nicht als Reprint weiterproduziert werden können und die hier aufgeführten neuen Texte, die nach 2000 erschienen sind, in einem zweiten eigenständigen Band veröffentlicht werden können? Dieser hätte, um weitere Texte aus jüngerer Zeit ergänzt, dann unter einem Titel wie "Death, Mourning, and Burial. A Cross-Cultural Reader: Vol. 2. Essays after the Year 2000" oder "Death, Mourning, and Burial. A Cross-Cultural Reader. Vol. 2. Recent Approaches" veröffentlicht werden können. Insbesondere in Anbetracht der studierendenfreundlichen Preispolitik Wiley Blackwells – ein Verlag, der dankenswerterweise Paperbackausgaben zu moderaten Preisen vertreibt – wäre eine zweibändige Lösung, die auch in dieser Form kein allzu großes Loch in der studentischen Haushaltskasse hinterlassen würde, wohl die bessere Lösung gewesen.

Harald Grauer

Rogozen-Soltar, Mikaela H.: Spain Unmoored. Migration, Conversion, and the Politics of Islam. Bloomington: Indiana University Press, 2017. 270 pp. ISBN 978-0-253-02489-3. Price: £ 25.99

This timely, well-researched and engaging book examines the ways Muslim residents of Granada see themselves, and are seen by others, in relation to Granada's Arab past. Through interviews with Muslim migrants, Spanish and European converts to Islam, and non-Muslim Spaniards, Rogozen-Soltar teases out the complex ways in which *Granadinos* identify with Granada, Andalusia, al-Andalus, and Europe. In these sets of identifications, the physical space of Granada itself, with its imposing Arab architecture, occupies center stage. So is its history as the Spanish city with the longest history of Arab rule. The book shows the widespread purchase of the notion of an idealized *convivencia*, the supposedly peaceful coexistence of Muslims, Christians, and Jews in medieval Iberia, among Granada's Muslims and non-Muslims, and the central role it plays in the way *Granadinos* see themselves as their heirs. It also shows the links between the physical and social landscape of Granada, paying attention to the interaction of Muslims and non-Muslims and also to the stratification within the Muslim community, where Muslim migrants are afforded very different opportunities in comparison to Spanish-born Muslim converts. By examining Islamophobia and Islamophilia as "overlapping technologies of inclusion and exclusion," this book helps us to understand the complexities of multiculturalism in Spain and Europe today (23).

Chapter 1, "Historical Anxiety and Everyday Historiography" examines how the city's Muslim past has an outsize influence in Granada residents' lives and contains a multiplicity of meanings. In the case of many Muslim residents, this past, and its physical traces in the city's architecture, influenced their decision to move there. For many Muslim converts, it was the inspiration behind their conversion. For non-Muslim Andalusians, embracing the region's Arab heritage can both become a sign of cosmopolitanism and Europeanness and also, dangerously, remind them of Andalusia's own marginalization within Spain and Europe as "the Orient within." One of the important insights of the chapter is showing how, paradoxically, the idealized memory of al-Andalus can serve as an impediment in acknowledging racism as an existing problem in the city. Thus, Islamophilic and inclusive narratives, says Rogozen-Soltar, "can actually entail exclusionary social effects" (51).

Chapter 2, "Paradoxes of Muslim Belonging and Difference" describes migrant and convert Muslim communities' attempts to negotiate and carve out their own space and rootedness in Granada. The different stories of the chapter show how although the Muslim past is celebrated as an identity trait of Andalusia and Granada, belonging as a Muslim is still not an easy task. There still is a widespread understanding of Catholicism as almost synonymous with Spanish identity, and a profound mistrust of Islam, seen as foreign and dangerous. Ultimately, for Spanish converts, their recourse as a basis of inclusion is their Spanishness. For migrants, this task is much harder (102 f.). Rogozen-Soltar shows how, paradoxically, even though they might see themselves as descendants of the Muslims who created Granada's built landscape, migrants and their children have less access to the celebratory narrative of al-Andalus and to a recognition of their belonging in Andalusia, no matter their citizenship status or place of birth (103, 107). Islam, thus, "both grounds and disqualifies claims of Andalusian or Spanish belonging" (112).

Chapter 3, "Muslim Disneyland and Moroccan Danger Zones. Islam, Race, and Space" explores "the spatial politics and racialized hierarchies through which Muslims, especially migrants, are categorized in Granada" (115). The chapter examines two neighborhoods associated with Islam in Granada: the Albayzín, the historic Moorish-built quarter and center of the Moorish-themed tourism industry, and the Polígono, the economically and socially marginalized suburban area where most migrants live and interact with non-Muslim *Granadinos*. One of the great insights of the chapter, and of the book as a whole, is the recognition of spaces such as the Albayzín, which has dismissively been called a "Muslim Disneyland," as complex spaces of negotiation of both Islamophilia and Islamophobia. Rogozen-Soltar explains how the Moorish-themed shops and restaurants owned by converts reproduce clichéd, exoticizing stereotypes of Arab culture and Islam for public consumption but also have become a friendly place "for belonging and community formation" and for dialogue with non-Muslims for the Moroccan migrants who work and hang out there. The chapter also explains how in both neighborhoods Muslim migrants undergo a racialized marginalization that does not affect Spanish Muslim converts. An aspect not explored, which would be fruitful to consider, is the prior existence in the same area of a well-established international tourist industry-based on Gypsy music and dance. How do these two phenomena relate to each other?

This power differential between migrants and converts, their unequal social, political, and economic opportunities and access to self-representation, is the focus of chapter 4, "A Reluctant *Convivencia*. Minority Representation and Unequal Multiculturalism." The chapter dem-

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-