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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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