

empirical data, which were collected after the NSP interventions were completed. The findings rely exclusively on the perceptions of interviewees and their willingness to share them with an outsider. With empathy for the villagers Wilson, nevertheless, detects mistrust in the community and describes it as “sign of a tenuous social setting” (p. 388). This mistrust seems to have survived the NSP intervention and, therefore, deserves more attention.

The investigations by Wilson indicate confusion about the NSP projects themselves and the mandate of the CDC. The CDC and at least two projects are not sustainable without external assistance. The participation by women was poor and did not correspond to the high expectations. The impacts regarding personal, economic and social security and empowerment are summarized as small and incremental.

The recently released randomized impact evaluation of the NSP by the World Bank – though highly critical of the impact of the programme – provides a different reading altogether. Wilson’s micro-level perspective does not intend to be representative; nevertheless, it provides valuable insights and enforces the need for accompanying research in support of programme planning and implementation. I should like to add the need for strengthening research capacities in Afghanistan by cooperating with local research institutions and universities in interdisciplinary research projects.

Wilson’s dissertation is “a call for greater honesty in the development field” (p. 430). Perhaps even outspoken opponents of development aid can agree. After all, this brings us back to issues of development aid, far removed from developments in Shah Raheem.

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DANIEL NAUJOKS, *Migration, Citizenship, and Development. Diasporic Membership Policies and Overseas Indians in the United States*. New Delhi: Oxford University Press, 2013. 432 pages, £30.00. ISBN 978-0-19-808498-3

Many scholars in the field of migration have observed a recent shift in research interests and research demands. A new focus seems to be evolving around the simple question of how transnational migrants can contribute to the economic and social development of their countries of origin. The opportunities allegedly arising from the so-called “migration-development nexus” have motivated several countries to take a more active interest in their overseas population. Governments are now increasingly trying to “engage” diaspora communities, emphasizing the bond between the migrants and their country of origin. The question of identity, belonging and citizenship of emigrants, dealt with through specific “membership policies”, is assumed to have acquired an economic dimension. In a remarkable two-way mechanism, countries of origin are more

and more willing to grant certain citizenship rights in exchange for remittances, investment and other forms of development assistance. While there is much research on citizenship policies on the one hand and on development effects on the other hand, the conceptual link between the two fields is often missing. What implications do “membership policies” and forms of dual citizenship really have? This is the question Daniel Naujoks seeks to answer in his formidable book. He uses the case study of India and two specific variants of overseas citizenship to analyse “whether the extension of membership rights positively affects economic and social development in the country of origin”, thereby “tying together several loose ends in migration research” (p. 6).

A remarkable strength of the book is the elaborated theoretical framework at each step of its analysis. The connection between diaspora engagement and developmental effects, for instance, is not merely presented as a given precondition, but skilfully worked out in a thought-provoking interplay of theoretical considerations and practical applications. Here, the author offers the reader additional value that goes well beyond the immediate case study. Probably the best example of such additional benefit can be found in the chapter on the “Conceptual Framework of Migration and Development” (pp. 66–132). Naujoks lays out a plethora of theoretical deliberations about the role of diaspora communities in the development process of their countries of origin before applying this framework to the specific case of Indian emigrants. For example, he describes ways of direct influence, such as remittances, investment, knowledge transfer and philanthropy, while at the same time providing, among many other things, a very useful analytical tool for an assessment of the effects of remittances (p. 84).

The author presents his specific case study of Indian immigrants in the United States of America with similar accuracy and detail, including a review of migration processes from India to the US within the larger framework of broad waves of emigration from post-independence India. The overview chapter on the ethnic Indian community in the US (pp. 22–65) contains an impressive, in-depth socioeconomic profile of the group, providing valuable statistical background information on demographics, income and organizations. Furthermore, the author also assesses this community relative to other communities of the global Indian diaspora, which confirms the claim that the US-based diaspora is one of the most important and influential groups and, thus, a worthwhile object of study. In this chapter, Naujoks also details his research focus on diaspora policies, first from a theoretical and general point of view, and then applied to India. He describes the history, setup and intentions of the two specific Indian “membership policies” scrutinized, i.e. the status of PIO (Person of Indian Origin) and in particular the OCI (Overseas Citizenship of India). The author specifies the intentions behind those measures as well as some technical issues of eligibility and the general development of issuances.

Analysing the consequences of citizenship policies, Naujoks identifies several important implications of the OCI and comparable measures. The author describes four “principal effects” that form the basis and precondition for “action effects” which foster diaspora activities regarding the development of India. The first principal effect is the “rights effect” (pp. 190–196), which has significant ramifications with respect to certain legal limitations. The entitlements and rights that are part of OCI (and, to a lesser extent, PIO) status enhance overseas Indians’ ability to act and thereby affect the process of decision-making. A second principal effect is the “identity effect” (pp. 197–253). Here, Naujoks finds that “migrants who naturalize and get overseas citizenship find it easier to continue considering themselves as Indians as well” (p. 251). This is important since a stronger sense of belonging may encourage a deeper commitment towards India and its socioeconomic development. Interestingly, the availability of OCI or other measures that come close to dual citizenship tends to result in higher naturalization rates in the country of residence, especially among newer migrant cohorts. This “naturalization effect” (pp. 254–296) is the third principal effect and further enhances action options for migrants by minimizing legal constraints, particularly in the realm of politics. A fourth and final principal effect is identified in what the author calls the “good-will effect” (pp. 297–303). Here, perceptions and emotions play a large role. Through schemes such as OCI, diaspora Indians “feel that they are officially seen as something special, and that their contributions to India are valued and appreciated” (p. 297). What is more, there may be a “stronger feeling of duty” and a “moral obligation” to “reciprocate the gift” of OCI, thus motivating overseas Indians to become more active with regard to India (p. 301).

According to Naujoks, the four principal effects directly and indirectly affect the development-related activities of the Indian diaspora and result in several “action effects” (pp. 304–365). First and foremost, OCI has the effect of increasing remittances among the vast majority of the Indian-American community, particularly through the interplay of the rights effect and the identity effect (pp. 309–320). The identity effect, together with the good-will effect, also strongly influences investment behaviour. For overseas Indians and other diaspora groups it is not all about financial returns. Social and emotional returns are also important. A closer attachment to India can thus lead to a certain degree of “homeland altruism” and positively affect investment decision-making (pp. 320–329). The identity effect may facilitate philanthropic activities and charitable contributions, while the rights effect eases the process and reduces transaction costs (pp. 329–333). Finally, the naturalization effect often leads to a more vocal political involvement in the country of residence, opening up opportunities for political advocacy on behalf of developmental issues in India (pp. 333–337). Of course, there are other action effects of OCI availability, for instance regarding the issue of return migration, which are also discussed in this chapter.

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.

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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