

dersprüchliche Angelegenheit, deren Ergebnisse oft nicht dem entsprechen, was die Beteiligten erwarten. Dennoch gibt es eine Vielzahl von Ansätzen und Methoden, mit deren Hilfe indigenes Wissen in der Praxis der EZ wirkt. Die Ethnologie hat daran ihren Anteil, weshalb die Forderung der Autorin nach einer wichtigen Rolle der Ethnologie in diesem Reflexionsprozess zuzustimmen ist.

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**Groes, Christian, and Nadine T. Fernandez** (eds.): *Intimate Mobilities. Sexual Economies, Marriage, and Migration in a Disparate World*. New York: Berghahn Books, 2018. 238 pp. ISBN 978-1-78533-860-1. (Worlds in Motion, 3) Price: \$ 120.00

Christian Groes and Nadine T. Fernandez put together ten articles in their edited volume “Intimate Mobilities. Sexual Economies, Marriage, and Migration in a Disparate World” all of which combine different kinds of mobilities under the framework of intimacy. In all articles, the conjunction of these two concepts unfolds a redefining and creative power on each single topic but also on the overall area of mobility studies. Topics that are normally analysed separately (like sex work and marriage) turn out to be mutually enriching and to have more in common than expected. Besides that, the relevance of the book becomes clear right in the introduction where Groes and Fernandez declare that, due to the ongoing tightening of migration regimes in the Global North, cross-border movement is often only possible through intimate connections (10f.).

In their introduction the editors outline their key concept as follows: “intimate mobilities’ involve all forms of mobility shaped, implied or facilitated by bodily, sexual, affective or reproductive intimacy” (1). After the definition, they give a short summary on the idea of (im)mobilities, being especially fruitful as it includes various kinds of movements as well as standstill and the relation between the two (4ff.). Linking this theoretical background to intimacies, Groes and Fernandez want to overcome the general assumption that mobility in space always comes with economic and other status improvements. They propose to include aspects of emotional labour in a gendered migratory context and unveil the different consequences mobility causes for various intimate relations. This attempt to overcome common categorisations and attributions applies to all of the compiled articles that are arranged in three cohesive parts each with three subchapters.

The first section under the title “Migration Regimes and Their Intimate Discontents” comprises three ethnographic field studies on marriage and mobility in three different local and bureaucratic contexts. In her article on “(like) marriages” of Asian and African migrants in Hong Kong, Nicole Constable overcomes the fixed expectation that marriages should be always long-lasting, legalised relationships by avoiding a clear separation between so-called marriage migrants and labour mi-

grants. Even more interestingly, her research findings regarding their intimate relations counteract the conceptualisation of migrant workers as asexual beings, only focused on earning money to survive and send home. In the same section, Martina Bofulin and Maité Maskens look at the phenomenon of marriage migration from two very different angles. Bofulin researches on local matchmaking practices in a certain Chinese region aiming at temporarily returning emigrants. She shows how these practices change, how different actors perceive them, and how the involved spouses fill them with romantic feelings. In contrast, Maskens looks at the topic based on her research in a civil registrar office in Brussels that is assessing marriages between non-EU migrants and Belgian citizens. With her rich ethnographic material, she displays how state workers use their conceptions of romantic love and their norm of homogamy between partners as guidelines to differentiate between “real” and “grey” marriages.

The second part of the book focuses on the “Circuits of Sex, Race, and Gendered Bodies.” All three comprised articles evolve from the research field of sexual economies. While Laura Oso looks on the multiple interweaving struggles and support strategies of Latin American sex workers in Spain, Christian Groes focuses on the changing sexual capital of Mozambican women in Mozambique and after their migration through marriage in Europe. Subsequently, Marlene Spanger shows how Thai migrants employed in the Danish sex industry negotiate their subjectivity as lovers, sex workers, and wives in a racialised global nightscape. All three articles defy clear categorisation and compartmentalisation: The first one criticises the separation between voluntary and forced sex work in general and advocates acknowledging the often-denied agency of sex workers. The second article adds a new facet to marriage migration of women from the Global South to men from the Global North, as the people involved in this field are seldom “sex tourists” or “sex workers” – the often-used categories for different spouses from the Global North and Global South. Furthermore, Groes argues against the assumption that relationships originating from marriage migration always break up later (140). Finally, the last chapter challenges the clear boundaries between sex work and marriage/intimate relations as the author emphasises the fluidity of sexuality and relationships.

“Moralities of Money, Mobility, and Intimacy” is the overall topic of the third section of the edited volume in which the change and negotiations of moral concepts regarding intimate relationships and practices become central. Adriana Piscitelli follows the migratory trajectories of 38 Brazilian women entangled in the transnational sex market from the Brazilian tourist town Fortaleza to the Southern European cities Milan and Barcelona. She looks at the changing practices of sexual and economic exchange, focusing on the concepts of *programas* (Brazilian term for transactional sex) and *ajuda* (term for help associated with “support, care and affection” [172]). She concludes that through the

transnationalisation of sexual economies the women's situation can alter in several ways, e. g., they can earn higher incomes abroad or their working conditions improve in Brazil. Valerio Simoni turns the reader's attention to the people involved in Cuban transnational "sex-scapes." His very close insights into their interpretations of (true) love, mistrust, sexual encounters, and relationships turn common assumptions about intimate relations between Cubans and Europeans upside down. One among many eye-opening passages is when Simoni reveals the common academic sympathising with disadvantaged inhabitants of tourism areas who take advantage of privileged tourists (193f.) – A practice called *jineterismo* in the Cuban case, a local term that is also widely used to warn tourists. Simoni uses the term to show tourists' as well as Cubans' negotiations of "true" and "cunning" love. In the last section of the book, Nadine T. Fernandez presents the narratives of Cuban male marriage migrants to Scandinavia as an example for "dialogic morality" that is formed according to the situation. Using this concept, her research overcomes the common view of contemporary Cuba as being in a state of moral decline.

Bringing together the concepts of intimacy and mobility, Groes and Fernandez have composed a collection of articles that show not only how enriching the concept of intimacy is for mobility but also the other way round. The nine chapters presented above, all based on rich data from different cases of intimate mobilities, respond to the overall aims of the book in various ways: They deal with different kinds of affective, gendered labor, that can serve as an initial motivation for migration (e. g., migration of care workers) but can also enable migration in the first place (e. g., marriage migration). They show different, sometimes unexpected status changes coming with spatial mobility, e. g., some of Groes' Mozambican interlocutors prefer to return to Mozambique or stay there from the beginning, as the privileges attached to their relationship with an expat man might dwindle with their migration to Europe. Finally, they overcome two common shortcomings of research on intimate mobilities: First, it is often stuck in a "methodological conjugalism" (13) defined by Groes as a "tendency to see marriage as the norm, the ideal, and the natural end of a migratory path of women from the Global South migrating with Europeans and settling in Europe" (13). Second, it generally separates mobility and sex work from any other kind of migration through intimate relations. With the presented volume, Christian Groes and Nadine T. Fernandez published a book that is inspiring for researchers interested in mobilities, intimacies, and especially intimate mobilities.

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**Hall, Stuart** (with Bill Schwarz): *Familiar Stranger. A Life between Two Islands*. London: Allen Lane, 2017. 302 pp. ISBN 978-0-241-28999-0. Price: £ 25.00

Der im Jahr 2014 verstorbene Soziologe und Kulturwissenschaftler Stuart Hall gehörte neben E. P. Thompson, Raymond Williams und Richard Hoggart zu den zentralen Figuren der britischen *Cultural Studies*, die in erster Linie am berühmten (jedoch im Jahr 2002 aufgrund von "Restrukturierungen" geschlossenen) "Centre for Contemporary Cultural Studies" der Universität Birmingham ihre akademische und politische Schaffenskraft entfalteten. Der 1932 in Jamaika geborene Hall zählte aber nicht nur zu den führenden Denkern und Kulturtheoretikern Großbritanniens. Als politischer Aktivist und Herausgeber der Zeitschrift *New Left Review* war er zudem sozial engagiert. Er verfolgte dabei stets das Ziel, durch schonungslos kritische Interventionen gegenüber dem Thatcherismus im Besonderen sowie neoliberalen Tendenzen im Allgemeinen ein Bewusstsein für eine demokratischere, inklusivere, kultursensitive und diversitätsbewusste Gesellschaft zu entwickeln.

In seinen kulturalanalytischen Forschungen thematisierte der landläufig als "Pate des Multikulturalismus" bezeichnete Hall gesellschaftsrelevante Phänomene wie Rassismus, Identität, Nation, Ethnizität, Diaspora sowie die Dezentrierung des Subjektes im Zeitalter der Globalisierung und der zunehmenden Migrationsdynamiken. In diesen Themen spiegelten sich seine eigenen Erfahrungen, denn Hall wurde als junger Erwachsener selbst zu einem Migranten, als er mit einem Rhodes-Stipendium im Jahr 1951 aus seiner jamaikanischen Heimat nach Oxford kam, um sein Studium der Literaturwissenschaften fortzusetzen.

Als dunkelhäutiger *diasporic* (James Clifford 1997) und transnationaler Grenzgänger erlebte er in Großbritannien die Parallelität zwischen hier und dort, die Erschütterung überlieferter und sozial kondensierter Identitätskonzepte, die konfrontativen Aushandlungsprozesse zwischen widersprüchlichen kulturellen Logiken sowie Rassismus, Ausgrenzung und Fremdheitserfahrungen, die er in seinen Schriften kontinuierlich zu verarbeiten wusste. Analysen über Rassismus und hegemoniale Diskurse sowie systematische Reflexionen über kulturelle Repräsentationen, Zugehörigkeiten, Fremdheit, Integriertsein, Heimat und Außenvorbleiben in einer von multiplen Fragmentierungen und verfestigten Machtasymmetrien charakterisierten britischen Gesellschaft profitierten nicht zuletzt von jener genuinen Perspektive, die Hall aufgrund seiner hybriden *rootlessness* (Salman Rushdie 1983) entwickeln konnte.

Die posthume Veröffentlichung "Familiar Stranger. A Life between Two Islands" kann als eine Art Memoiren von Stuart Hall gelesen werden, weil er sich in dieser Publikation narrativ mit seiner Biografie und seiner individuellen Position in Raum und Zeit auseinandersetzt. Im Vorwort erfährt der Leser, dass das vorliegende Werk als ein zwischen Hall und seinem Gesprächspartner Bill Schwarz über mehrere Jahrzehnte entstandenes Kooperationsprojekt zu verstehen ist, an dem Hall selbst in seiner letzten durch Krankheit und Immobilität geprägten Lebensphase mit voller Begeisterung arbeitete. Auf der Grundlage der geführten Gespräche und des