

BOOK REVIEWS

Alba, Richard & Foner, Nancy (2015) *Strangers No More. Immigration and the Challenge of Integration in North America and Western Europe*, New Jersey & Princeton: Princeton University Press. 336 pp.

Strangers No More is a well-researched and meticulously written book on the integration of post-war immigrants, and second generations into North American and Western European countries. Richard Alba and Nancy Foner, two prominent scholars of migration, undertake a comparative study of Canada, France, Germany, Great Britain, the Netherlands and the United States with the aim of exploring trans-Atlantic similarities and differences regarding the integration of immigrants. The authors aim to go beyond the grand narratives on integration, that is, national models and the political economy approach. They do not offer either an alternative paradigm or model/framework of integration, but a critical discussion on a broad spectrum of issues beginning from the definition of integration to immigrants' economic well-being, living conditions, and political representation, as well as to race and racism, immigrant religion, education of second generation, national identity, mixed partnerships and interethnic marriages, in the context of integration.

In Chapter 1, the authors seek to identify the dynamics and factors that facilitate or hinder the integration of immigrants. They examine the existing theories of and approaches to integration (e.g., national models of integration, American exceptionalism), and contend that none of them is able to capture the factors as a whole that shape the failures or successes of post-war immigrant integration in both sides of the Atlantic. In Chapter 2, the post-war immigration laws, regulations, and policies were examined. It is argued that the immigration systems/regimes of North American and Western European countries investigated in the book are similar to some extent, for example, by means of limiting migration, setting bars for selecting high-skilled migrants, and in terms of recognizing the fact

that they 'need for continued immigration in the future' (p. 44). There are, however, transatlantic differences, some of which reflected in the Western European countries' efforts to limit migration flows from global south, or hardening the transnational marriages.

It is largely acknowledged that economic well-being of immigrants is a significant part of their full integration into the destination society. In line with this, it is argued in the book that the destination countries' institutional and structural regulations regarding the labour market and welfare provisions are significant factors in immigrants' economic well-being (p. 48). Drawing on trans-Atlantic differences, the authors argue that both liberal and social-welfare economic systems have certain strengths and weaknesses regarding the economic well-beings of immigrants. In Canada, Britain and the United States 'the pressure on the regulatory hand on employers is light and the net of social welfare safeguarding individuals with inadequate' (p. 48); whereas in France, Germany and the Netherlands, 'greater levels of protection are afforded [to the] workers and [the] social-welfare support is more robust.' (p. 48). In other words, although the immigrants are less likely to be unemployed in the United States, they are more likely to access the social-welfare benefits in Europe.

Another contentious issue that is often associated with the integration of immigrants is regional or residential concentration. It is widely assumed that the immigrant residential segregation, as acknowledged in Chapter 4, may challenge the goal of integration. Nevertheless, Alba and Foner intriguingly write that immigrant neighbourhoods can be seen as 'way stations', which implies that the immigrants settle in neighbourhoods of immigrant concentration for a while, and then eventually move on (p. 69). Moreover, the authors successfully capture the fact that the anxiety concerning ethnically concentrated neighbourhoods is over exaggerated in Western Europe. For instance, Turks in Germany are perceived as the major group that poses the danger of parallel societies; yet, in fact, 'the city with the largest number of Turkish residents is Berlin, but just 7

percent of all Germany's Turks reside there.' (p. 86).

Chapter 6 shifts the focus on religious difference. The authors stress that immigrants' religious difference has become central to the contemporary integration debates in both sides of the Atlantic. In Western Europe, the fears concerning Islam is not just about it being incompatible with 'Western democratic institutions, values, and practices' (p. 118), but also about it being damaging for the integration of Muslims. Similar anti-Muslim discourses and practices exist in Canada and the United States too, especially in the post 9/11 era. Still, Alba and Foner insist that there are transatlantic differences regarding the role of religion in the integration of immigrants. In Western Europe, religion is perceived as a dividing line between natives and immigrants, whereas in the U.S., 'religion is an accepted avenue for immigrants' and their children's inclusion in American society' (p. 118). Alba and Foner, once again, reluctantly note that Britain can be partially an exception as it accommodates religious difference to a certain degree. In a recent article by Nasar Meer and Tariq Modood (2015), however, it is vigorously argued that Britain's Muslims have recently been able to fuse their national and religious identities, thus insisting on an American exceptionalism can be misleading.

In Chapter 9, the authors examine national identity and interethnic marriages, latter being promoted as a significant indicator of social integration. It is argued that national identity, unlike in Western Europe, does not appear on the frontline of debates pertaining to the immigrant integration in North America. In Canada and the U.S., ethnic and cultural identities are not primarily seen as danger to national cohesion, or the national identity of the settled country, whereas in Western Europe, the immigrant ethnic and national identities are often perceived as a threat to national cohesion (p. 218). For instance, despite the fact that many second-generation immigrants tend to develop dual identities and belongings, hyphenated identities are not seen as viable in France and Germany; immigrants are expected to identify with the national identity of the settled country (p. 201). Whereas in Britain, Canada and the U.S., hyphenated identities are common and not necessarily perceived as a danger for national identity.

In the concluding chapter, the authors assert that although the socio-economic and political future of Western European and North American countries are strongly associated with their ability to integrate post-war migrants and second-generations, the low-status immigrants, such as Turks in Germany, North Africans in France and Mexicans in the U.S., often face significant disadvantages not just because of their lack of occupational or language skills, but also because of inequalities (e.g., lower wages) and discrimination in labour market. All the countries examined indicate poor measures in domains of labour market, education, and representation in the public and political institutions. There are, however, promising developments in the domains of electoral success (e.g., growing numbers of immigrant-origin MPs, mayors), and mixed unions (i.e., interethnic marriages) (p. 223).

There are several issues that need to be addressed, but because of limited space, I will focus on only three of them. Firstly, those who are familiar with the literature on integration in the U.S. context can recall that assimilation is the primary term, and integration and assimilation are sometimes used interchangeably. At the beginning of the book, Alba and Foner draw on the term assimilation and claim that 'there is a considerable overlap between assimilation and integration concepts' (p. 8). Moreover, they make it clear for the reader why they prefer the term integration over assimilation. Nevertheless, the reader has to wait until the page 219 to see (i) what the authors understand by assimilation, and (ii) how they see the difference between assimilation and integration. Secondly, the authors draw on interethnic marriages as a significant indicator of social integration. One must not, however, take the concept of interethnic marriages for granted, or as undisputed, and overstate its importance. Because it is evidently expected by particular immigrant groups (evidently of Muslims), not from all (see Parekh 2008: 86-87). Thirdly, one of the main conclusions of the book is that one must study the institutional histories and structures of immigration countries in order to grasp the trajectory of integration (p. 225). Thus, the authors approach the phenomenon of integration as if it is only a 'national' issue or problem. Therefore, their argument suffers from methodological nationalism. Indeed, the authors fail to draw on (i) cross-national reality of immigrants' lives (e.g., remittances, transnational attachments), and (ii) transnational actors (e.g., sending-states, NGOs) that can have significant impacts on immigrant integration.

Strangers No More, as a comparative study, successfully explores cross-national differences and similarities regarding the dynamics behind the successful integration of first- and second-generation immigrants in North America and Western Europe. It is a significant and welcome contribution to the scholarly literature on the integration, and is recommended to anyone interested in immigrant integration in Western Europe and North America.

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Benjamin, Saija & Dervin, Fred (eds.) (2015) *Migration, Diversity, and Education: Beyond Third Culture Kids*, New York: Palgrave Macmillan. 251 pp.

In the second edition of *Migration Theory: Talking Across Disciplines* (2007), edited by Caroline B. Brettell and James F. Hollifield, Adrian Favell proposes rebooting migration theories: 'What might happen if we shut down the disciplinary canons for a moment [...] and we

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are forced to redescribe our object of study out there in the real world. Nothing appears natural any more: certainly, not our definition of what constitutes a migrant or an event/action of migration in the world' (Favell 2007: 270). In this regard, *Migration, Diversity, and Education: Beyond Third Culture Kids* is a volume that attempts to shut down existing disciplinary canons on Third Culture Kids (TCK) by rebooting research terminology to see where this concept is still relevant and where should it be erased, or at least overwritten by other concepts. The focus is on children and young adults within the context of international schooling facilities and their ecological systems – in other words, on children affected by multiple and complex arrivals, stays, and leaves worldwide.

The volume proposes three major goals: to 'move beyond the myth that there is only one story to tell about TCK' (p. 4), to capture the complex processes children go through by listening to the 'young, mobile migrants' themselves, instead of doing research through retrospective accounts (p. 5), and to frame research on 'mobility within migration' (p. 5).

The editors, Saija Benjamin, a researcher of the Department of Teacher Education at the University of Helsinki, and Fred Dervin, a professor of multicultural education from the same institution, brought together ten women and three men, all of them senior and junior scholars from disciplines such as counselling, education, literary studies, anthropology, sociology, psychology, and theology. These thirteen contributors not only have rich experiences in living and working in different parts of the globe (including Japan, Singapore, USA, Germany, the Netherlands, Poland, Korea, South Africa, India, Nepal, Switzerland, France, Bangladesh, Canada, Luxemburg, Malaysia, China, Finland, the UK, Kenya, Australia, and Indonesia), but some of them also identify as the children of missionary parents, or as global nomads. A common point of departure for collaboration is the group's re-reading of, and critical engagement with Ruth and John Useem's, and Richard D. Downie's work (1976) and David Pollock's and Ruth van Reken's work (1999 [2001, 2009]) on TCK, as well as their relevance for contemporary migration studies. The theoretical frameworks presented in the volume are also informed by theorists such as Michael Foucault, Norman Fairclough, Teun A. van Dijk, Mark Augé, Nina Glick-Schiller, Andreas Wimmer, Ulrich Beck, Kathy Charmaz, and Steven Vertovec.

The Introduction by the editors and the Afterword by Richard Pearce, the editor of the seminal volume *International Education and Schools: Moving Beyond the First 40 Years* (2013), frame the ten contributions of the volume, which were divided into four sections: 'Multi-mobility: Mixing the global and the local', 'Migrant children: Belonging or longing to belong', 'Being and becoming in transition: Ruptures, changes, coping', and 'Mobility and beyond'.

Richard Pearce's Afterword functions as an extended book review, where Pearce moves beyond the concept of TCK by referring to it as a model that, in his understanding, was developed 'at the time when the USA was becoming engaged with the wider world' (p. 235) primarily through certain groups that moved abroad to fulfil their missionary

mandate, such as Christian missionaries, military personnel, and diplomats. The characteristic of this model is a strong focus on repatriation processes (p. 238) centred around the construction of identity through the concept of *home*, which constitutes one of the major problems in working with the concept of TCK, as it suggests static understandings of culture, as well as a strong intertwining of the concepts of culture, nation state, and home. In seeking ways of reforming research and going beyond the frameworks of ethnicity or the nation state, the volume univocally acknowledges the need for moving beyond methodological nationalism by critically engaging with theories of cosmopolitanism and transnationalism.

In the volume, migration, diversity, and education come together in an attempt to reboot TCK theories by unpacking the concepts of place, space, boundaries, borders, belonging, home, identity, language, friendship, and relationship. Indeed, the use of these concepts (conveniently listed in the Index) remains an important theme throughout the volume. For instance, one of the central questions arising from these concepts is to what extent this volume could be useful in reconceptualising identity formation while retaining the integral concept of home, yet at the same time dismissing the inseparability of the concept from places understood as cultures.

Where Pearce only sees a conscious unpacking of the concept of home in the second section of the book, in my view, this effort can be traced in every article. The concept is all-pervasive, starting from Dervin's opening question of, 'Do you think you are ever at home, culturally? Do you ever say to yourself, "This is where I belong"' (p. 1), through the analysis of the concept of TCK and its inherent incorporation of the concept of home (including the ability 'to fit and feel "at home"' [p. 6]), to conceptualizing ecology through the concept of home (Donna Velliaris p. 38), or the idea of the host society or host nation (Heather Meyer p. 60). It is present in the preliminary conclusion of thinking of Augé's non-places as home, and TCK as persons who 'possess identity, community and home in their own way' (Christian Triebel p. 100), in neologisms such as natioNILism (Joanna Yoshi Grote p. 114) or the freedom to define home as one wishes, and in the explicit unpacking of the term by Le Bigre (p. 121–142), who concluded that "'homes" shun constancy, and morph according to the synchronicities and tensions of their variable contexts' (p. 140), that home is a feeling (p. 152). Gabrielle Désilets elaborates on the tension of the TCK's feeling themselves simultaneously both strangers and feeling at home anywhere (p. 152). In other words, the concept of home remains central to the rebooting of terminology. In this respect, it also connects the last article by Päivi Kannisto on global nomads as adventurers and vagrants, at first glance only indirectly relevant to this volume, with the issue of TCK.

Through high quality innovative empirical research, the ten contributions tell diverse stories centred around the concept of TCK, while also rendering the complexity of processes visible, as biographies and life stories were used as crucial sources for the formulation of alternative theories. Nevertheless, the third goal of the volume, which was to frame research on 'mobility within migration',

seems to have been left open for further discussion. Given that the concept of home plays a key role in discussing TCK, the reader might have wished to consult relevant theories within migration studies, such as the issue of refugee children who, in many cases, had become serial migrants and whose education was also linked to certain types of institutions. In fact, such connections or occasions for comparison could have been useful for contesting other conceptions around TCK, including the myth of TCK privilege. In this respect, the reader might have expected the intersections of migration, diversity, and education to go beyond the concept of TCK, so it is quite surprising that the terms education or schooling do not actually figure in the Index of the volume.

In terms of education, the volume could easily be incorporated into migration studies courses that focus on the complexity of migration phenomena. All ten articles provide good avenues for classroom discussions, while motivating scholars to continue rebooting currently used terminology because 'just as we find new ways to conceptualize ourselves in our ever-changing world, we will also find ways to recognize each other' (p. 119). By acknowledging that researchers and research subjects mutually inform and shape theory, we together can explore diversity even further.

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Sakko, Susanna (2015) *Ulkomaisten työvoiman rekryointi: Aineistolähtöinen sisällönanalyysi kuntasektorin toimintatavoista ja prosesseista*¹, Oulu: University of Oulu. 188 pp.

The current political climate in Finland towards immigration is polarized. While the public opinion towards immigration alternates from welcoming to hostile, a well-integrated migrant population is also portrayed as a resource for future Finland. In Finland, like in other Nordic countries, municipalities and private businesses in the health and social sector are in need of caregivers to look after the ageing population. People moving into Finland are increasingly being perceived as a reserve, who should be moved to the labour market in a swift, yet controlled manner.

Susanna Sakko's doctoral dissertation approaches this timely topic from the point of view of business studies. Her book examines the recruitment processes of foreign workforce by municipalities and private enterprises in northern Finland. The aim of Sakko's study is to answer questions such as in which professions is the workforce required in the future and how can the employer hire the best suitable foreign employees in the organization. She also develops a model for the recruitment of foreign workforce.

Sakko's book consists of an introduction and six chapters, the first three of which deal with the theoretical and methodological framework of the study. The author reviews previous research and literature, mainly on human resource management. Her theoretical background of the analysis is based on international human resource management and multicultural literature, and it includes information about the quantities of foreigners, and demographic prognosis of population statistics. The data was collected through a survey and telephone interviews. Sakko also organised meetings with the representatives of organisations she studied; these representatives discussed the topic of the research and results obtained by other methods.

The research targeted eight communes in Northern Ostrobothnia. Besides the representatives of different communes, Sakko talked with the management of two businesses working in the field of social service in Oulu region. Sakko calls her method of analysis a content analysis based on research data (p. 15). In practice, this means listing the answers given by the informants word by word, and then repeating them with researcher's own words.

Chapters five and six describe the findings of the study. Sakko found out that the municipalities are not prepared for work-based immigration. There were no recruitment strategies made in any of the municipalities that participated in the study. Furthermore, the participating organisations did not actively seek to recruit employers from abroad. However, based on her findings, Sakko argues that there is a need for foreign workforce in municipalities, as both municipalities and organisations would like to employ more employees in the years to come. Sakko has also discovered a need to improve the practices of orientation for new employers. To overcome these shortcomings she identifies, Sakko claims that municipalities would benefit from a specific recruitment model which also contains practices for integrating workforce into society. According to Sakko, successful integration process is a precondition for successful recruitment (p. 105).

In the final chapters, Sakko introduces a new model for recruiting foreign workforce. She claims that this model could be used at the municipal level as well as by different types of organisations. She also argues that her model could be applied for the recruitment of all foreigners, regardless of the person's place of residence and the reasons for his/her arrival in Finland (p. 112). The model also includes measures to enhance the integration process of employees and their family members.

In Sakko's opinion, the strength of her model in comparison to previous models is its broadness and its applicability to various

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circumstances. For me, however, this means that the suggested model remains fairly abstract in nature. Previous research in the field of social sciences has concluded that Finland's labour markets are highly hierarchical (Wrede & Nordberg 2010). While there exists what Saara Koikkalainen (2013) calls the 'European mobility industry', which aims to facilitate the mobility of workers and professionals within the EU, the Finnish labour market seems to be closed to many immigrants. For example, the asylum seekers, students arriving in Finland from Africa and Asia and undocumented migrants often end up working at the low-paid jobs and under precarious conditions (Alho 2015, Könönen 2015). Sakko refers to these hierarchical relations but does not consider them in length.

Sakko's dissertation has potential to offer insights into how foreigners have been employed by various municipalities and social service businesses of Northern Ostrobothnia, what kinds of problems have occurred, and how the employers have responded to the questions that this new international reality has brought about. Her research setting allows for new knowledge to emerge, since so far, research on migration has been largely conducted in urban areas and in southern parts of Finland. However, instead of these concrete issues, Sakko mainly writes about some kind of 'dream reality', where the biggest challenges that people face in the labour market are those related to overcoming cultural differences and language barriers. She claims to discuss the issues of human resource management and multicultural management in a socio-political context; but in my opinion, she does not consider in detail the legal and political structures and forces that steer the recruitment processes and position foreigners at the Finnish labour market (p. 11).

When reading the book, I asked myself several times if I was the right person to review it, because the author's take on the topic is very different from the tradition of social sciences that I adhere to. Immigration is currently a 'hot' topic meaning that mobility and international migration are researched by scholars representing an increasing variety of disciplines and scholarly traditions. The researchers therefore do not necessarily share common knowledge base or understanding of the concepts and methods used. Sakko's research, for example, contained few references to recent social scientific researches conducted on the positioning of immigrants in the Finnish labour market or internationally.

This leaves me with a question: How important is it for a researcher to keep up with research that is being conducted on one's topic but in different fields? A multidisciplinary approach, and one which engages with the lived realities of the people under scrutiny, is often required when topics as complex as migration are analysed. This is, however, proving difficult to achieve in practice. Perhaps we should put more energy into pondering what could be done to ensure that our findings 'travel' from one discipline to another and enrich the perspectives of our respective disciplines.

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Thideman Faber, Tine & Pristed Nielsen, Helene (eds.) (2015) *Remapping Gender, Place and Mobility. Global Confluences in Nordic Peripheries*, Farnham: Ashgate. 240 pp.

The book under review focuses on globalization processes and outcomes at a local, Nordic peripheral level using the lenses of gender, place and mobility. *Remapping Gender, Place and Mobility* is a collection of case studies from Faroe Islands, Finland, Denmark, Norway and Sweden, with special emphasis on new inequalities and equalities arising in relation to mobility, immobility and belonging in a context of globalization. Authors include 17 researchers from Nordic universities, except the epilogue writer Carla Freeman who comes from an American university. The collection consists of 13 articles and it is divided into four parts. The scientific fields covered are multiple, for example human geography, cultural and gender studies as well as sociology, but they fit under the broad scope of humanities and social sciences. The book can be seen as a study on glocalization. If globalization is seen as cultural homogenization (Robertson 2012), then glocalization refers to processes where transnational and global influences are interpreted and taken into use locally (Roudometof 2005). Local meanings are produced, and as this collection of articles demonstrates, interpreted as well as analysed in relation to global influences (Robertson 1995).

The first part, *Setting the scene*, gives readers an idea what to expect from this book and what are some of the main concepts that are used in the articles to follow. The editors of the book, Stine Thidemann Faber and Helene Pristed Nielsen (Chapter 1), promise that the book sheds light on how global processes shape and influence the Nordic countries at the social level. They argue that Nordic peripheries offer a powerful lens on peripherality in a globalizing world because the region is perceived as relatively affluent, stable and with high levels of social and gender equality. Despite these qualities, as the book aims to show, global developments with economic restructuring and social transformations produce tensions, challenges, possibilities and new social, cultural and political constellations at the rims of Nordic societies. Besides globalization and Nordic welfare state with the egalitarian ethos, the place is a central concept in the book and it relates to peripherality. There are different kinds of peripheries, seen

peripheral from global, national or local perspective and from different centres or cores that the peripheries are constructed against. Places that are constructed as peripheral may be, but don't need to be, seen as passive recipients of global processes. Global processes again take place in step with changing meanings of gender roles, identities and struggles over masculinity and femininity (p. 7), as Birte Siim and Pauline Stolz note in their article (Chapter 2).

Birte Siim and Pauline Stolz also point out four main challenges that the Nordic equalities are facing due to globalization. Firstly, the immigration challenges the Nordic approach to welfare and gender equality, resulting in, for example increasing socio-economic inequalities between native majority and migrant minorities. The second challenge is the rise of nationalist parties that transform the political landscape and have already made an impact on migration policies. The third challenge is how to develop theoretical understandings of the transformations taking place in Nordic societies, where intersectional approach may be of assistance. The fourth challenge relates to the lack of feminist activism and mobilization in Nordic countries to drive gender equality policies. (pp. 27–28.)

The second part, *Constructing place, space and home*, includes four articles that tackle the issues of the periphery of certain regions nationally (Madeleine Eriksson, Helene Pristed Nielsen and Gry Paulgaard), reasons for moving to periphery (Ruth Emerik and Anja Kirkeby), notions of belonging presented by migrants who have settled in northern Denmark (Stine Thidemann Faber and Helene Pristed Nielsen) and constructions of migrant social identities in relation to gender, class and ethnicity (Ann-Dorte Christensen). This part of the book seems to be less connected with the main themes of the book: place, gender and globalization. In the two last articles, however, the methods are particularly interesting. Thidemann Faber and Pristed Nielsen gave study participants cameras and they took photos that represent feeling of home in North Denmark and feeling like a newcomer. Interestingly, one of the participants photographed the camera and returned the notion of newcomer to the researchers by titling the photo as 'Those wanting me to participate in the project must think of me as a newcomer' (p. 79). Christensen, in her article, used life story narratives as data and was able to show how migration challenges the continuity of social position; migrants from higher class position in the previous home country tend to experience downward class journey. It seems more difficult for men than women to accept this consequence.

The third part is called *Gendered global circuits*, and the three articles match well with the overall topic of the book. The articles analyse gendered and ethnized mobilities in rather new contexts. Elina Penttinen (Chapter 7) has studied Finnish female security agents' work in peace-keeping and crisis management. She shows how female security agents are portrayed as having more humane motives in their work and being a Finn can attract notions of shared peripherality in conflict-ridden countries. Similarly, Madeleine Eriksson and Aina Tollefsen (Chapter 8) demonstrate how the gendered temporary labour migrants, who come mainly from

Thailand to Swedish Norrland to pick berries, tried to fight for their labour rights in a country where the trade unions are traditionally strong. Employers and lead companies, however, are able to avoid employer responsibilities due to insufficient regulatory framework and lack of efficient instruments for the workers and labour unions to use. In the last article of this part, Unnur Dis Skaptadóttir (Chapter 9) presents how female migrants from Philippines and Thailand to Iceland experience downward social mobility while simultaneously experiencing an upward economic benefit. Many of these women are married to Icelandic men and are, or at least were when the work permits were more easily available for migrants from Asia, first ones in a chain migration.

The fourth and last part of the book, *Between local and the global: Opportunities and constraints*, again does not relate very closely to the theme of the book. The four articles tackle issues on rural immigrant entrepreneurs (Mai Camilla Munkejord) and the family and work life of Faroese maritime workers (Gestur Hovgaard). The two last articles explain how the educational opportunities are lacking in Danish and Norwegian rural peripheries and how young women are more prone to move for reasons of education than young men. Lotte Bloksgaard, Stine Thidemann Faber and Claus D. Hansen see that the reasons for women's mobility include criticism towards traditional gender roles, wish to escape family expectations and very few opportunities for well-paid local employment that are locally available for women compared to men (pp. 201–202). Gry Paulgaard notes that young men seem to have stronger place attachments than young women and are thus more likely to stay, despite diminished, mainly as a result of globalization, educational and employment possibilities. Unemployment in the rural Norwegian Finnmark is constructed as an individual problem and the reconfiguration of the economies of place is negated thus allowing the welfare state to be absolved from responsibility to buffer these risks. (pp. 214–216.)

Analysing the processes and outcomes of globalization in peripheral and Nordic welfare state contexts is a welcome idea. The challenges that Birte Siim and Pauline Stolz list in relation to globalization and Nordic equalities and the articles in this book show that even countries with strong welfare state are not immune to the multiple ways that globalization is changing the social realities (pp. 27–28). It would have been interesting to include some articles where the focus is on those immigrants who arrived as refugees. Even if not all the articles in this book are following the common topics of gender, place and mobility very meticulously, it is evident that there is a need for this kind of research and I warmly recommend this book to those interested in globalization and glocalization. Periphering takes place in many different scales and locations, and to some extent it is possible to resist it. After all, when certain areas are defined in politics and policies as peripheries, there are real consequences: places are less attractive to live and invest in, which may, at worst, result in a vicious circle of diminishing population and worsening living conditions. This book also shows that there is reason for concern: if the affluent and developed Nordic countries struggle with

the consequences of globalization, how are less wealthy and not so organized societies dealing with it? Are the challenges similar or different, and how?

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Toğuşulu, Erkan (ed.) (2015) *Current Issues in Islam: Everyday Life Practices of Muslims in Europe*, Leuven: Leuven University Press. 233 pp.

In this edited volume entitled *Current Issues in Islam: Everyday Life Practices of Muslims in Europe* Erkan Toğuşulu brings together 13 chapters including an introduction and a conclusion. Scholars featured in this book unpack debates on Muslims in Europe, analysing their daily practices and the creation of abstract as well as concrete 'spaces.' The volume is crucial in shedding light on the emerging issues, such as integration of immigrants and their contributions to the host societies that dominate the academic as well as the public discourse. Articles in this volume deconstruct the negative stereotypes and the categorization of Muslim immigrants in Europe. The work is divided into three sections, each dedicated to a key topic/theme, with a number of essays (11 case studies in different European cities) tackling each theme from a different perspective with an ethnographic approach.

In the introductory chapter, Thijl Sunier lays down the importance of studying Muslims' practices in Europe. By showing mundane activities of Muslims in Europe, Sunier wants the reader to see 'how Muslims make sense of their lives, not from a normative top down perspective, but from the perspective of what Muslims "do" and (even better term) "make"' (p. 9). The first chapter gives a short but to the point overview of the chapters, which helps the reader to get an idea of the themes of the book. Concepts such as: 'social/local spaces, gastronomic discrimination, negotiation of identity, hyper assimilated identity, pluralism, hybridity, individualization or religious practice, transnationalism, socialization, socio-semiotics, and modernization' are used and reinterpreted in the following chapters. Looking at the findings of all chapters in this volume, the editor argues that the 'case studies analysed in the chapters question the transformation of everyday lifestyles' (p. 226).

Part I, *Consumption and Food Practices*, including chapters from Elsa Mescoli, Rachel Brown, Valentina Fedele, and Jana Jevtic, provides the reader with a taste of how Muslims negotiate

and combine food consumption (*halal* eating and drinking) and related practices (cooking, preparation) in physical spaces. Mescoli explores how women redefine the cooking and preparation practices of traditional foods and how they negotiate and reshape the rules of the Islamic religion in the host society (p. 34). Brown found that most people in her study had a 'dual culture' when it comes to eating *halal* food. For many of them 'keeping halal seemed to be the most flexible of food practices' (p. 52). In her chapter, Fedele addresses 'the issues of dietary practices, focusing on the sociological meaning that they assume in the public space, because of their visibility... [which] makes dietary practices a litmus test for Islam in the public space' (p. 58). Jevtic explores the 'dynamics that make consumption not just ordinary but also meaningful and mandatory' (p. 75) by focusing on the 'Boycott, Divestment and Sanctions (BDS) campaign against Israeli apartheid and occupation' and the exported dates from Israel to Tower Hamlets, UK. Each author also explains the theoretical approaches from various fields within the social sciences, especially anthropology (e.g., material culture, food studies, ethnography) and sociology (e.g., immigration, Islam). Issues of identity and integration in the host societies (e.g., Italy, France, and the UK) are emphasized through the type of food consumed. Together the chapter in this part provides a rich ethnographic account of Muslim practices. However, a section on non-Muslim perceptions on food practices would have added a new intriguing perspective to the analysis.

Part II focuses on *Individualization, Courtship and Leisure Practices*. Mohammed El-Bachouti demonstrates how the second generation Moroccan Muslims in Spain adapt their own understandings and interpretations of religion based on their environment in creative ways in order to practice 'their religion' versus that of their parents' in 'modern' times. For instance, they can pray silently in public spaces since 'carrying out the postures of prayers will draw negative attention' (p.103). Leen Sterckx writes about self-arranged (vs. parental arranged) marriages among Turkish and Moroccan Muslims born in the Netherlands, challenging the traditional Muslim courtship protocols because 'they take matters into their own hands. It is the adult children who decide they want to model their partner choice on the rules of Islam' (p. 120). This challenges 'the theory of modernization of Western family formation' because even though these conscious Muslims are shifting away from traditional courtship protocols, 'yet the result is hyper-formalist and devoid of sentiment' (p. 121). A search for the right spouse 'consists of a *bricolage* of practices, and forms derived from different cultural [i.e., any Muslim culture] and religious sources [Islam] and, as such, is highly modern [deviates from the traditional courtship pattern]' (p. 121). This chapter challenges the traditional Muslim courtship practices by giving voice to the 'modern Muslim' partner choice practices. However, it would have been fascinating to also have an analysis about the parental discourse of these untraditional partner choice practices. Wim Peumans continues the previous discussion on courtship 'protocols' by looking at LGB individuals with Muslim backgrounds in Belgium and 'how they cope with their identity in their ancestors' country and

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understand their sexualities as transnational' (p. 128). This author argues that the meaning of individual and family organized trips/holidays to the ancestral country revolves around 'the formation and maintenance of transnational kin and friendship and for feelings of transnational belonging' (p. 128). An area that could have been developed further is the gender differences and the feeling of liberation when traveling to/from the ancestral country. Sümeyye Ulu Sametoğlu's chapter deals with the French born female Turkish Muslim university students (part of the Gülen movement) and how they negotiate and redefine what is allowed by their religion in different spaces (private, public). The *Helal Dairesi* renamed by the author '*halascapes*' is a site in which 'new and alternative spaces [are] created and transformed by [her] interlocutors in order to have fun within the permission [sic] limits of Islam' (p. 145). These spaces 'are created ... in search for an alternative, a sort of resistance to the hegemonic western [sic] entertainment codes' (p. 148). The study being multi-sited, gives a better perspective and understanding of the Gülen movement and its participants.

In Part III, the authors explain the phenomena of *Translocal Space and Artistic Expression*. Diletta Guidi focuses on contemporary Islam, as artists renew the public image of the religion through contemporary artwork (p. 165). The author presents two case studies, stand-up comedian Azhar Usman known worldwide, and non-Muslim artist NiqaBitch of France. 'NiqaBitch utilized the Islamic issue to engage other latent gender issues in French society' (p. 171), whereas 'Azhar Usman and his colleagues use stand-up comedy to present a renewed image of Islam to Non-Muslims. Through humour Islam may become more accepted in the Western context' (p. 171). This chapter is provocative in the sense that it discusses the Muslim identity perceived and demonstrated by a Muslim person (stand-up comedian) and by non-Muslim women who challenge the public discourse around veiled women with their attire. Ajmal Hussain shifts the focus to the physical place called the *Hubb* in Birmingham in the UK and tries 'to draw on the *Hubb* ["and alternative Muslim-led arts space"] as a place that materializes different ways in which Muslim identity and collectivity are *felt* and situated as practice' (p. 190).

The last case study in this part continues the discussion of physical spaces and their symbolic meaning for Muslims in Europe. In his particularly insightful chapter, Ossama Hegazy provides an overview of the meaning and the role of mosques in Germany by looking at architecture and artwork (graffiti) and using a socio-semiotics analysis. The author demonstrates how the meaning of *mosque* has gone through different phases over time: From non-functional (no religious functionality), to functional ('serving Muslims' religious needs and Germans' ideological, political or military objectives' (p. 199)), and to the representative mosque, which is a progressive identification offering a new Islamic identity that suits Muslim's life in Germany (p. 205). Progressive identity also provides non-religious functions, innovative architectural interpretations, and 'introduce[s] a modified Islamic-German identity' (p. 206).

To sum up, *Current Issues in Islam: Everyday Life Practices of Muslims in Europe* is a unique work about Muslims' daily practices 'within the frame of space, identity and body' (p. 226). Through food consumption and practices (e.g., cooking, eating, drinking), artwork and representations, leisure-time, architecture, sexual identities, partner choice, and creation of new spaces, the Muslims in Europe negotiate their identity and their place. This edited volume is an invaluable resource for those who are open-minded to different approaches for studying Muslims in Europe and it is useful for those who want to 'understand the deeper experience of Muslims in their social life' (p. 218). This edited volume offers new interpretations and new questions for research about better understanding of Muslims' daily practices in Western Europe.

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Notes

1. English translation of the name of the book: *The recruitment of foreign workforce. A content analysis based on the activities and processes of municipality sector*. English translation is made by the author Susanna Sakko.

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