

applying sharia would seem to reflect the position held by a judge who works primarily with formal law and uses doctrine to resolve individual cases. By comparison, the latter authors take the minority situation within majority society as their starting point. Alwani, Lizzio and Saeed even see Western sharia as a sort of compass with which to navigate through the complex terrain of modern societies. Compared to many of the authoritarian regimes in the Muslim world, which use sharia to legitimise their approach to governance suppress alternative legal interpretations, sharia in the West is seen as a stranger in paradise, though one marked by many fears. The official freedom of religion allows for a multiplicity of viewpoints, interpretations, and ways of practising sharia. Nevertheless, there exist informal sharia authorities, whose prestige and the enforceability of whose opinions are based on similar principles of gravity as those of the churches. This may be the source of the motivation for reconciling sharia with Western values and legal frameworks and what makes the radical normative confrontation rather insignificant within Muslim minorities—which naturally does not correspond with the usual media narrative.

Although the book occasionally mentions legal and judicial pluralism, there appears to be some reluctance to use these terms within the context of sharia in the West (Turner and Richardson). If anything, sharia remains more of a moral proposition for regulating human behaviour or living law (to use Ehrlich's term for sociological regularities), and not so much a legal proposition. In addition, the actual legal role of sharia authorities remains enigmatic and unexplored. Their normative opinions are not directly seen on the level of legal decisions. The inquiry into sharia's socio-legal mechanisms themselves is only a peripheral topic here, which is another reason why the book's approach more closely resembles a sociology of sharia than

legal anthropology. Sharia practices are simply seen as something that is subject to state legal regulation and that has a specific normative dimension to it. Unlike in some countries, such as India, legal pluralism in the field of autonomous sharia family law is mostly considered unrealistic in Western countries. The question of 'applying sharia' should be understood as a compromise that ranges from sharia as conventionally identified with religious law to various areas of practices that differ on the level of eccentricity, while family (legal or social) rules probably represent the more exposed but not the most controversial segment. Sharia is thus seen more as a heterogeneous global knowledge that is localised in various different ways—for example, within family law disputes before Western courts. The question remains whether it will ever become law in the West or whether it will remain rather a social field on which the essence of home and otherness is negotiated. As stated above, sharia defies description in Western legal terms and should thus not be universally viewed as Islamic 'law'. The book provides reasonable although implicit arguments for separating the two concepts (sharia and law) in the terms of analytical tools.

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**Constance DeVereaux and Martin Griffin: *Narrative, Identity, and the Map of Cultural Policy: Once Upon a Time in a Globalized World***

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This book studies the crucial issue of identity in a contemporary political reality. It is also an important contribution to narrative studies. Despite some imperfections, it reveals the role that narrative plays both in framing cultural policy and in creating the subjects of cultural policy. The book con-

sists of six chapters. In the introductory chapter 'Storytelling, Narrative and the Map of Cultural Policy', Constance DeVereaux and Martin Griffin convincingly describe narrative not only as a creative expression or representation but also as an essential component of human thought, communication, and interaction. They claim that stories, as building-blocks of identity, may have a significant and lasting influence on people (p. 1), but they do not present any tool with which to verify and determine the extent of this influence.

The first chapter, 'Tales of Transnationalism and Globalization', focuses on two concepts—'transnationalism' and 'globalisation'—in the light of the history of the formation of national identities. The authors aptly establish the common semantic element of these terms to show their similarities and essential differences. Nevertheless, they do not succeed in formulating theoretical categories because they enunciate various ways of thinking about them instead of precisely determining the terms' distinctive features. They without justification omit important categories such as nativistic, vitalistic, autonegative, and contra-aculturative attitudes towards one's own and foreign cultures. The meticulous presentation of good examples, such as characterising the film *Mississippi Masala* as a story of globalisation, is no substitute for a critical review of the specialist literature, which is lacking there. Despite this, it is worth noting that inspiring descriptions form the basis for study of globalisation's and transnationalism's ways of constituting differing narrative frames.

DeVereaux and Griffin accurately note that narrative structure consists of a plot, character, setting, point of view or voice, scene, and description. These elements are revealed in the role of devices, through which it is possible to identify cultural policy processes and results. The authors conclude that cultural policies are narratives, so they contend that the same methods can

be used to analyse them. The second chapter, 'History, Transitions, and Frameworks for Analysis,' presents the initial background and justification for applying a narrative framework in cultural policy analysis. Moreover, the authors both describe the history of narrative and its forms and develop the issue of the influences these forms may have in political and social contexts (p. 37). However, there is a lack of arguments and devices by which to determine the rightness of the chapter's conclusions about the influences it describes. The next chapter, 'Case Studies: Stories in Conflict', displays the ways in which the proposed theoretical approach can be applied. There are four real-world examples and one fable about the intersection of narratives, discursive frameworks, and political decisions occurring in a transnational or globalised environment (p. 53). All of them are captured only from the American point of view, which is limiting (p. 71). Nonetheless, the choice of examples is interesting: the competing cultural policies of the Soviets and the Americans in occupied Berlin in 1945–1947, the creation of the National Endowment for the Arts in the United States in the mid-20th century, the attempted destruction of two ancient—and now UNESCO designated—6th-century Buddha statues in the Bamiyan Valley in Afghanistan, and the cultural sustainability and citizenship of the Hopi of Arizona. The case studies are formulated properly and elaborated in detail, but they do not illustrate the potential of the new research viewpoint. Since conceptual definitions and operationalisations are abandoned and specific cultural contexts neglected by the authors, their analysis is ultimately problematic. This chapter moreover ought to have been placed at the end of the book because it precedes the description of theoretical approaches that are applied in the chapter (p. 142).

The next chapter, 'Narratives, Nonsense, and the Roots of Understanding', ex-

plores how cultural policies prevail within a narrated world. DeVereaux and Griffin successfully discuss the most important theoretical approaches but do not present a critical overview (p. 96). Similarly, the fifth chapter, 'Identity, Borders, and Narrative Ironies', opens with the unsurprising statement that every examination of identity must struggle with the differences between individual identity and the identity of a collective professing distinction as a unique group (p. 123). It then goes on to provide an honest overview of well-known theoretical approaches like the collective memory approach by Maurice Halbwachs.

The unjustified neglect of the distinction between citizens and denizens is the biggest drawback of the last chapter, 'Cultural Citizenship, Narrative, and Transnationalism'. The authors do not discern a theoretical need for a conception of denizenship because of the growing settlement of people throughout the world in countries where they are deprived of full citizenship rights [Turner 2013: 79]. The authors claim that the idea of citizenship constitutes a kind of fiction, which is a fabri-

cated compound of civil, political, social, and cultural practices that determine the semantic field of identity (p. 139). Thus, they define cultural citizenship, formulate inventive research questions, and give functional examples (p. 143), but they do not capture the association between the crucial notions of citizen, globalisation, and transnationalism.

A critical reading of the book reveals a combination of research challenges. It sheds light on the difficulties relating to narrative and identity in the context of globalisation and transnationalism analysis, and it exposes what future fields of study are essential for understanding the contemporary world. The book is therefore strongly recommended for anyone studying sociology, political sciences, cultural studies, or anthropology.

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#### References

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