

extraordinary musical events. Naturally, they can only be interpretations of reality such as I have personally experienced” (135). Thought-provokingly, Frembgen also raises this question: “Was it not pointless to try to identify differences of degrees of rapture in the spectators and listeners? I thrust aside these attempts at an anthropological explanation because basically they were trite: ultimately each person present found his own path to a vision of God and enjoyed the spectacle in his own way” (83). I salute Frembgen’s honesty and self-exploratory ethnography along with his meticulous attention to sensuous detail and vast knowledge on various dimensions of Pakistani Sufism. Ida Sophie Matzen

García-Sánchez, Inmaculada M^a: *Language and Muslim Immigrant Childhoods. The Politics of Belonging.* Malden: John Wiley & Sons, 2014. 361 pp. ISBN 978-0-470-67333-1. Price: £ 66.95

Inmaculada M^a García-Sánchez’s “Language and Muslim Immigrant Childhoods” is a linguistic anthropological account of the politics of race, language, and migration that shape Moroccan migrant children’s lives in southwestern Spain. Geographically, the book is set in an agricultural community where Moroccan migrants comprise an unusually large portion (37%) of the population. More broadly, this investigation of migrant children’s linguistic worlds is set against a backdrop of emerging public anxieties in Spain about the children of migrants, following Spain’s migration boom of the 1980s and 1990s. Following a core group of focal children, their classmates and teachers, and their families, García-Sánchez focuses on the “micropolitics” of belonging, emphasizing the everyday interactional contexts and linguistic practices that make up migrant children’s daily lives and their understandings of themselves as minorities.

This book is ambitious in scope. García-Sánchez melds detailed, technical linguistic data and analysis with rich ethnography, incorporating data from participant observation, ethnographic interviews, audio- and video-recordings, children’s lifemap drawings, and media analysis. Most impressively, she follows the children across multiple contexts of interaction, including their homes, school classrooms and sports fields, Arabic language and Qur’an classes, outdoor neighborhood play locations, and a community health center where children often serve as interpreters. Throughout her analysis of these contexts, García-Sánchez strikes a careful balance between revealing her research participants’ vulnerability (which comes with being children, migrants, and religious minorities) and insisting on their intelligence, unique personalities, and active responsibilities in the lives of their families. She includes heartbreaking vignettes of migrant children’s failed attempts at social inclusion among Spanish peers, as well as triumphant accounts of their linguistic competence and sophisticated social maneuvering.

After a brief “Introduction,” chapters 2 through 4 provide background information for the study. Chap. 2 describes the historical context for Spanish antipathy toward migrants in general and Muslims in particular. Chap. 3

provides an unusually in-depth discussion of methodology. Although oriented more towards readers in linguistics and linguistic anthropology and less toward cultural anthropologists and others already convinced of ethnography’s value, the methods chapter will be useful to students and to scholars considering ethnographic approaches to research on language. The detailed discussion of how to overcome various fieldwork obstacles will be helpful for future audio- and video-recorded research with children in multicultural contexts. In chap. 4, readers meet the focal children of the study, who represent a diverse array of personalities and migrant experiences, as well as their main interactional contexts.

Chapters 5–8 take readers through the various interactional contexts in which García-Sánchez conducted fieldwork. Chap. 5 contributes to understandings of migration and linguistic diversity in public schools by focusing on the politics of everyday interaction in the classroom rather than the implementation of language policy or curriculum. The author traces Spanish children’s systematic “pattern of avoidance” (131) of Moroccan children, but the chapter’s real revelation is how Moroccan children are excluded not through overt or extreme aggression, but rather through microaggressions within “seemingly banal exchanges” (178), especially in the form of tattling and peer directives meant to shame migrant students. Chap. 6 focuses on Moroccan children’s Arabic language learning in two sites, the public school and a mosque-oratory. In the process, García-Sánchez highlights class differences among the diverse Moroccan population in Spain by detailing the two Arabic instructors’ mutual suspicion. The chapter argues that “heritage” language learning, that explicitly links language to national and religious identity, can provide migrant children with a positive, self-esteem building resource, while also solidifying their sense of migrant outsidership.

Chap. 7, one of the strongest, provides original, unique research on children translating for their parents at a local health center. Refusing common framing of children’s language brokering practices in terms of questions of linguistic competence, García-Sánchez insists that children’s translation practices are more shaped by a “discerning ethical sophistication” (225) that is clear in children’s efforts to protect adult migrants from racialization and surveillance. She carefully untangles children’s careful decisions about how and what to translate and what words or phrases to change or omit, relating these decisions to their keen awareness – even at young ages – of how Moroccans are perceived in Spain. One young translator, for example, omits some of a Moroccan mother’s comments for fear they will raise a Spanish doctor’s suspicions of child abuse among the migrant community. Arguing against characterizations of child translating as a complete role reversal or power reversal between children and adults, García-Sánchez draws on norms of intergenerational responsibility in Moroccan households to argue that children’s linguistic help to their parents fits within a Moroccan familial ethos. A final ethnographic chapter explores children’s heteroglossic games, looking at how “socio-political and moral tensions” (260) imbue heteroglossia

and dialogism in children's play. Here, readers learn how Moroccan girls in particular reflect on normative Spanish gender, racial, and class-based expectations for behavior through code-switching and the selective use of various Spanish registers during play. García-Sánchez suggests that through play, migrant children develop political subjectivities in which they internalize and reflect on racial and linguistic hierarchies.

Several novel insights emerge from García-Sánchez's research across multiple interactional contexts. First is her attention to the use of Arabic, Amazigh, and Spanish to some degree in *all* contexts, intervening in what she identifies as scholars' tendency to presuppose that migrant children's "heritage" languages map onto home spaces, while "host" society languages map onto school and other public space. A second conclusion is the fact that children learn and internalize the politics of racial difference at surprisingly young ages, and García-Sánchez demonstrates the emotional impacts of "ethnic bullying" (108) on children. In analysis that should be useful to educational policymakers and educators, she shows how migrant children's exclusion happens in spite of educational curriculum conspicuously oriented toward tolerance and inclusion, and under the watchful eyes of well-meaning teachers. This subtlety of exclusionary language practices calls for new forms of educational intervention in multilingual school settings.

Overall, García-Sánchez presents linguistic analysis and data in a way that balances sophistication of argument with clarity and accessibility to those without extensive linguistic training. As a result, this monograph should be appealing both to seasoned scholars and undergraduate students in linguistics and linguistic anthropology, as well as to cultural anthropologists and social scientists interested in Europe, migration, and childhood. The book's rich material also points to future research questions on themes that emerge in the data, but are mostly outside the scope of this book. Further research might focus more on the role of religion and religious difference in the racialization of migrant children, for instance, which is broached in chap. 6. The town García-Sánchez calls Vallenuovo was predominantly home to Spaniards and Moroccan migrants at the time of research. As diverse migrants from around the world, most notably sub-Saharan Africa, Latin America, and Eastern Europe, increasingly join the agricultural workforce of towns across rural Spain, it will also be interesting to explore whether and how the diversification of cultural and linguistic backgrounds among migrants changes any of the fascinating interactional dynamics analyzed in this book.

Mikaela Rogozen-Soltar

Geisenhainer, Katja, Lothar Bohrmann und Bernhard Streck (Hrsg.): 100 Jahre Institut für Ethnologie der Universität Leipzig. Eine Anthologie seiner Vertreter. Leipzig: Leipziger Universitätsverlag, 2014. 337 pp. ISBN 978-3-86583-890-2. (Veröffentlichungen des Instituts für Ethnologie der Universität Leipzig, Reihe: Institutsgeschichte, 4) Preis: € 22.00

In der Zeit nach der Wiedervereinigung Deutschlands 1991, als Bernhard Streck Professor für Ethnologie in Leipzig war, bemühte er sich darum, die facettenreiche Geschichte dieses ältesten deutschen "Instituts für Ethnologie" publizistisch aufzuarbeiten. Es sind, meist unter seiner Regie oder Beteiligung, Buchmonografien über Friedrich Rudolf Lehmann (Mischek 2001) und Otto Reche (Geisenhainer 2002) erschienen; außerdem thematische Studien zur Afrika-Expedition der Leipziger Günther Spannaus und Kurt Stülpnner (Bautz und Blesse 1999) und zur Leipziger Psychologie und Ethnologie (Wolfradt 2011). Als Drittes wurden auch zusammenfassende forschungsgeschichtliche Monografien, Festschriften und Einzelabhandlungen von Reichenbach, Seige und Streck (2002), Liedtke (2004), Deimel und Streck (2005) und Geisenhainer (2009) veröffentlicht. Im Jahr 2014 war das 100-jährige Jubiläum des Leipziger Instituts dann Anlass, die hier zur Besprechung anstehende Überblicksdarstellung zu veröffentlichen.

Vornehmlich institutionell und wissenschaftlich bedeutende Leipziger Völkerkundler in jeweils einer Kurzbiografie und einem Fachbeitrag aus ihrer Feder darzustellen, kann als besonders glückliche Konzeption dieses Bandes gelten, da der Leser so zu einem eigenen Urteil über die biografisch abgehandelten Forscher befähigt wird und zugleich einige unpublizierte oder heute nur noch schwer zugängliche Beiträge von ihnen vorgelegt bekommt. Dass zu den vorgestellten Wissenschaftlern keine wertenden Stellungnahmen abgegeben werden, ist ebenfalls erfreulich, da die Urteilsabstänze bei der bewegten und ideologisch schwankenden Vergangenheit der Universität Leipzig sicher nicht leicht durchzuführen war.

Dargestellt werden in chronologischer Abfolge ihrer Leipziger Tätigkeit: Karl Weule (1864–1926) mit einem Beitrag über "die deutsche Völkerkunde vor, während und nach der Kriegszeit" von 1923, Fritz Krause (1881–1963) mit einem Abschnitt aus seinem unveröffentlichten "Lehrbuch der Völkerkunde" von 1926, Otto Reche (1879–1966) mit dem Aufsatz "Natur- und Kulturgeschichte des Menschen in ihren gegenseitigen Beziehungen" von 1928, der ein Plädoyer für den Primat der Rassenkunde im Rahmen anthropologischer Wissenschaften ist, Friedrich Rudolf Lehmann (1887–1969) mit dem Tagungsbeitrag "Die Bedeutung der Völkerkunde im neuen Deutschland" von 1934, der deutlich zeigt, wie ein anpassungswilliger Ethnologe in den ersten Jahren der nationalsozialistischen Herrschaft versucht, traditionelle Ansätze und Arbeiten in die Ideologie des "neuen Deutschland" einzufügen, ohne dabei dem Nationalsozialismus über Gebühr zu huldigen. Von Julius Lips (1885–1950) ist der Beitrag "Ethnopolitik und Kolonialpolitik" abgedruckt, den er nicht in seiner kurzen Nachkriegszeit in Leipzig, sondern schon im Jahre 1932, als er in Köln Museumsdirektor war, veröffentlicht hatte. Der Titel dieses Aufsatzes mag von heutigen Lesern missverstanden werden, denn um Politik geht es nicht, sondern um theoretische Grundlagen kulturhistorischer Ethnologie, die damals das dominante Paradigma in Deutschland war. Anschließend folgt von seiner Ehefrau Eva Lips (1906–1988) die Einleitung in die posthume Veröffentlichung "Vom Ur-