

(2011). It is very important to mention that the selection and description of cases in *Analyza politiky a političtí aktéři – Možnosti a limity aplikace teorií na příkladech* is more detailed and systematic than in Hrubeš' publication.

To conclude, the publication presents the problems in applying policy analysis very clearly and provides examples. Unfortunately, the lack of possible solutions and missing interconnections between chapters may not fulfil all readers' expectations. Despite these weaknesses, the clear explanation of the theory of policy analysis and the presented case studies may be very helpful for researchers in this field.

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Jones, Erik and van Genugten, Saskia et al.:

EUROPE AND ISLAM.

New York: Routledge. 2016. 120 pages.

DOI: 10.5817/PC2018-2-174

This book is an important guide to understanding the relations between Europe and its Muslim population. It is useful not only for academic purposes in the fields of political science, international relations, and Europe-

an studies, but also for the practice of politics and diplomacy within Europe and in its neighborhood. The developments and trends pointed out in the book provide observations on past and present events, which in turn can provide a lesson for the future. The authors aim to analyze the relationship between Europe and Islam. This is done by observing several challenges that emerge as a consequence of disagreements which can, and do, occur in fields such as secularism, security, identity and solidarity. *Europe and Islam* serves as a benchmark for understanding the political processes in contemporary Europe through a comprehensive observation of specific countries (France, Germany, the United Kingdom, the Netherlands and Italy), and by pointing out differences between the countries that take the shape of the varying challenges of stable multiculturalism. Furthermore, it provides an innovative point of view on topics that have been dealt with in academic research by selecting a range of articles, opinions and observations in relation to the subject.

The gathering of the articles, together with the introduction of the varying challenges and approaches, provides a new point of view on topics that have been heavily researched, as it is done within the context of contemporary changes in Europe. Though many articles have been written about the challenges of multiculturalism in different places, this book offers an analysis that becomes even more relevant in light of the changes that have come to pass in the relations between Islam and the countries of Europe since September, 2015, and the influx of Muslim refugees and migrants that have been swarming into Europe. It does so by breaking down the differences between EU Member States' approaches towards Muslim communities and Muslim immigrants, and by defining what attitude trends are EU-wide.

Olivier Roy deals with the theological gap between an awakening of the Muslim faith

and religion in Europe, and the reality of the 'European Christian identity' culture which is at a peak of disengagement from faith and religion. The cleavage between European values and religiosity stands in contradiction to the trends of practice among the new generations of Muslims. This is a challenge when it comes to reforming the Muslim faith so as to make it more adaptable to life in Europe. The author emphasizes the values that lead Europe in the age of secularization, the differences between European countries (such as in the separation of state and religion), and the detachment of faith and culture. The author demonstrates the involvement of the state in the strengthening and training of moderate Muslim leadership in an effort against radicalization, and compares modern Muslim societies in the west to traditional ones. The author points out the fundamentalist trend in religion in light of globalization and secularization, and recommends separating the religious issues from the cultural ones, due to the fact that Europe, according to him, has lost track of what values it is meant to represent.

Timo Behr deals with the rise of political Islam outside the EU, in its close neighborhood, while observing the impacts on the EU foreign policy that derive from such changes. The author explains the shift in the EU approach towards neighboring Muslim countries from a 'strategy of containment to strategy of engagement' (p. 28). According to the author, the strategy of containment is rooted in the reaction to the Algerian civil war and in the international pressure on the EU to join the global war on terror. The rift is attributed to the Arab Spring and the moderation of the EU approach that resulted from it (p. 29). In conclusion, the author points out the difficulties the EU will now face: the failure of the EU to promote liberal rights among the Arab countries through the endorsement of power relations that would be deemed hostile, and

the 'Islamist winter' that may follow (p. 31). This article closes the introductory part of the book, which observes shifts in general, and opens the door to pointed descriptions of the situations in the individual Member States: France, Germany, Italy, the Netherlands and the United Kingdom.

Jonathan Laurence and Gabriel Goodliffe observe the specific case of France through the lens of the period of Nicolas Sarkozy's presidency. The authors demonstrate the combination of integration efforts in France for the Muslim immigrants with the marginalization of the effectiveness of these efforts through the centralization of the immigration issue as a part of the 2012 election campaign. The authors list the remaining challenges Hollande was left to deal with. The debate on national identity, which dates back to 2009–2010, was not intended to revolve around immigration and Islam, but around European integration, economic globalization and EU unity (p. 37). The public discourse in 2010 on the French national identity ended up not only mentioning Islam as an issue but making it the central issue to be dealt with (p. 38). In their conclusions, the authors state that the ethnic and religious divisions within France are pushed aside in favor of other topics in the discourse, such as economic and social inequalities in the society and the impacts of globalization. The socialist government of Hollande, according to the author, was set to maintain the immigration issue on the media and public discourse (p. 46).

While the authors succeed in analyzing the treatment of the challenges of Islam in face of the Sarkozy government, they only briefly review the history that brought France to this new reality, and only hint at how they think the situation might develop.

Dirk Halm focuses on Muslim integration in Germany, while raising questions on the necessity of Muslim religious organizations

in an integrated Western society such as Germany. The existing organizations, according to Halm, are participating in integration and changes, but they are neither the only leaders of said integration, nor are they losing their importance altogether. The author reviews a survey, according to which 25% of the Muslim population in Germany feel they are properly represented by the 'Coordination Council of Muslims' (p. 51). When it comes to religion, the poll samples suggest that 86% of Muslims in Germany feel religious, and 42% feel 'very religious'. The author elaborates on the participation of Muslims in Germany in specific organizations, and their division according to background. In conclusion, the author points out the growing individualism in Muslim religiousness as a growing concept of the younger generations of Muslims. As such, within organizations, traditional Islam plays a significant role on its own (p. 56). The author chooses to focus on the organizations themselves, and the origin of individuals in testing of their participation in Muslim organizations within Germany. In his conclusion, the author notes that the organizations play a key role, but he does not speculate on the effect of the ongoing changes on today's, or even tomorrow's, Germany.

Karim Merzan observes the relationship between the Muslim population in Italy and the state, and between the early and the Italian population. He begins with a description of the challenges, and then proceeds to the history of Muslim migration into Italy. Next he presents the reality of being a Muslim in Italy today, how Muslims are represented in both the government and organizations and how the leaders of Muslim communities are recognized. The author then provides an analysis of the media's participation in the clashes between Muslims and the state, and the divisions between Muslim voices in their expectations of representation. The author supports

the claim that successful integration may lead to the pluralism and tolerance that the state of Italy is, and should be, striving towards (p. 66). The author concludes that Muslims in Italy differ from those in other communities in Europe; in fact it is a heterogeneous group. As a result of this, integration and interactions with the Italian population have been limited in their profitability, as bias against Muslims still exists in Italy (p. 70). The author recommends allowing time to take its course and to test the development of Muslim integration in Italy again in the future.

Saskia Van Genugten writes about Muslim immigration as discussed by political parties and the circumstances under which the topic receives the spotlight in public discourse. According to the author, the opposition towards Muslim immigration derives not from a competition between Islam and Christianity, but from a competition between values. The author claims that since 2012, the Dutch government has self-promoted an image of secularism and liberal values, and to defend those values it portrays an image of a non-judgmental and tolerant environment (p. 72). The author reviews the shift of powers in the several elections systems prior to 2012, and the history of secularism and liberalism in the Netherlands since the 1960s. The author claims that immigration joined the list of trends that caused confusion among the Dutch population, such as deregulation and Europeanization, as well as a loss of faith in political institutions and in politicians (p. 75). Immigration statistics, in a comparison between the year 1975 and the year 2009, shows that the percentage of 'non-natives' in the Netherlands rose from 9.9% of the population to 20%, and that Muslims comprised 6.6% of the population, or about 900,000 people. The author explains the difference between state and judicial institutional treatment to messes to Muslim immigrants, which was very toler-

ant and flexible, (p. 78), to that of the society, the general public, who perceived it as a potential clash of values and norms (p. 79). The conclusion the author makes relates to the image of Dutch society and the impacts that Muslim values have on it. However, she fails to answer the question of the comparability between Dutch values and Islam, claiming that a range of answers can be given.

Catherine Fieschi and Nick Johnson deal with the relations between Muslim communities in the UK and the mainstream governmental approach, with an emphasis on the period of 2005–2010, i.e. prior to the influx of immigrants and the 'Brexit' referendum. According to the authors, multiculturalism as a concept has been a part of the political discourse for a long time. According to the data the authors collected circa 2011 (p. 87), the Muslim community is tightening its religious ties, while Christian citizens are growing more secular. The author describes the rise of the concept of multiculturalism in the UK from the 1960's until modern times. Multiculturalism has been challenged through the decades in the UK, but it is the authors' conclusion that in the greater scheme of things the benefits outweigh the disadvantages, and it is declared successful. When it comes to faith, Tony Blair is described as the leader who put it back into the public discourse after a decline, but the focus on Islam returned after the underground bombing in London (p. 90). The author elaborates on the weight of the events on policymaking, such as the 7/7/2005 attacks in London, the impact of 9/11 on public opinion, and the following steps in terror prevention. These steps focused on prevention through the strategy of 'pursue', 'prepare', and 'protect'. The main conclusions the authors make are that the relationship, on the whole, between Muslim communities and the UK has improved over time, and these communities now have the confidence to make

demands and a voice that is heard loud and clear. The discussion about Muslims and their values has become a part of the political and public discourse (p. 101).

Erik Jones, in the closing article of the book, offers his conclusion on the relationship between Europe and Islam as a whole. It is Jones' opinion that the differences that are mentioned by politicians between Europeans with their values and the Muslim immigrants are to be disregarded. According to the author, the religious and cultural identity differences are negligible due to the history of Europe's ability to reconcile with competing identities. Solidarity, and not distinctiveness, is the key to that success, he says (p. 102). Jones puts faith in finding a common identity and sense of community between all residents of Europe, including Muslim immigrants. He explains why solidarity should assist in dealing with these challenges; Jones believes it creates unity without sacrificing the individual character of groups in society. The Netherlands and Turkey are used by the author to demonstrate the assimilation of immigrants. In the Netherlands' 'accommodation in constitutional democracy model', groups live separate lives while sharing geographic space. In Ataturk's Turkey, assimilation forced all groups to follow the same conduct, adopt western values, and forfeit several differentiating characteristics, such as the use of the Kurdish language and so on (p. 107). Jones finds disadvantages in both models over time. The author's recommendation is to focus on relations between groups and not on what makes them distinct. If solidarity and not identity is emphasized, writes Jones, stability and the promise of a positive future for Europe can be created.

The author disregards cultural differences in a romantic attempt to find out what Muslim immigrants, in particular, or any minority group, in general, share with the public. The element of religion is hard to ignore, however,

as the future of a secularized society that witnesses a rise in extremism due to the proselytizing of a certain group might prove susceptible to harm and clashes at a later stage. It is possible that in such a stage, what is held in common will not outweigh the differences in culture and values.

The book provides a comprehensive understanding and a clear picture, not only of the relationship between Islam, the Muslim immigrants and communities in Europe and between the European societies and values, but also a picture of the challenges various countries face. These challenges vary from one country to another, and the method of dealing with them is also different from one state to another. The editors take a position that is hopeful in regards to the future of Muslims in Europe, and claim, in their respective articles, that the benefits of multiculturalism in Europe surpass the dangers of religious or cultural conflict. The analysis that is demonstrated by the articles in the book pays great deal of attention to the development of the relationship between Muslim communities in European countries and the institutions of the state in which they reside, as well as to the relations between these communities and the general Christian/secular population. Most of the authors pay little attention to the radicalization implications, and the possible short and long term impacts of the influx of Muslim immigrants which began in 2015, even though the editors added their insights after it had begun. Nevertheless, the book serves as a useful guide in the search for an approach towards the issues it raises, in the attempt to cope with the new reality Europe faces, and will face in the future.

The editors chose to address the topic by selecting specific EU Member States in order to demonstrate the main trends and challenges of multiculturalism and Islam in Europe. The main chapters about religion and identity, sec-

ularization, security and solidarity cover the challenge that is stability in modern Europe. The in-depth chapters on the individual states demonstrate the differences between the cases. The selection of the UK, France, Italy, the Netherlands and Germany is useful in forming a picture of reality in Europe. However, it might appear to some as wanting for a complete image of contemporary Europe, as other cases, such as Greece, Belgium, Sweden, Denmark, Spain, Ireland and the Visegrad countries, are also impacted by the recent changes in Europe, and by waves of migration. This is also true for other European countries. The other two points that receive less coverage are the assessment of the challenges on the EU level and the supranational approach to the supranational challenges of Muslim immigration, and the topic of future implications due to the changes that are currently occurring, both in the short and long term. Most of the authors of this book have chosen to state the challenge at hand, but say very little about how it might develop, or what the risks are in letting things take their course without interference.

The upcoming research of the writer of these lines shall deal with the successes and failures of Muslim immigrant integration into European culture, with France, Germany and Belgium as focal points. In that sense, political scientists who revolve their studies around European politics can benefit from the comprehensive approach provided by the book, as it offers both a general observation of shifts and changes between the Muslim and western worlds and an inside view on the development within various Member States.

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