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Dílo Anny M. Sitzové představuje zcela nový přístup v práci s antickými nápisy a může posloužit jako cenná příručka badatelům v oblasti epigrafiky. Kromě toho však vrhá nové světlo na svět pozdní antiky a na vztah tehdejší společnosti k materiálním pozůstatkům předchozích staletí. Doporučit ji tak lze každému, kdo se věnuje kulturním dějinám tohoto období.



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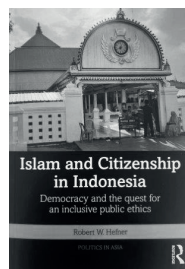
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**Robert W. Hefner.**  
*Islam and Citizenship in Indonesia:  
 Democracy and the Quest for an Inclusive  
 Public Ethics.*

**Routledge Taylor & Francis Group, 2024.**

**ISBN 978-1-032-62914-8.**



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This book examines the complex relationship between Islam, democracy, and inclusive citizenship in Indonesia as the world's largest Muslim country and third largest democracy. Robert W. Hefner shows that the understanding and practice of Islam in Indonesia is not solely determined by sacred texts or normative doctrines, but continues to evolve through interaction with political, economic, and social changes. Therefore, Islam is not automatically “anti-democracy” or “pro-democracy,” but rather the result of historical and social processes. Hefner also mentions that instead of experiencing a single “conservative turn,” Indonesian democracy actually exhibits agonistic pluralism: a public space where groups with different views (inclusive Muslim democrats vs. Islamist populists) continue to compete fiercely over citizens' rights and public ethics, but still within the framework of a democratic system.

Although Robert W. Hefner's work does not explicitly mention the experience of democracy in the Czech Republic, the analytical framework he offers remains conceptually significant for understanding the dynamics of democracy

in the region. Hefner asserts that Indonesian democracy was not formed through the transplantation of Western models, but rather through a process of co-evolution between Islam as the dominant religious-cultural force and modern political developments. When transferred to the context of the Czech Republic, a similar pattern can be observed, albeit with different actors: democracy in the Czech Republic is not the result of mechanical institutional adoption, but rather was born out of a historical dialectic between the legacy of communism, Central European political traditions, and the process of integration into the European Union. This comparison shows that democracy is never universal in form, but always adapts to the historical configuration, social values, and collective experiences of a particular society.

Furthermore, Hefner's idea of agonistic pluralism also has cross-context relevance. In Indonesia, agonistic pluralism is manifested through intense debates on religion, citizenship rights, and gender issues. Meanwhile, in the Czech Republic, it takes a different form, namely debates surrounding nationalism versus European integration, immigration issues, right-wing populism, and the chronic problem of political corruption. These two cases show that the sustainability of democracy is actually supported by the system's ability to institutionalize conflict rather than eliminate it so that sharp differences can still be managed within a democratic procedural framework.

Hefner also emphasizes that threats to democracy are not merely technical issues related to the implementation of elections or the effectiveness of legislative institutions, but are closely related to the quality of public ethics and social cohesion. A comparison between Indonesia and the Czech Republic confirms this. While in Indonesia the main challenges come from Islamist populism, intolerance, and clientelism, in the Czech Republic the threats take the form of political-economic oligarchy, anti-European Union populism, and the erosion of public trust in democratic institutions. Both cases highlight the vulnerability of democracy to normative degradation that can erode the foundations of collective trust.

Another dimension that reinforces this comparison is the role of civil society as a bulwark of democracy. In Indonesia, the major civil society actors are religious organizations, Islamic boarding schools, and women's movements. In contrast, in the Czech Republic, the pillars of democracy are more supported by NGOs, independent media, student movements, and pro-democracy communities that emerged after 1989 in response to the legacy of authoritarianism. These differences in actors reinforce Hefner's key finding: that the sustainability of democracy is largely determined by the vitality of civil society, even though its form and social basis are highly contextual.

Thus, Hefner's analysis remains conceptually relevant for understanding the Czech Republic's experience, while also opening up space for broader comparative reflection. Democracy has proven to always arise from specific historical-social

configurations, survive through conflict management within the framework of agonistic pluralism, and be vulnerable to degradation when public ethics and social solidarity weaken. However, the driving actors and socio-political arenas in which democracy is contested differ significantly between Indonesia and the Czech Republic, so any comparative study must take these particularities into account.

Hefner's book is important reading because it offers an in-depth analysis of the challenges facing democracy in Indonesia, emphasizing the role of public ethics as the foundation for sustainable democracy. He shows that Indonesian democracy is threatened by Islamist majoritarianism, intolerance, and money politics, while the Czech Republic faces the dangers of oligarchy and nationalist populism. Its relevance to Indonesia is evident in the need to strengthen the protection of minorities, reform Islamic education to foster pluralism, and expand state partnerships with progressive mass organizations to combat intolerance. On the other hand, for the Czech Republic, this book emphasizes the importance of secular civil society, independent media, and political transparency in confronting oligarchic domination. These two contexts are united by the idea of agonistic pluralism, namely that democracy survives not by eliminating conflict, but by institutionalizing it in a healthy manner. This book emphasizes that without public ethics, democracy is easily undermined, whether by religious exclusivism in Indonesia or narrow nationalism in the Czech Republic. Therefore, this work is relevant not only for academics, but also for policymakers and practitioners committed to strengthening inclusive democracy in various contexts.



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**Nastassja Martin.**

***Věřit v šelmy.***

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„V téhle části noci mi ale unikalo co je skutečné nebo správné. Je to ale vůbec někdy jinak?“ (s. 47)