

countries boosts migration and increases human capabilities and aspirations to leave the country. It is also an illusion to think that development and modernization are initially able to stop migration or that migration or remittances can solve structural problems in a country of the migrants' origin (336–342).

Chapter 13 of the book “New Ethnic Minorities and Society” describes various models of migrant integration: exclusion and segmented assimilation, multicultural and integrative approaches. Authors point out that “these different models can often coexist in the same national context, or dominant ideas and ideologies can change over time” (326). It happened many times: when Germany accepted a majority of humanitarian migrants in 2014–2020 but restricted the right to family reunion for the beneficiaries of subsidiary protection in 2018;¹ when Gulf countries called for thousands of labor migrants but physically separated them from the entire population or when French politicians called for recognition of cultural difference but claimed an incompatibility of Islam and French identity (305–306).

The Age of Migration persists as the most detailed guide about international human movement and its formation in a comparative perspective. Its brief suggestions for further reading are brilliant and summarize the main findings of a particular migration topic at the end of each chapter of the book. The glossary also gives readers an overview of migration categories and of authors having dealt with them the most.

This book is aimed at a broader audience, academic scholars, and policymakers. It seeks to situate the current discussions about migration and its impact within social, anthropological, historical, cultural, economic, and political contexts and describes the trajectory of the institutional architecture relating to migration governance in the contemporary world.

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NOTES

1. Section 104(13) Residence Act—AufenthG—as amended by the Law of 8 March 2018.

REFERENCES

- Gamlen, Alan. 2006. “Diaspora Engagement Policies: What Are They and What Kind of States Use Them?” Working Paper 06-32. Oxford: COMPAS.

REFUGEE IMAGINARIES: Research across the Humanities

Emma Cox, Sam Durrant, David Farrier, Lyndsey Stonebridge, and Agnes Woolley, eds. 2020. Edinburgh: Edinburgh University Press. 642 pages. ISBN 9781474443197 (hardback).

This timely volume brings together the fields of refugee and migration studies; literacy, performance, art and film studies; digital and new media; postcolonialism and critical race theory; transnational and comparative cultural studies; anthropology; and cultural politics to offer an interdisciplinary exchange in understanding of refugees today.

The contributions to this volume are grouped into nine parts each composed of three to four chapters. Part 1, “Refugee Genealogies,” provides a theoretical and historical grounding to understand refugee imaginaries with a particular focus on the genealogies of forms of refugee experience. This part begins with an introduction by Lyndsey Stonebridge. Peter Gatrell’s chapter points out the implications of displacement and the refugee regime by highlighting the importance of thinking about refugees historically. The next chapter, by Ned Curthoys, explores theories of the modern refugee by discussing Hannah Arendt’s essay. Arthur Rose’s chapter examines the problem of writing for, about, and by refugees by providing examples of historical and stylistic features of modern refugee writ-

ing that are negative identification and cruel optimism.

Part 2, “Asylum,” presents the conceptualization of asylum through case studies and the analyses of the law. Following Agnes Woolley’s introduction, Sudeep Dasgupta’s chapter explores sexual and gender-based asylum by analyzing specific court judgments in different countries. The next chapter, by Anthony Good, focuses on the relationships between law and morality at the legal and administrative processes through which asylum seekers acquire recognition of refugee status in the United Kingdom and France. Alison Jeffers’s chapter shows “the ways in which both the City and Theatre of Sanctuary movements redefine a sense of what is possible in terms of a response to refugees in this historical moment” (124).

Part 3, “The Border,” opens up with an introduction by Emma Cox, then follows with Agnes Woolley’s chapter based on a reading of the Italian documentary film *On the Bride’s Side* (2014) and explores the functions of border art. Liam Connell’s chapter analyzes two narrative films—*World War Z* (2013) and *Welcome* (2009) in the context of “a biopolitical body” and suggests an alternative way to think about the capacity of the refugee’s body that is between the natural and political body. The next chapter, by Lilie Chouliaraki and Myria Georgiou, explores the concept of digital border drawing on fieldwork research in the Greek island of Chios.

Part 4, “Intra/Extraterritorial Displacement,” explores forms of both intra and extraterritorial displacement. Following the introduction by Sam Durrant, Maureen Moynagh’s chapter analyzes three novels featuring Internally Displaced Persons (IDPs) in Africa. The next chapter, by Norbert Bugeja, examines Hisham Matar’s *The Return: Fathers, Sons and the Land in Between*, exploring the fate of IDPs from the perspective of the exile. Douglas Robinson’s chapter looks at the agency in experiencing displacement through focusing on poems by Arseny Tarkovsky, Richard Hoffman, and Li-Young Lee.

Byron Caminero-Santangelo’s chapter analyzes Teju Cole’s novel *Open City* in the context of climate migration.

Part 5, “The Camp,” takes a closer look into what encampment means through ethnographic and artistic approaches. This part opens up with an introduction by Emma Cox. Based on extensive longstanding multi-sided ethnographic fieldwork in the Sahrawi refugee camps in Algeria and Palestinian refugee camps in Lebanon and Syria, Elena Fiddian-Qasmiyeh examines camps through a rhizoanalysis applying Gilles Deleuze and Félix Guattari’s metaphor of the rhizome. The next chapter, by Yousif M. Qasmiyeh, demonstrates what *writing the camp* entails in refugees’ own narratives by focusing on the Baddawi camp in Lebanon. Madelaine Hron’s chapter explores encampment in a range of narrative and documentary films focusing on refugee experiences over the second half of the twentieth century and in the twenty-first century.

Part 6, “Sea Crossings,” opens up with an introduction by David Farrier. The next chapter, by Joseph Pugliese, situates asylum seeker marine deaths in a biopolitical framework in the context of Jacques Derrida’s concept of “zoopolitics.” Hakim Abderrezak’s chapter also looks at the migrant deaths in the Mediterranean Sea, focusing on the political discourse and media appearances that shaped the Mediterranean as a geopolitical entity. The following chapter, by Mariangela Palladino, addresses the complex ontological, emotional and social dimensions of border crossing via a reading of Erri De Lucca’s poem *Solo Andata*. Parvati Nair’s chapter examines the idea of hope that underlines the migratory act.

Part 7, “Digital Territories,” scrutinizes the kinds of digitally produced refugee imaginaries. After the introduction written by Agnes Woolley, Mary Mitchell’s chapter, based on a research conducted in the Palestinian refugee camp of Rashidieh in Lebanon, analyzes self-representation on Facebook by Palestinian refugees in Lebanon within the context of digital storytelling. The next chapter, by

Dima Saber and Paul Long, explores how citizen journalism produced refugee imaginaries into historical record by focusing on two projects, *Qisetna: Talking Syria* and *SyriaUntold*, and the Daara material that achieve visual records of the war in Syria. Btihaj Ajana's chapter demonstrates how the growing technologies that are deployed by governments and aid agencies securitize borders and control the mobility of refugees. Gillian Whitlock and Rosanne Kennedy's chapter examines the interlink between refugee testimony and technologies.

Part 8, "Home," looks at how the various versions of home can emerge in refugee writing. Following the introduction by David Farrier, using the notion of the "person" that connects home and law, Daniel Hartley's chapter suggests that "both terms are far more overdetermined" (503). Mireille Rosello's chapter examines the meaning of home as a haunted place by highlighting the experiences of refugees in conceptualizing home. The next chapter, by Misha Myers and Mariam Issa, shows how home is a creative and collaborative work.

Part 9 "Open Cities," is "centrally concerned with the tension between the city and the state, openness and closedness, cosmopolitan ideals and their practical implications" (551) as stated by Sam Durrant in his introduction. Jonathan Darling's chapter focuses on contemporary urban movements in North America and Europe and examines how cities are shaped by the politics of refuge. The next chapter, by Hannah Lewis and Louise Waite, discusses the tension between the grassroots politics of compassion and a national politics. By introducing the concept of *movements of whiteness* André Grahle's chapter draws attention to the general status of refugees as witnesses. Sam Durrant's chapter questions cosmopolitanism and argues that "the proper role of cosmopolitan aesthetics is not simply to solicit sympathy for the plight of refugee" (609).

Overall, these thought-provoking contributions remind us of the importance of hu-

manities research, interdisciplinary exchange, the micro-perspective, and the value of extensive ethnographic fieldwork in understanding what a refugee is.

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MIGRATION AS A (GEO-)POLITICAL CHALLENGE IN THE POST-SOVIET SPACE: Border Regimes, Policy Choices, Visa Agendas

Olga R. Gulina. 2019. Stuttgart: Ibidem Verlag. 120 pages. ISBN: 9783838213385.

In the space of 120 pages, Olga Gulina's *Migration as a (Geo-) Political Challenge in the Post-Soviet Space: Border Regimes, Policy Choices, Visa Agendas* manages to pack in a wide-ranging overview of the most relevant ways that migration becomes political in the post-Soviet region. From refugees to labor migrants, diasporas to internally displaced populations, Gulina demonstrates how migration issues affect and are affected by politics at the domestic and international levels.

No other English-language text to my knowledge covers the full range of immigration policies of all newly independent states immediately following the collapse of the Soviet Union. Typical treatments of migration movements in the 1990s focus on Russian policy and on ethnically-Russian repatriates. Gulina's focus highlights the centrally important role of bilateral and multilateral agreements in addition to national laws and subnational legal instruments such as orders and resolutions. Even this wide array of regulations could not keep up with rapidly changing migration patterns amid the legal morass of state collapse. This multifaceted picture of legal regulation, and its often ambiguous relationship to practice, has persisted to the present day, and Gulina helps us to see that different policy instruments could indeed be