

should correct in this book, for instance “Magna Charta” on page 1 should be spelled as Magna Carta, I believe, and “responsibility” on page 125 should be responsibility.

And finally, the study of the modernization period of the nineteenth century Ottoman Empire “is still in its infancy,” as Roderic H. Davison wrote in 1962 in the preface to his monumental work, *Reform in the Ottoman Empire*. Davison justifiably argues that numbers of monographs and a great deal of research, with the full use of the Turkish archives and the wide range of resources that are available in several languages waiting to be uncovered, must be carried out in order to reach a definitive history of the period. After his successful preliminary attempt to analyze the paramount reforms in the Empire that focus on the period between 1856 and 1876, there are many new monographs and research papers that have appeared in various fields of specialization in the following years. There is no doubt that Selçuk A. Somel’s book is one of the works which will help to raise the period from its infancy to childhood, perhaps to puberty, on the path of arriving at a well-defined Turkish history.

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Religious Freedom, Multiculturalism, Islam (Cross-Reading Finland and Ireland)

Tuula Sakaranaho

Leiden-Boston: Brill, 2006, XVI+468 pp.

In today’s world it is well known that the increasing social role of religion in society in the global and local context has made multiculturalism and religious plurality ever more important. Growing multiculturalism and multireligiosity forces the international and national communities to find some sort of minimum criteria for religious freedom. This book gives precedence to the social perspective due to the sociological nature of religion and consists of three parts. In the first part, the author discusses religious freedom and multiculturalism from a conceptual point of view within the context of Western Europe. In the second part, she explores the establishment of Muslim communities in Europe, Finland and Ireland. In the third part she analyzes Islam and education in Europe.

In this book the author aims to describe the social status of Muslims (especially concerning religious freedom) in Europe in general, and in Finland and Ireland in particular. She also inquires how Muslims in Europe have organized themselves as a religious community. This book is an example of country-specific studies on Muslims in Europe. The author states why she has chosen Finland and Ireland as the subject of the book as follows:

“When referring to multiculturalism, or multi-faith character of Western Europe these two countries would hardly come to mind first. Both countries are gradually moving away from the homogeneity and old certainties and are rapidly becoming multicultural societies. Thus Finland and Ireland, in addition to countries in southern Europe, have joined the new immigration countries of Europe. However, the reversal from emigration to immigration took place in Finland and Ireland later than, for instance, in Italy”.

Islam, at present, is the second largest religion in Europe and the number of Muslims is growing rapidly. Beginning from the middle of the 20th century people coming from different cultural and religious traditions have migrated from Islamic countries to Europe. Today, migration to Europe is seen as a problem for the European Union. The emergence of second and third generation Muslims in Europe makes it vital to study different generations of Muslims. It is necessary to study the role of religion in the process of migration and the process of integration of Muslims into the wider European societies.

According to the author, the main challenge for the first Muslim generation is how to maintain their religious traditions and values, and how to transfer these traditions and values to the next generation. The author points out that the transfer of these traditions and values is one of the daunting challenges faced by contemporary Muslim communities in Europe. The problem of how European countries have responded to this issue is another important matter. Within a secular state system of education, the distinction between confessional and non-confessional religious education is very important. While confessional religious education fosters commitment to a faith, non-confessional religious education merely provides information about different religions. From the point of the role of religion within the secular public sphere of a society, positive and negative freedom of religion should be taken into consideration. The author stresses that in the secularized West the significance of religion is closely intertwined with multiculturalism in Europe.

In the book the author asks important questions concerning communal identities in Europe. These questions involve how religious communities are constituted and run, and how much autonomy they are given in internal

matters. For religious freedom in a multicultural society, the most important question is to what extent the state recognizes negative religious freedom as a positive right of religious minorities in the public sphere. For Muslims an important question is how far one can go in the emphasis of one's cultural difference without being too provocative in the eyes of the broader society. How are Muslims supported in the process of integration into the wider European society? What is the message that European countries give to religious minorities, such as Muslims, regarding the place of their religious traditions in society? With respect to differences in religious education, two main questions are intertwined with each other: First, should the state provide religious education in schools, or should it leave this task to religious communities? Second, if provided by schools, should religious education be confessional or should it be the more general education of philosophy and ethics? Concerning religious education an important question arises with respect to the authority to administer religious instruction: Is it rendered only to the states or should Muslim organizations also be involved in it and, if so, to what extent? Whether religious minorities should follow the national law in all matters or have laws of their own is an issue which has been under consideration in some European countries. While religious freedom is accepted as one of the basic human rights, there is very little consensus about its actual content and scope. On the other hand, the effects of secularization and globalization on religious traditions are important. In the face of globalization, religion is an important frame of reference for both collective and individual identity.

The author draws attention to the importance of identification and states that, from the Western point of view, Islam is often identified with violence and warfare. However, from the Islamic point of view, Islam is often identified with peace and compassion. That means Islam is invested with contradictory meanings, depending on the cultural lenses that are employed in different discourses of identification. The author also draws attention to the views of different scholars who use different concepts to explain the situation. To overcome prejudices the author develops a method of analysis, termed as "cross-reading". According to the author, cross-reading refers to a method of analysis where a case is interpreted in the light of another, but this is not comparison in the sense that is generally understood in sociological studies. Cross-reading, as an interpretation of a case in the light of another, is a method which constantly aims at creating new conceptual lenses for the next stage of analysis. An interaction will be created between theories and cases, between geographical locations and also between religious traditions and social actors, which otherwise would not share the same scene. "In sum, the method of

cross-reading brings together different sides as parts of the same story, which creates a narrative tension for the changing scenes”.

The author correctly states that while, on the one hand, religions in contemporary times play an important part in struggle for liberation, justice and democracy throughout the world, on the other hand, there are several political and ethnic conflicts in different parts of the world that derive their motivation from religion. The author claims that religion can be used as a vehicle for terror and violence, threatening the security of people. Very often religion is exploited for different political purposes and is made into a source or an instrument of conflict. But these explanations can be made for every ideology and political or social system. Therefore, the limitations on the practice of religious freedom cannot be justified because of this danger. A danger of intolerance can be seen in every system or ideology. The duty of the modern state is to balance the rights of majority and minority religions in that society.

The author makes a distinction between positive and negative freedom of religion. Positive freedom of religion includes the right to believe and act according to one’s faith. Negative freedom of religion includes the right not to be religious, or take part in religious activities. The main problems today include the freedom to build places of worships, to display religious symbols, to observe holidays and days of rest, the observance of dietary regulations, the wearing of head coverings, following rituals associated with certain stages of life, the use of a particular language, the choice of religious leaders, and the establishment of religious schools. The author says that the “Irish solution” of segregated education according to religion works very well for the Muslims in Ireland. But this system is not the solution for most other European countries, because there is a fear that private Muslim schools would work as a breeding ground for Islamic fundamentalism and political terrorism. The author agrees that

“This fear is understandable after the attacks of 11 September 2001 on twin towers and on Madrid in 2004. But against the claims that these attacks have been committed by Muslims, no clear evidence has been put forward. Such strong identification of Islam with terrorism is only a prejudice of Western countries and a vehicle to make their secret intention real as in the example of America in Iraq. In short there is an Islamophobia among the European states”.

The author agrees with those who claim the existence of Islamophobia in Europe. She rightly states that the complex history of Christian-Muslim relations and the one-sided negative media coverage of Islam have put an extra burden on Muslims living in Europe. Moreover, some international courts have issued decisions restricting freedoms. These restrictions are justified by

the principles of secularism and equality. This type of judicial interpretation is the main obstacle in front of religious freedoms, because it is a political rather than a legal decision.

Generally European legislation guarantees fundamental rights concerning religious freedom. But principles, despite being so appealing, do not always translate into practice. On the one hand, Islam is seen as a threat in Europe; on the other hand, Muslims constitute a religious minority in Europe, whose rights as such should be protected according to European national legislation. The author gives a detailed explanation about the development of legal regulations of religious freedoms in Finland. The Finnish constitution of 2000 explicates the negative religious freedom as the right to not be a member of a religious community. On the other hand the Church Act gives autonomy to the Lutheran Church and puts the Church to a higher position than other religious communities. The Lutheran and Orthodox Churches are in a privileged position before the law. Under this type of regulation it is possible to ask whether it is right to put these churches in such a privileged position. The acts recognize the equality of religious communities in appearance only. The Muslim communities do not enjoy the same benefits. Finnish legislation concerning the freedom of religion and conscience, most recently articulated in the Freedom of Religion Act (2003), grants the right of children belonging to different religious communities to receive instruction in their own religion as a part of the school curriculum. The new Freedom of Religion Act in Finland treats different religions more or less equally with respect to religious education in class, but the same cannot be said about school life in general. To put it differently, religious freedom might be enjoyed by members of religious minorities in the privacy of a classroom but definitely not in the public sphere of the school. Unlike religious education, the new law forbids practice of different religions in class, and in practice, religious communities are denied autonomy in organizing religious education parallel with their own understanding.

Irrespective of differences, in Finland and Ireland the majority churches (i.e. the Evangelical Lutheran Church in Finland and the Catholic Church in Ireland) enjoy legal and social advantages as well as greater autonomy in comparison with other religious communities. In Finland, different religions are not equal before the law. According to the author

“Lutheran traditions are in many ways a part of Finnish school life. For instance the Finnish calendar is shaped by the Lutheran-Christian year and hence the main holidays coincide with Christmas and Easter. The new law does not bring any change with regard to these school traditions. On the other hand, while the Curriculum of

Islam speaks of “acceptance” and “respect”, the curricula of other religions simply refer to the “familiarization with” other religions and outlooks on life.”

The author criticizes the decisions given by the European Court of Human Rights and High Court in Ireland. The European Court of Human Rights has used the concept of religion as a “voluntary club”. According to the High Court due to social reasons individuals do not possess complete freedom of choice and, because of this, decisions favoring public institutions have placed individuals in a vulnerable position. However, the heavy emphasis on the Catholic ethos in schools and hospitals does not leave room for the negative religious freedom of non-Catholic religions in Ireland. But the religious references in the Irish Constitutional text can no longer claim to reflect a shared sense of national identity. In a multicultural, secularized Ireland, people do not share a singular religious-cultural identity.

The other side of the problem rises from some religious practice of Muslims. It is commonly known that within the modernization thesis there is no room for religion as a public factor, rather it is viewed only as a private matter. To have a sufficient religious infrastructure is the basic right of religious communities for the practice of their religion, for the socialization of their children, and for the religious education of their members. The author clearly states that the arrangements for the practice of Islam in Europe do not evoke any opposition in the host societies as long as it they occur quietly and remain unobtrusive. But when Muslims began pursuing the construction of purpose-built mosques, then some problems started. In most European countries, there were objections to building mosques. Islamic schools have been objected to by governments in many countries for the reason that it is feared they would become breeding grounds for “fundamentalism”. In recent decades the debates have culminated in the right of Muslim women and girls to wear hijab in the public sphere, such as schools and work places. Hijab is almost invariably an obstacle to being employed in European countries. According to the regulations in Finland everyone has the right to join or to leave a religious community, whereas parents together are to decide on the religious position of their child. If the parents cannot reach a consensus on this matter within a year after the child’s birth, it is the mother, as the guardian of the child, who can decide, whether a child is to join a religious community or not. Especially in Finland, two actions, that is, “bodily mutilation” and “polygamy”, which are usually identified with Islam, can be seen to be in violation of fundamental rights.

The author states that in Ireland it is the profession and practice of religion rather than freedom of conscience which has received judicial attention. Both

the High Court and the Supreme Court take a narrow view on the freedom of conscience. In fact, the reinforcement of the Catholic ethos in Irish schools and hospitals has recently come under heavy criticism from bodies working for equality in Ireland. This criticism was, however, rejected by the Supreme Court. In other words, positive religious freedom was used in order to justify the particular position of the Catholic Church in Irish society.

According to the author, Muslims in Ireland are very fortunate compared with other European countries, because the Muslim community in Ireland enjoys the best relations with both the government and the people. But in recent years a visible growth of racism and intolerance in parallel with a growing number of foreigners in Ireland has been seen. The growing numbers of foreigners in Ireland has caused a change in the attitude of the Irish people.

The author states that the main problems of Muslims in Europe are some sort of institutional adaptation and the establishment of a sufficient religious infrastructure for the practice of religion, the socialization of children and the religious education of its members. On the other hand, the intervention of the host society and how far Muslims are prepared to follow the rules, norms, and values that are prevalent in a wider society are other aspects of the problems. For Muslims, the main issue is how well can they function as a religious minority and to what extent are they accepted as members of the wider society. The author implies that for Muslims there are three main options available with respect to school education of Islam in Europe: a) setting up a private Islamic school, b) having Islamic schools supported by the state, c) receiving Islamic instruction as a part of school curriculum in state-supported schools. Generally, most European countries do not yet provide for the teaching of Islam, in any proper sense. However in Finland and Ireland, religious education has been recognized as a fundamental right of Muslims. Legal and institutional structures, which support the religious education of Muslim children and young people, have been established in both of these countries.

Religious education can be taught monoculturally or multiculturally. According to the information given by the author in Finland different religions are taught in state schools, whereas in Ireland schools religious education is denominational. There are at least three matters which are closely intertwined when looking into the issue of religious education in comprehensive schools in different European countries. The first of these is the legal recognition of religious communities and the subsequent right for religious education in state-supported schools; second, the status of religion as a school subject; and third,

determining the authority to establish the aims of religious education and carry the responsibility for its implementation.

Generally, Islamic schools are seen as breeding grounds for religious fundamentalism, but according to the author, teachers of Islam warmly support the present system of religious education in Finland, as this system guarantees the interest of both the religious majority and minorities. Although in both of these countries Muslims are welcomed to function as social actors in the civil society, they also face problems. Neither Finland nor Ireland is shy of public displays of religious symbols attached to Islam. But in Ireland there is a general prejudice against girls wearing an Islamic headscarf, which makes it difficult for them to find a place in a secondary school.

Though the author states that all member states of the European Union are constitutionally committed to religious freedom and non-discrimination, Europe is at the beginning of its development towards becoming a multicultural society and is still far from reaching that aim. With the purpose of being accepted in Europe, which is a multireligious community, Muslims should create a religious infrastructure in the existing legal and social framework. This is because presently the Christian religious communities, which represent the majority, enjoy legal and social advantages as well as a larger autonomy, than other religious communities. The author asserts that religious freedoms of minorities are the litmus test for Europe.

Consequently, it is possible to say that the author has a positive approach to the matter in consideration and she is quite objective in explaining the problems of Muslims in these countries.

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An Ottoman Mentality - The World of Evliya Çelebi

Robert Dankoff

with an afterword by Gottfried Hagen, revised second edition, Leiden-Boston: Brill, 2006. XXI+279 sayfa.

Evliya Çelebi'nin *Seyahatname*'si üzerinde tartışmasız en yetkin isimlerden biri olan Robert Dankoff, bu kitabında okuyucuya *Seyahatname* üzerinde yıllarca yaptığı çalışmaların âdeta damıtılarak zenginleştirilmiş bir derlemesini sunmaktadır. Gerçekten de Dankoff, kitabın telif sürecine katkıda bulunan

Religious Community Religious Organization Muslim Community Religious Life Religious Freedom. These keywords were added by machine and not by the authors. This process is experimental and the keywords may be updated as the learning algorithm improves.Â Sakaranaho, T., (2006), Religious Freedom, Multiculturalism, Islam. Cross-reading Finland and Ireland. Leiden: Brill.Google Scholar. Singleton, F., (1989), A Short History of Finland. For example, here in Finland the time of customer service is slow for me, but other people seem satisfied and don't mind waiting. In banks and fast food restaurants in my country customer services work much faster. In this way I really act like my group predicts, because in the table above you can read that one feature of multi-active cultures is impatience. Moreover, Finns are more reserved people while we, Russians, are more emotional.Â In addition, when I travelled to Finland, I saw some villages and small towns that looks dead even during the weekends - there are no people on the street, everything is closed. Here in Turku people don't hurry anywhere, their temp of life is haste-less and I can't understand it. Hungary has offered to take a Christian cross which the French authorities say must be removed from a statue of Pope John Paul II in Brittany. The courts had originally ruled that the entire statue, donated to the small town of PloÃ«rmel by a Russian artist, must be torn down, but now say it may remain provided the cross is decapitated , prompting the mayor who received it to complain of "œœan attack on a part of our culture".Â "œœels it really true that in 21st century Europe we are removing a Christian symbol? It everyone entitled to religious freedom except for Christians?â€ A cross over the statue of Pope John Paul II "violates" the secular nature of France. <https://t.co/litnJqM5k4>. "œœ" Breitbart London (@BreitbartLondon) October 30, 2017.