

“traditional” forms of sociality are full of potency and creative destruction. The binary trope of the “war machine” and “territorialization,” when enacted as a trope that pops up here and there throughout the book, comes to stand in sharp contrast to the creative arrangement of the connections that gives the concepts related to traditional forms of sociality their specific sense(s).

This same critique can be extended to the final chap. 7, where “traditional” forms of sociality are full of potency and creative destruction becomes subsumed under the concept of sovereignty as multiple or alternative forms of sovereignty. Instead of trying to develop another language for legitimacy and authority related to “traditional” forms of sociality, they become encompassed, as if the domain in each and every instance is an expression of the state-dominant form of sovereignty.

This critique should be read as an open invitation to Bertelsen to take this important work further, as he is well positioned to do exactly that based on the achievements of “Violent Becomings,” with its powerful narrative of creative destruction and sociality. As with Elias, Bertelsen’s attempt at producing and applying a figurative process language can be expected to be a potential “failure” and it is in this creative attempt that the real strength of the book is to be found. I can only recommend the book with utmost sincerity.

Lars Buur

Binder, Susanne, und Gebhard Fartacek (Hrsg.): *Facetten von Flucht aus dem Nahen und Mittleren Osten*. Wien: Facultas, 2017. 320 pp. ISBN 978-3-7089-1452-7. Preis: € 24.90

As the title promises, the volume is manifold both in regards to its discussed topics and contributions but also concerning the authors’ different backgrounds and perspectives. Not only already established researchers have contributed to the volume, but analyses and reports written by students and non-academics add interesting aspects and case studies.

The volume comprises of five parts differing in their extent. The chapter’s order follows central contexts and stations of forced migration processes, starting with flight causes and motives contextualized in the overall situation of Syria and Afghanistan, the two focus states in this volume. Furthermore, it continues with the process of actual migration movement. Chapters three and four focus on forced migrants’ life environments and conditions after they have fled to Austria. In part five, attention is drawn to the Syrian refugees’ own voices through analyzing oral interviews.

In the first article, editor and anthropologist Gebhard Fartacek, who conducted fieldwork in Syria for several years, presents an overview on the ethnology of Syria, its ethnic-religious communities, and the country’s history under the al-Asad family. Readers who are familiar with religions of the Middle East and Syria’s history will probably not find new perspectives in the first article, however, it is highly recommended to those who do not belong to this academic expert group. A particular strength of Fartacek’s contribution is the author’s own research re-

sults that relativize and complete historical and sociopolitical “hard facts” from an emic perspective. As a result, Fartacek counterbalances the predominance of political science explanatory approaches that the author criticizes.

Philipp Bruckmayr’s article examines Islamic and Islamist movements in Syria. Some of them first were oppressed by the Ba’ath party’s regime and have later become powerful players in the Syrian war. Bruckmayr states that recent phenomena such as global Salafism, Jihadi terrorism, and anti-Salafism can only be fully understood when considering fundamental influences emanating from Syria. He argues for the inclusion of Syria as a central actor instead of perceiving it on the brink in analyzing the above-mentioned global developments.

Based on the opening article, Melanie Schwaß illustrates a comprehensive overview on how and why refugee and migration have deeply influenced Afghan society since the late 1970s. Her article provides a detailed exploration on the current sociopolitical situation in Afghanistan and the contested developments since the disintegration of international security forces in 2014.

One of the two English articles in this volume is written by Leonardo Schiocchet, a social anthropologist of the Middle East. In his contribution, he points out to the historical and present situation of forced migrants in countries of the Middle and the Near East, which are often neglected in the discourse on refugees in Europe. The author questions the term mobility in reference to forced migrants, which for him implies a certain freedom of choice and action: a circumstance that very rarely reflects the social experiences and realities of forced migrants.

In the second chapter, Susanne Binder, the first editor of the volume, dwells on different theoretical approaches of social anthropology that are significant to forced migration studies. She asks what contribution humanities and anthropology can make to serve the interests of refugees and forced migrants and vice versa, what can people that left their country by force (definitions and terms for this constructed group of people are discussed as well) contribute to our discipline. Beside the significance of interdisciplinary cooperation within this research field, Binder highlights the political responsibility and positioning of the researcher in a highly polarized field.

Jelena Tošić approaches the predominant representation of the “refugee crisis” in the media with special consideration of the “Balkan Route” during her fieldwork in Belgrade in summer 2011. By connecting her research results with theoretical thoughts of the Balkanism-discourse, Tošić conceptualizes the perceptions of the Balkan region as being an “eternal transit zone,” “a place not worth settling in” (151). In the context of the “refugee crisis”, she argues, some states in the Balkans have transformed their representations towards an image of being superior civilized, human, and more “European” than the EU itself.

Part three concentrates on practical aspects after arrival in Austria from the perspectives of Austrian law and initiatives supporting refugee integration. It is the presumption that once they arrive in Austria, all refugees from the Middle East are confronted with a completely

different and foreign life environment and society. This concept is a latent homogenizing tendency that is common to all the articles of this chapter, whereas other parts of the volume differentiate sufficiently. Petra Limberger, an ethnologist and legal studies expert, gives detailed insight into the procedure and central steps of granting asylum right in Austria. She introduces the important actors within the legal process, their organization, and responsibilities. Similar to Binder's article, the author mentions that the legal definition of who is a refugee and who is not according to the Refugee Convention of 1951 is outdated and intermittent. Based on numerous case examples Limberger points out legal problems and challenges within the procedure of granting right of asylum in Austria.

The work of the asylum center Caritas Wien takes a center stage in Irene Kucera's contribution. She not only illustrates general challenges and difficulties in counselling asylum seekers but also specific sociocultural aspects of Afghan clients. According to Kucera, there are no standard answers in order to dissolve emerging areas of conflict. Instead, it is necessary to react according to each situation, cultural background, and individual case.

Alike the previous article, this one inspects the working environment of an institution responsible for counselling service for refugees. Author Sandra Schweiger portrays the challenges, which the mobile refugee's support Lower Austria West (NÖWE) are confronted with by cooperating with different actors, such as accommodation providers, coordination offices, public authorities, and volunteers. For achieving an effective collaboration in this field, it seems essential to precisely define, limit, and clarify the tasks and duties of all contributors involved.

After getting involved with refugee relief at "Willkommen Mensch in Kilb" for one and a half years, author Sigrid Waser-Wagner draws balance. The author introduces the initiative's goals, project organization, and working processes in a small Lower Austrian community. In the process, the author plausibly concludes that within a short period, the needs and priorities of forced migrants change drastically. During this process, organizations must accordingly modify their focuses to support refugees.

Despite several distinct obstacles to study at an Austrian university while obtaining the status of a refugee, Elisabeth Fiorioli, co-founder of the Universities Austria-initiative MORE, emphasizes the positive role universities and their members (employees as well as students) play for the integration of forced migrants. Due to the active involvement of university affiliates, even universities as "complex organizational units" are capable of reacting flexible towards new sociopolitical challenges. They do so by providing support in order to restore normality through education and integration. Unfortunately, the article lacks any statement of MORE students.

The only article of chapter four is a rich contribution containing not only information on difficulties refugees face in the Austrian health system, but also – and most importantly – providing a medical-psychological explanatory model to understand the life conditions of traumatized refugees. Yvonne Schaffler, Nora Ramirez Castillo, and Elena Jirovsky reflect in a very touching and respectful

manner about therapy approaches and exercises with traumatized refugees. The authors point to the importance of establishing solid and trusting relationships in the country of arrival for both therapists and volunteers alike.

The fifth and last part of the book comprises a number of analyzed oral interviews with Syrian refugees, an aspect that mirrors the general marginalization and underrepresentation of refugees from Afghanistan in Austrian society and political debates. All five articles focus on the reconstruction and interpretation of the emerging conflicts among Syria's ethnic-religious communities before and during the course of the war. In summary, all interviews that have been conducted and interpreted by the authors Lisa Vavra, Andreas Schulz, Camilla Mittelberger, Astrid Aringer, and Gebhard Fartacek endorse some common results. Thus, it seems that under Hafez al-Asad, members of different ethnic-religious groups in Syria have lived side by side in relative peace and social justice. The tide has turned since Bashar al-Asad has come into power. During his rule, religious and ethnic affiliations became increasingly addressed and important. As a result, this led to violent conflicts and geographical separations along ethnic and religious affiliations present before the Syrian revolution in 2011.

Overall, the present volume is a manifold elaboration that illustrates in detail phenomena related to refuge from the Middle and the Near East. Therefore, I highly recommend reading it not exclusively by an academic readership but – and especially – by members of official institutions in politics, education, and administration in Austria who work and deal with refugees and forced migrants, as well as by volunteers of refugee relief. The edition provides plenty of background information and explanatory models for a better understanding of refugees' social realities and, consequently, facilitates equal collaboration. Finally, the authors address a diverse number of difficulties and challenges that call governments, policy makers, and society to take counteracting strategies.

Lisa Lenz

Brabec de Mori, Bernd, Matthias Lewy y Miguel A. García (eds.): *Sudamérica y sus mundos audibles. Cosmologías y prácticas sonoras de los pueblos indígenas*. Berlin: Gebr. Mann Verlag, 2015. 272 pp. ISBN 978-3-7861-2757-4. (Estudios Indiana, 8) Precio: € 34.00

El volumen editado por Bernd Brabec de Mori, Matthias Lewy y Miguel A. García, "Sudamérica y sus mundos audibles. Cosmologías y prácticas sonoras de los pueblos indígenas" es una bella colección de etnografías centradas en la experiencia del sonido de etnias de América Latina, en su mayoría de las tierras bajas sudamericanas. Lamentablemente no acompaña a este volumen un CD (o link a un sitio web) que permita al lector acceder a estos mundos audibles. El volumen colectivo es el resultado de un simposio sobre el rol del sonido en las ontologías indígenas llevado a cabo en el Congreso de Americanistas en Viena en 2012. Consta de quince contribuciones organizadas en tres partes, con un prefacio de Anthony Seeger – uno de los máximos referentes en el campo – que