

In sum, Daniel Naujoks' book provides an ingenious and valuable insight into a complex field at the confluence of migration and development research. Using a qualitative approach with in-depth interviews as the main data source, the work follows a clear and thorough research design. Methodological issues are further elaborated in a special appendix, including detailed information on the sample selection process. Naujoks' case study is theoretically substantive, methodologically compelling and well-written. The book is highly recommended reading for everyone interested in migration processes and diaspora policies.

*Pierre Gottschlich*

BARBARA RIEDEL, *Orient und Okzident in Calicut. Muslimische Studenten und Studentinnen in Kerala, Südindien, im Spannungsfeld zwischen lokaler Verwurzelung und globalen Verflechtungen*. Heidelberg: Draupadi-Verlag, 2014. 310 pages, €24.80. ISBN 978-3-937603-89-6

India, the country with the third largest Muslim population in the world (170 million), is seldom seen as a Muslim country because of its Hindu majority. Therefore, the German publication of an in-depth study of a specific Muslim group is very welcome.

Barbara Riedel's dissertation (in social anthropology at the University of Freiburg) on the Mappila Muslims of Kerala deals with a subgroup that is remarkable in many ways: 1) in Kerala conversions to Islam occurred quite early through peaceful trading contacts instead of later militant invasions (the same was true for conversions to Christianity – both Nestorian and Syrian); 2) trade across the Indian Ocean and Arabian Sea not only fostered cultural exchange, but also promoted a cosmopolitan orientation and life style; 3) even after conversion, Mappila Muslims retained the locally established custom of matriliney, in sharp contrast to Islamic patriarchy; and 4) after the Mappila Muslims lost power and influence to Hindu rulers and their economic basis had been destroyed by British colonialism, they led a violent rebellion in 1921 in association with the Khilafat movement, which subsequently sought to re-establish the Islamic Caliphate (that had ended with the Ottoman Empire). It took the Mappila Muslims decades to recover from defeat.

Because these events form the background of current developments, they are meticulously outlined by Barbara Riedel in the first four chapters of her book. The past entanglements with other regions, the cosmopolitan outlook resulting from the coexistence of three religions, and contact with other cultures and world views can be revived under new conditions in a globalised world.

Focus of the research is a group of Muslim students at a Christian college in Calicut/Kozhikode. The ethnographic material deals with the challenges the students are confronted with and aims to contextualise cosmopolitanism in

everyday life. To determine the students' outlook on life and to explain their openness to a cosmopolitan orientation, the concept of frames of reference is used. Those frames provide criteria of evaluation and orientation in many situations. They are mainly implicit, although they can be made explicit, and are often limited in their explanatory capacity or related to local circumstances, though some of them are more general, even almost global. Every person has her individual set of multiple frames. They are acquired and learned in their families, religious communities and school. A more reflexive use of these frames of reference might lead to a more cosmopolitan outlook.

Chapters Five to Seven analyse the three most important contexts for the establishment of the frames so as to single out the most challenging aspects of Muslim (student) life today. Concerning family life, the extended family is still viewed as an ideal, although the nuclear family is becoming more common. The most important topic is arranged marriage, which is widely accepted, though sometimes circumvented. Considering Islam, we find two diametrically opposed possibilities of either obedience to tradition and its upholders or autonomous interpretation of text and tradition. A good education is highly valued by most families, and the time spent at the institutions offers some, albeit limited, space for experimentation with relationships of friendship and love. The more open minded or cosmopolitan the students are in this respect, the more they urge their parents and relatives to be so, too.

A considerable number of young people/couples (now around two million) leave their home region to look for a brighter future elsewhere. That is the reason why up to 30 per cent of Kerala's GDP consists of remittances – mostly from the Gulf region. This fact shows that the historical experience of the Mappila Muslims and their relations with the Arab peninsula still works as an orienting frame and explains at least in part “cosmopolitanism at work”.

The book offers lots of interesting material that, nevertheless, remains mainly descriptive. The central concept of the frames of reference is certainly very useful for explaining how orientations come about and how they change. But this concept has to be explained in more detail: How exactly are these frames acquired and how flexible are they really? This highlights the need for detailed descriptions of socialisation processes or for theoretical concepts to explain them. Of course, Pierre Bourdieu's concept of habitus comes to mind here.

Nothing better can be said about a piece of research than that it answers some intriguing questions while at the same time raising new ones.

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