

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-

ries as an epoch of decay and decline, and yet, not only did this period see a triple expansion of the territories of the *dar al-islam*, it also “witnessed the zenith of the social power of the ‘*ulama*’ and of their autonomous and flexible institutions of learning and adjudication” (77). Playing on Weber’s dynamic notion of *Verbrüderung*, aside from a transregional “brotherhood” of religious scholars, also holding together the social fabric of Muslim societies were the *tariqas* or Sufi orders. Originating in the Nile-to-Oxus region, they expanded “across the Afro-Eurasian depths” (83), eventually encompassing what Salvatore – with an implied nod to Shahab Ahmed – calls the “Balkans-to-Bengal ecumene” (265). Continuing the semantic mutation of Weberian idiom, he invokes Shmuel Eisenstadt’s critique of charisma to transform this notion from its originally personified view into a dynamic interpretation focussing on process. Islamic civility underscores connectivities and agential potential as opposed to Western civil society’s emphasis on collective bodies.

This latter point is further unpacked in Part II. In contrast to European tendencies toward “incorporation,” the “flexible institutionalization” found throughout the Muslim world is characterised by “transcultural hybridity” and a “high degree of decentralization” (109). Again invoking Vico, Salvatore sets out to fine-tune and correct the cyclical understanding of civilisational flourishing and decline developed by the North African statesman and historian Ibn Khaldun. The Islamic matrix of civility is further completed by adding the *waqf*, alternately translated as pious endowment and charitable foundation, as a third constituent element alongside the networks of religious scholars and Sufis. Complementing this “grid of flexible institutions” is a discursive formation known as *adab*, which forms another knowledge tradition running parallel to core Islamic learning represented by the “*ulama*” and at times intersecting with that of the Sufis.

In questioning the rigid ties of Weberian categories to municipal urbanity and Western claims to being the benchmark for civility, Salvatore draws interesting parallels between Muslim *tariqas* and the rise of Christian mendicant orders, in particular the Franciscans. Aside from contrasting Francis of Assisi with the Dominican Thomas Aquinas, the latter’s intellectualism must also be distinguished from alterative “scenarios of transcendence and paths of salvation” (136) found in, for example, Dante’s “*Divina Commedia*.” These different exponents of civility in medieval Christendom have their Muslim counterparts articulating Islamic variants of civility, including the Sufi poet Muhyiddin Ibn al-Arabi and the Andalusian legal scholar Abu Ishaq al-Shatibi. Aside from drawing historical parallels, for a bolder alternative to European notions of civility, Salvatore returns to Ibn Khaldun and the qualified appreciation expressed by Ernest Gellner.

In Part III, Salvatore examines both precolonial and colonial instances of the ongoing civilising process in the modern Muslim world, arguing that Muslim engagement with modernity cannot be reduced to the confrontation between European imperialism and the “gunpowder” empires of the Ottomans, Safavids, and Mughals. Prefer-

ring Norbert Elias’ work on the curtailing and containment of medieval feudalism through European court culture over Foucauldian readings of the knowledge-power nexus, Salvatore points at parallel centralisation attempts by the Ottoman *Padishah* or Sultan-Caliph. Through the co-optation of the urban “*ulama*,” the establishment of a state bureaucracy, and – especially – the patronage of Sufism, the Sublime Porte created a “circle of justice” that interrupted the centrifugal effects of the Khaldunian cycle. Centripetal tendencies also manifested themselves in other endogenous Muslim efforts of renewal and reform, such as neo-Sufism, puritan movements like the Wahhabis, and the concomitant revival of *hadith* studies. While not denying that Western imperialism did result in a drastic metamorphosis of Islamic civility, Salvatore also points at the – albeit heavily contested – suggestions by scholars like Peter Gran and Georg Stauth that there was such a thing as an autonomous 18th- and 19th-century “Islamic Enlightenment.” Although religious scholars lost their monopoly on education and *waqf* administration was integrated into the state bureaucracy, the emergence of a new Muslim moral disposition through the merger of *shari’a* and *adab* discourses shows that such measures were superimposed, thus overlaying but not replacing, existing traditional and socially autonomous institutions.

All this feeds into Salvatore’s attestation that Islamic civility cannot be dismissed as a “defective form of a universal model originating in the West” (240). Neither linear nor irreversible, the indeterminacy of the civilising process makes it a useful foil against the reductionism characterising not just the cultural determinism of orientalist and “clash of civilisations” theorists, but also the functionalism of Eisenstadt’s multiple modernities. Salvatore has a point in suggesting that global shifts in the knowledge-power nexus heralded for the 21st century are better explained by using this alternative analytical approach rather than the supposedly universal model fashioned by Weber; its parochialism camouflaged by a political and economic hegemony that remains historically contingent.

Carool Kersten

Scheidecker, Gabriel: *Kindheit, Kultur und moralische Emotionen. Zur Sozialisation von Furcht und Wut im ländlichen Madagaskar.* Bielefeld: transcript, 2017. 436 pp. ISBN 978-3-8376-3428-0. (EmotionsKulturen / EmotionsCultures, 1) Preis: € 59.90

Mein Fazit vorweg: Gabriel Scheidecker hat ein inhaltlich wie physisch gewichtiges Buch geschrieben, dass für die Ethnologie und die Emotionspsychologie wie auch für kulturvergleichende Psychologie wichtig, in vieler Hinsicht wegweisend ist.

Das Thema dieses theoretiegeleiteten, aber primär empirischen Buchs sind emotional intensive Erfahrungen und die Rolle von Emotionen in der Sozialisation von Kindern und Jugendlichen im südlichen Madagaskar. Wie lernen Kinder und Heranwachsende bestimmte Emotionen und welche Rolle spielen dabei die Interaktionen mit Peers und Erwachsenen? Scheidecker bringt Emotionsforschung und Sozialisationsforschung explizit zusammen.