

## BOOK REVIEW

### **Catarina Kinnvall and Paul Nesbitt-Larking, *The Political Psychology of Globalization: Muslims in the West***

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The concept of globalisation reflects the era of intense social change, where capital, data, thoughts, individuals move inexorably across the hereditary map of nation-state circumferences and cultural perimeters. The contemporary globalised world is characterised by the emergence of a series of striking actions and responses evidenced and made concrete in a series of dramatic events. The evolution of intense and penetrative vigilance against the rampant exchange of 'estranged' cultural values and civilisational clashes has heightened ethnocentrism in the West. Due to the enhanced immigration flows, the minority communities particularly Muslims have been affected. In response to this predicament, minority rights have become more acute as Western nations have attempted to assimilate and subsequently incorporate the new citizens. The book entitled: *The Political Psychology of Globalization — Muslims in the West*, by Catarina Kinnvall and Paul Nesbitt-Larking is a welcome contribution to our understanding of minorities in multicultural societies, putting forward the integration policy framework and the Muslim responses to it. The work attempts to examine the identity perspectives by analysing the global-local interactions, and also intends to understand the concept of identity in multicultural societies by utilising the deep socioeconomic insights; critical political concepts and narratives focusing on political and psychological experiences. Thus accommodating the vast dialectical framework, the concept of identity is addressed in the context of constant strife for authority, knowledge and discourse.

This book makes use of a descriptive and empirical methodology, and investigates thoroughly by analysing the narratives and discourses. Discourses and narratives together provide a significant analysis about how identities are perceived in a coherent manner. The authors mainly focus on how the categorisation of people and groups in multicultural societies through identity dialectics may strengthen the collective identity. This interdisciplinary analysis based on the broad framework of globalisation and cosmopolitanism assays the variant approaches undertaken by Muslims in response to identity politics and strategies.

The book is divided into two parts. Each part, in addition to main chapters, comprises supplementary chapters on retreatism, essentialism and engagement — Part I: ‘Theorizing Citizenship, Integration, and Identities in Multicultural Settings’: and Part II: ‘Challenges and Identity Crisis: Muslims in the West’. The work consists of eight chapters, followed by references (pp. 197-216) and an index (pp. 217-227). The first part deals with the conceptual analysis of citizenship, identity and integration patterns in multicultural societies; the second part seeks to understand the challenges faced by Muslim minorities, and identity strategies adopted by them to represent themselves as pertinent stakeholders.

In chapter one as an introduction, (pp. 3-18), the authors present the central argument of the book and address the issue of living in a complex multicultural society by analysing the impact of political and psychological experiences in shaping identities of people in the context of globalisation.

Chapter two (Immigration and Citizenship Regimes in a Globalizing world, pp. 21-48), discusses the various identity strategies among Muslim minorities by examining the patterns of immigration and citizenship regimes in six western countries: France, the Netherlands, the United Kingdom, Denmark, Sweden, and Canada. The first section of the chapter discusses the historical context of Muslim immigration in the West. The second section explores the emergence of diaspora and postdiaspora identity strategies in the West. The third section evaluates the patterns of immigration and citizenship regimes of the individual countries. The brief analysis of minority status quo in these countries discloses the composite nexus between integration and racist political culture. The concept of retreatism as an identity strategy is evaluated in the final section and is seen as the outcome of social exclusionary discourses and ethnocentric attitudes adopted by various countries towards minorities.

Chapter three (The Political Psychology of Integration and Assimilation, pp. 49-74), seeks to understand the different approaches undertaken by various citizenship regimes to incorporate and assimilate the growing number of immigrants. This chapter analyses the issue of ‘reuniversalised citizenship’ and argues that it engenders the paradoxical relationship between culture and citizenship in a sense that it undervalues the expression of a Universalist will. The ‘group based approach’, on the other hand, offers the politics of difference rather than assimilation. In comparison to the above mentioned approaches the ‘unavoidable costs approach’ emphasises the protection of distinct cultures and articulates the preservation of individual society. The emergence of essentialist notions of self and identity are discussed in the second section; Muslim consciousness in third; and fundamentalism and structural insertion of gender identities are discussed in next sections.

Chapter four (Dialogism, Multiculturalism, and Cosmopolitical Citizenship pp. 75-96), examines narratives of political engagement — incorporating normative and developmental perspectives in the context of globalisation. This chapter asserts the importance of dialogue as a means to eliminate the diasporic cultural resistance. Chapter five (The Politics of Retreatism, pp. 99-122), examines the concept of retreatism; analysing identity strategies across five European countries, including France, the Netherlands, the United Kingdom, Denmark, Sweden and Canada. This chapter discusses, in detail, the adoption of retreatism as an identity strategy by first generation immigrants in response to the challenges posed by dominant majorities in these countries. Further, this chapter — based on the secondary sources primarily in the form of books, articles and reports — analyses the socio-structural and historical context of retreatist identity strategies evidenced in the West.

Chapter six (The Politics of Essentialism, pp. 123-159) explores the evolution of essentialist identity politics among both majority and Muslim minority communities, and focuses on the unfolding of various specific events affecting the overall political structure and social incorporation of groups in multicultural societies. The social exclusion and the emergence of fundamentalist ecology are further seen to reflect the sense of injustice, oppression and lack of access to the majority community.

Chapter seven (The Politics of Engagement, pp. 161-186) evaluates the concept of engagement; discussing at length the politics of dialogue, gender and cooperation in multicultural societies. The chapter discusses political engagement across six Western countries, and specifically focuses on the Canadian perspective among both majority and minority populations

Finally, in the ‘conclusion’ the authors readdress the historical and structural developments underlying the emergence of identity strategies and citizenship regimes in the West. Catarina Kinwall and Paul Nesbitt-Larking argue that the most significant contribution of this work is the development of a new paradigm that attempts to address a wide range of issues related to self, identity strategies, citizenship regimes, multiculturalism and globalisation. The authors stress the importance of dialogue in pursuit of common understanding as reflected in the analysis of the dialogical framework. This analysis, therefore, based on the postnationalist dialogical model, attempts to illustrate how the impact of regime and public policy on the cosmopolitan consciousness structures the functioning of Muslim minorities living in the west.

This work presents a positively ambitious initiative for the proper integration of Muslim minorities in the West. The inclusion of ‘Political Psychology’ as an interdisciplinary and academic field of study in the analysis of identity formation constitutes the basic innovative dimension of the book. The authors discuss

the issues related to integration and identity strategies and in their opinion, in some European countries especially the Netherlands and France, the integration attitudes are gaining a lot of momentum in spite of overwhelming resistance to multicultural political structures. But, the current situation of Muslim minorities in these countries is grim and quite serious. For example, the new integration policy framed by the Dutch government shares social dissatisfaction over the multicultural society model and places more demands on immigrants. While justifying their creation of a parallel society within the country, the policy ceases to offer more subsidies to immigrants. Overall, the multicultural policies adopted by various citizenship regimes towards minorities either reflect marginalisation of these communities or restriction of their social and cultural freedom.

According to Olivier Roy, the outcome of implementing such policies is that the host countries impinge on immigrants, exceptionally retentive of their culture, giving rise to a new phenomenon of what is called as ‘globalised Islam’ or ‘Islamic fundamentalism’. The Muslim stakeholders, in response to such policy initiatives, challenge the issues of social security; the very isolation of diasporic communities and also reject certain policy initiatives that offer oppressed nationalities to minorities in the name of integration.

Overall, the authors are quite optimistic about the future of Muslims in the West. According to them, to create a balance between individual rights and the collective lives of the people, the only viable option is the constant engagement in a dialogical process in the context of wide range of identity projects and strategies. This process entails the elimination of mutual differences and the acceptance of exclusivist cultural values and norms.