

Securitizing Islam: Identity and the Search for Security

STUART Croft valuably adds his voice to those who document the increasing hostility, demonization, and insecurity faced by British Muslims in the name of the “War on Terror,” but also it seems in the name of Britishness. In many ways this book is as much about how identity politics (in this case Britishness) constructs security and insecurity as it is about charting the challenges of British Muslims. He finds that in the wake of the reconstitution of Britishness under the threat of “New Terrorism” what is “left out” of “New Britishness” is the internal Muslim other. This Muslim other is further subdivided into the “minority” radical other and the majority Orientalized other, the former to be destroyed and the latter patronized. By offering the theoretical framework of “ontological security” and securitization, he helps explain why and how Muslims and Islam came to be cast in the role of the other for the British.

For Croft, it is undeniable that a physical threat of terrorism remains, but he argues security is more than physical survival. Consequently the danger terrorism poses is primarily understood as the threat it represents to national ontological security—namely, Britishness. As Croft explains in his first substantive chapter, ontological security is premised not only on an inward facing, coherently narrated self-biography but also an outward facing communicable and performed identity. Here I find echoes of Hannah Arendt’s understanding of the human condition; it is in the authentic performance of our identities, in our worldliness, that our ontological security is created. In the first and third chapters, through a series of extended examples, Croft charts this worldliness in the evolution of Britishness, its

perceived perils, and the ontological resources it offers to some. Readers will find his examples accurately reflected in the London Olympics opening ceremony. The second chapter offers a detailed theoretical explanation for his

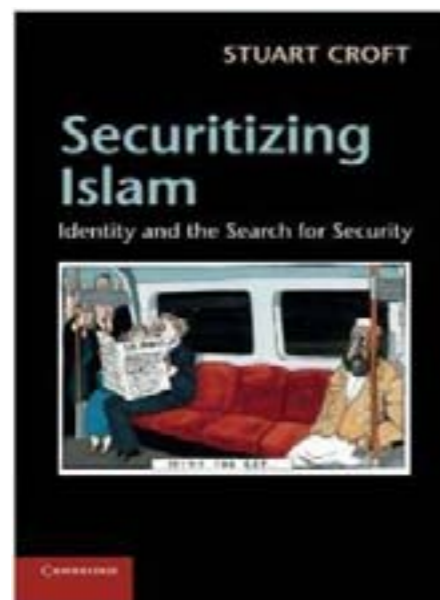
Judul Buku
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linking of ontological security, various forms of othering, and securitization intellectual lineage. This chapter is not mere academic posturing but a core element of the argument because it explains the relationships between the various components of his case and gives insights into how this approach could be developed for other countries/cases.

In the fourth and fifth chapters, Croft convincingly demonstrates that “New Britishness” has been developed because of “New Terrorism” and that the new British self is constructed in opposition to the “internal Others” (p. 198). Through this a new identity has been constructed, a “single British Muslim community,” which is both radical and Orientalized. Importantly, he persuasively reveals how the minority radical other (those members of the “British Muslim community” who carry out terrorism) are constructed and how the majority of this community are Orientalized for their failure to control the violent radical other (p. 208–9).

This volume makes a substantial contribution to not only understanding that British Muslims face discrimination, harassment, and insecurity but also how and why this occurs. I would also add that the fields of critical security studies and the Copenhagen School are not always known for their accessible theorizing, and it is a pleasure to find complex abstract theoretical discussions presented in a readable manner that also adds to the theoretical advancement of the field. I therefore highly recommend this volume to the readers of *Journal of Church and State*.

(Sumber: *J. of Church and State* (Winter 2015) 57 (1): 158-160.)

Economy, Family, and Society from Rome to Islam: A Critical Edition, English Translation, and Study of Bryson’s ‘Management of the Estate’

IN the Arabic philosophical tradition it was standard to divide practical philosophy into three departments: dealing with the individual, the household, and the city (for instance in al-Khwarizmi: *ilm al-akhlaq, tadbir al-manzil, siyasat al-madina*: see C. Hein, *Definition und Einteilung der Philosophie* [Frankfurt: Peter Lang, 1985], 226–32). This is a borrowing from late antique classifications of the philosophical sciences, which in turn go back to Aristotle. Aristotle himself wrote key works on ethics and politics, which could be supplemented by many other texts, from Plato’s *Republic* to Galen’s *On Character Traits* (a significant source on ethics in the Arabic tradition). But what about the household? For the study of ‘economics’ (from *oikos*, Greek for ‘household’), intellectuals of late antiquity and the Islamic world turned to a more obscure author: Bryson. His treatise on the *Management of the Estate* is lost in Greek, but extant in an Arabic translation made at about 900 ad, as well as Latin and Hebrew versions. It was used by a range of ancient authors, from Stoics like Musonius Rufus to Christians like Clement, and was the standard text on this topic in Arabic literature. It also had a wide indirect influence, because it was used in the two most successful treatises on practical philosophy to emerge in the Islamic world, Miskawayh’s *Refinement of Character* and al-Tusi’s *Ethics for Nasir*.

Despite all this, it is not a well-known text today. The book under review aims to change that, and leaves readers little excuse for future ignorance or disinterest. Simon Swain has given Bryson’s slim treatise the most deluxe of treatments, providing a new Arabic edition with a facing-page English

translation, along with the Hebrew and Latin versions, and hundreds of pages comparing Bryson to other ancient authors and charting his influence. Though Bryson is rarely far from Swain’s focus, the book is effectively a general study of the main topics

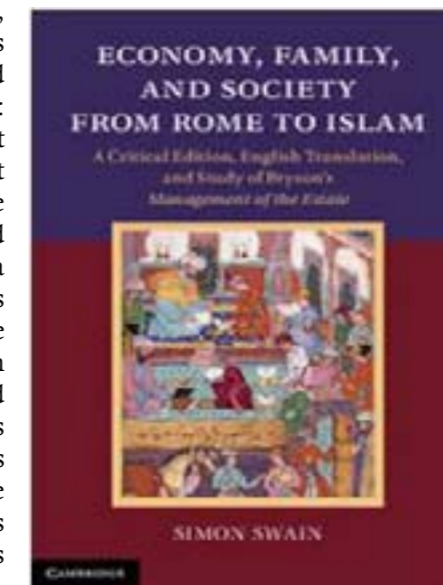
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covered in the *Management*: money, slaves, women and children. This is a sensible approach, since Bryson can seem rather banal unless he is juxtaposed to other authors who wrote on the same topics. He seems to have been active in the first century ad, and to have been a Neopythagorean, though that plays almost no role in the exposition. (Regarding the numerological significance of the five virtues possessed by a good wife, Swain comments, ‘Bryson’s division for once shows a dash of authentic Pythagoreanism’, p. 329.)

Swain seems to find Bryson most interesting on the topic of money, and uses the text as a jumping off point for an extended argument against the prevailing view that aristocratic Roman intellectuals disdained ‘the values of the market’ (p. 105; here Swain is particularly taking aim at the views of M. I. Finley in, e.g., *The Ancient Economy* [London, 2nd edn., 1985]). He provides extensive evidence that this was not the case. Bryson takes it for granted that a good householder should be managing his estate so as to increase his wealth, while a more philosophical author like the Epicurean Philodemus could speak of the sage as a ‘good businessman (*chrématistés*)’ (p. 219). Though Swain convincingly demolishes this prejudice about the ancients, he doesn’t uncover anything approaching an ancient theory of money, that is, something that would correspond to economics in our modern-day sense. Cicero aptly remarked that you can learn more about money from Rome’s bankers than from any philosopher (p. 203).

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