan writes on "Immobility," pointedly asking, if mobility and immobility sit on opposite ends of a continuum, what lies in the middle? In the process of trying to answer this question, she provides a useful meditation on the various social, political, personal, and psychological states of immobility, particularly waiting, boredom, rest, silence, and even hope. By doing so, she enables the reader to move past a dichotomous view of mobility versus immobility, and in-

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stead "allow two positions to be experienced at the same time, even if ambivalently" (109).

While Khan's chapter was a meditative reflection on various states of being (im)mobile, Mari Korpela offers an intensely grounded chapter on material and institutional infrastructures and the critical mediating role they play in transnational mobility. Korpela gives special attention to the role of states in establishing, enforcing, and modifying some of the institutional infrastructures that determine both the right to mobility and the right to immobility. Alongside Korpela's chapter on "Immobility," Hege Høyer Leivestad's chapter on "Motility" serves as a helpful companion piece for "tackling the gap between mobility and immobility" (133). Leivestad introduces questions of aspirations and potential into her discussion on motility, while simultaneously warning the reader to avoid attaching a unidimensional positive valence on notions of motility. Though she does not make this connection, her work resonates with an earlier chapter on "Freedom" by Bartholomew Dean where he points out that individuals can be "formally free" (65) but still remain trapped in a capitalist world of capitalism.

The final substantive chapter by Beth Baker deals with "Regime[s]" but there are significant overlaps in her accounting of regulatory regimes of (im)mobility with Korpela's earlier chapter on infrastructure. Baker situates her chapter within a state-based perspective, but as a result she retreads theoretical terrain that has already been covered earlier by Korpela. A better division of labor would perhaps have been to task Korpela to focus more on non-state-based mobility infrastructures, or to consider how non-state actors interact with the state to shore up but also chip away at mobility infrastructures.

The obvious question to end with is: Are there critical keywords that were left out of this compilation? "Class" is one possible response. While the intersection of social class and mobility is raised at various moments in several essays, a more directed discussion would have been illuminating. "Gender" is given its own chapter, with Alice Elliot eloquently outlining how gender within migration studies is used both as classification and process. But other dimensions of identity such as race/ethnicity or social class that also underpin the stratification of mobility, and also change people's subjectivity when "mobilised," are not equally privileged with their own chapter.

Another "missing" keyword is "Migration." Given the significant analytical and physical overlap (both productive and confusing) between the two terms and the two fields, the editors did the reader a disservice by not tackling this keyword head-on. Instead, the various essays skirt this issue by regularly raising examples of mobile migrants, immobile non-migrants, or migrants involved in spatial mobility projects in order to enjoy socioeconomic mobility, without engaging in a sustained discussion of these two terms, their histories, contrasting definitions, and overlapping literatures.

Overall, however, there is an appealing directness and elegant simplicity in "Keywords'" efforts to cut through the increasing verbiage within mobility studies and return to the central concepts that make up the field, to grapple with how these concepts are being contested, reworked, and reimagined on a daily basis within anthropological research, while still pushing the field into new waters. In short, this is a book that every mobility studies scholar or student should not only read but return to time and again.

Anju Mary Paul

Salvatore, Armando: The Sociology of Islam. Knowledge, Power, and Civility. Malden: John Wiley, 2016. 328 pp. ISBN 978-1-119-10997-6. Price: € 27.60

"The Sociology of Islam" is the first instalment of an envisaged trilogy, which is also to include volumes dedicated to "The Law, the State, and the Public Sphere" and "Transnationalism, Transculturalism, and Globalization." Contrary to what the title might suggest, this is therefore *not* a collection of case studies of Muslim societies. Instead it offers a blueprint for pushing both the academic discipline of sociology and Islamic studies as a field of scholarly inquiry into a new direction. The project draws inspiration from Bryan Turner's groundbreaking "Weber and Islam" (1974) and from Salvatore's collaborations with German sociologist Georg Stauth. Theory-laden and densely argued, the book also offers the sweeping vistas of a world-historical approach to the study of Islam.

Salvatore wants to offer an alternative to Max Weber's defining but very Eurocentric approach to sociology. To this end, he takes his cue from Marshall Hodgson's magisterial "The Venture of Islam." Adopting its distinction between religion (Islam) and civilization (Islamdom), Salvatore suggests expanding the articulation of "civility" as the engine powering the knowledge-power dynamics with the multiple idioms developed "across widening geographic distances and shifting cultural, linguistic, and religious barriers" (26). Alluding to – but refusing to be drawn into the thick of it – the "orientalist battlefield," Salvatore presents his project as a less polemical and more viable alternative to both the cultural determinism of Orientalism and its detractors. The present book consists of seven chapters arranged in three parts: The opening and closing chapters provide the theoretical framing for the wider project, which is provisionally fleshed in the remaining five chapters, consisting of four historical excursions and one comparative perspective.

In contradistinction to the universal pretensions of the European civil society discourse, "The Sociology of Islam" adopts a transversal notion of civility. Demonstrating the extent to which the idea of a civil society is tied up and determined by the ideas of the Scottish Enlightenment and how these have condensed into the Westphalian nation-state as the core organising unit of the modern world order, Salvatore introduces alternative theorists of civility, such as the eighteenth-century thinker Giambattista Vico. Deciding to take the road less travelled, Salvatore's detour takes him on a global-historical excursion through the world of Islam. Using Hodgson's chronology, the "Middle Periods" (11–15th centuries) that followed the era of the "High Caliphate" are identified as a fertile source for an alternative "matrix of civility" (77). Conventional orientalist historiography characterise these centu-

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