this latter point, and reviewing its use in the European Union, Muller makes an astute connection between the constitutional patriotic mentality and Michael Oakeshott's idea of a civil association as a way of characterizing the union. Constitutional patriotism is thus not about a goal, it is rather about a critical civic dialogue. Overall this is an interesting and thoughtful book. There are many open ended arguments and some gaps (for me the ambiguity of theoretical republicanism loomed large), however, overall it is be welcomed as a valuable contribution to current political theory.

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Mitchell Young, Eric Zuelow and Andreas Sturm (eds.), *Nationalism in a Global Era: The Persistence of Nations*. London and New York: Routledge, 2007, 247 pp. £65.00 (hbk).

The book is divided into three parts: the first part consists of mainly – but not exclusively – theoretical approaches; the second part features case studies illustrating memory's role in national reproduction; and the third part consists of chapters examining how nations have responded to globalisation. In the first part, Anthony D. Smith sets out to theoretically undermine the post-national thesis using Western Europe as his main frame of reference. Smith accepts that the sanctity of the nation has somewhat diminished after 1945 but finds no compelling evidence suggesting nationalism's disappearance. In his chapter, William Safran uses the Armenian, Jewish and Sikh diasporas as case studies for an inquiry into the changing roles of territoriality, religion and narrative. He also examines the complex relations that determine the relationship between diaspora and nation-state. Edward Tiryakian examines Ancient Rome, South Africa and post-World War II Yugoslavia as examples of 'failed nations.'

In the second part, Gabriella Elgenius uses Bastille Day (France), Constitution Day (Norway) and Remembrance Sunday (UK) as case studies that illustrate the centrality of ritual, symbols and ceremonies to nationalism. Christopher S. Wilson uses the Anitkabir (the memorial tomb of Mustafa Kemal) as a monument that showcases the 'authorized version of Turkish history . . . manifest in physical form' (p.110). Andreas Sturm argues that Thai public monuments reflect three different understandings of Thai nation, each connected to a specific historical era: the monarchical nation (mid-19th century–1932), the political nation (1932–50s) and the royal nationalism (1950s–70s). Genevieve Zubrzycki uses the infamous 'war of the crosses' in Auschwitz as a case that shows how religious symbols, through their political instrumentalisation, and their re-sacralisation are turned into national symbols. Zuelow uses the history of tourism in Ireland to argue that the tourist industry is forcing a local society to reflect and debate the very image that should be put forward as representative of the nation.

In the volume's third part Jubulis argues that 'the emergence of nationalism in the Baltics and the demands for independence were directly related to the ethnic, cultural and historical issues emphasized by the ethno-symbolic approach to nationalism' (p. 195). In his chapter, Young uses the case of post-1991 language policy in Croatia to develop an argument with regard to the compatibility between a strong nationalist

program aiming to differentiate Croatian from Serbian (and pre-1991 Serbo-Croatian) and the simultaneous pursuit of linguistic competence with regard to 'world languages.' Finally, Nanes uses Smith's ethno-symbolism to examine the case of Jordanian nationalism. Given that Jordan's political trajectory is full of political and military confrontations and its historical development is of recent origin, Jordan is a negative test case that illustrates the difficulties of articulating a nation when geographical separation and a separate political history are absent.

This volume is suitable for courses in nationalism. It is an excellent example of applying ethno-symbolism in several cases around the globe, thereby bolstering its explanatory power. In their Introduction, the editors take upon themselves to repudiate Hobsbawm's 1990 statement (in the last chapter of his *Nations and Nationalism*) about nationalism's contemporary irrelevance. Subsequently, the volume's agenda is to challenge post-nationalism by offering evidence and arguments regarding the contemporary persistence of nations. In so doing, the chapters do not break new conceptual ground: Smith, Tiryakian, and Safran are distinguished scholars and their contributions are of high quality, argumentation and craftsmanship. But their chapters are all within their overall approach to nationalism. Most of the other chapters are the work of younger scholars: careful detailed analysis, well thought argumentation of particular points, and at times some brilliant insights are all testimony to their abilities and talents.

Taken as a volume that illustrates ethno-symbolism as a method or strategy for cultural sociology, this is an exceptional project. It is filled with explanations and arguments that respect the relative autonomy of culture and resist attempts to explain away symbols, myths, rituals, mnemonic practices, etc. But the volume as a whole also tacitly accepts the highly Eurocentric view of globalisation as a recent extension of modernisation. This interpretation leads to a rather simplistic opposition between nationalism and globalisation. Even this volume's authors seem at times aware of the necessity for greater complexity: Zuelow, for example, argues that globalisation is forcing nations to debate their own response and hence to reformulate their own nation-ness. The challenge for scholars, he writes, is to locate the nexus at which this debate takes place (p. 171). But such insights remain scattered and isolated. Instead, in their introductory chapter, the editors simply reiterate Smith's earlier critique of the 'global culture' thesis (published in his 1995 *Nations and Nationalism in a Global Age*). Hence, while the volume is a splendid example of cultural sociology at its very best, it does not offer an alternative theoretical perspective that could be a convincing reply to the post-national theorists.

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Richard Mole (ed.), *Discursive Constructions of Identity in European Politics*. Basingstoke, Hampshire: Palgrave, 2007, xiii+236 pp. £50 (hbk).

This very rich book questions and problematises the identity concept in innovative and multidisciplinary ways. In particular the multidisciplinary approach contributes to the richness: literature, media studies, linguistics (discourse analysis), sociology, conceptual history, politics and international relations studies). The main thread through the