

spørgsmålet om, hvorvidt en sammenligning på tværs af sted (eller rum) også kunne bidrage frugtbart til forståelsen af det pædagogiske arbejdes forholdene sig til tvetydigheden ved migranttilværelsen.

Tina Kallehaves artikel om mangfoldighedsledelse i små og mellemstore virksomheder er baseret på en case-analyse. Heri illustreres, hvordan betingelser for rummelighed i virksomheden skabes gennem især ledelsens tilskrivning af betydning til forskelle i samspil med ledelsesparrers dominerende logikker om hhv. vækst og omsorg.

Det fjerde tema rummer tre artikler. Karsten Pærregaard skriver om dansk og japansk udvandring til Sydamerika og udvandrernes efterkommeres returnmigration til forfædrenes oprindelseslande. Tine Damsholt analyserer statsborgerskabsceremonier i forskellige vestlige lande, der ikke overlader megen plads til hybride identiteter. Nils Holtug diskuterer, hvorvidt der er en konflikt mellem frihed (til at migrere) og lighed (i velfærd) og argumenterer for, at dette ikke nødvendigvis er tilfældet. Han rejser bl.a. spørgsmålet om, hvad det er for et samfund, vi stræber efter lighed indenfor. Er det vores 'eget' samfund, eller det globale samfund? De tre artikler kan ses som forsøg på at gøre op med, hvad er blevet navngivet 'metodologisk nationalisme', idet de peger på en samfundsmæssighed, der rækker ud over nationalstaten.

Konkluderende kan indvendes, at denne antologi præsenterer en kalejdoskopsk tilgang til emnet 'kulturel diversitet'. Hvor hver enkelt artikel bidrager med interessante pointer og perspektiver, taler de til gengæld ikke nødvendigvis sammen. Det gælder især på tværs af, men også i mindre grad inden for temaerne. Det ødelægger ikke nødvendigvis læsegleden, da alle artikler – med

kun enkelte undtagelser – er velskrevne, velredigerede og præsenterer indsigter, som bidrager frugtbart inden for hvert sit fagfelt. Der er til gengæld ikke megen hjælp at hente i forhold til at vurdere hvert enkelt bidrag i forhold til hinanden og til en mere overordnet diskussion om kulturel diversitet. Hertil er brugen af begreber og fagterminologi for indlejret i hver enkelt bidrags faglige ståsted.

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Henrik Lindberg Hansen: *Om Dialog: Den Dialogiske Ånd & Forståelsen af det Anderledes.*
Foreword by Mona Sheikh.

Unitas Forlag, 2009, 128 pages, 139,00 DKK.

Henrik Lindberg Hansen has two overlapping purposes in *Om Dialog*. One is to explore dialog in the context of Islam, and the other is to explore Islam in the context of dialog. Both these purposes are achieved in a ground-breaking and readable book.

Lindberg Hansen starts by discussing the nature of dialog, which he understands very widely as potentially including almost any encounter with "the other." As well as happening in a formal "dialog" context, this encounter may happen between private individuals, between senior religious leaders, or even in academia, where the comparative study of religions is itself a form of dialog. The question is not whether or not a dialog takes place, then, but whether it is what Lindberg Hansen calls a "positive dialog" or a "negative dialog." A positive dialog is one that increases mutual understanding and knowledge, and in the end helps us live with difference; a negative

dialog is where the two sides are talking past each other, and where what is increased is fear and misunderstanding. One of the most interesting sections of the book is a case study of the Cartoon Crisis as a form of negative dialog, including a brief but valuable examination of some of the more important mechanisms that come into play during negative dialog. Some are skeptical about the value of formal dialog, and in my own view there are good grounds for such skepticism. To them, in effect, Lindberg Hansen responds that formal dialog is but one form of dialog, and that dialog is happening, for better or for worse, whether we want it to or not. If one accepts his wide understanding of dialog, this is certainly true.

The initial examination of the nature of dialog is followed by a discussion of Islam that is itself a case study in dialog, providing both an introduction to Islam and a discussion of the points most at issue in the current Danish “Islam debate.” It is a case study in dialog in the sense that it draws on the author’s own dialog work, in the sense that it addresses what Lindberg Hansen would call existing negative dialog, and in that it attempts to draw the reader into the process and results of positive dialog. The book’s discussion of Islam, as its author explicitly recognizes, might be seen by some as apologetic, but is in fact well informed, accurate, and generally fair.

The remainder of the book develops some of the earlier themes, adding to them a discussion of truth claims and the nature of knowledge, a discussion of approaches to living with difference, and – finally – a brief but solid reading list.

The book draws on Lindberg Hansen’s fieldwork as a practitioner of dialog in Cairo over a period of four years on behalf of Danmission. Lindberg Hansen practiced dialog there as a priest, and

writes as a believing Christian – aware, however, that his audience will be somewhat less believing, even if it is culturally Christian. As a result, in a formal sense, this is not an academic book, as Lindberg Hansen admits. It is, however, an academic book in that it is based in fieldwork as well as the relevant literature, that it uses the perspectives of the humanities and of the study of religion, and that it is objective and carefully argued, within the overall framework of its declared religious perspective. It is the fieldwork – in effect, participant observation of dialog – that is the source of the book’s greatest strength: its understanding of what Islam means to Muslims today.

The book is suitable for a general readership and for use with students, as it is clearly written, keeping technical terminology to a minimum, and explaining the meaning of such technical terms as are used. It will also be of interest to researchers interested in the nature and purposes of dialog, and in the encounter between Denmark and Islam. There are other books on dialog and other books on Islam, but few that are so well informed with regard to the current realities of Muslim belief, and none that so directly addresses the contemporary Danish “Islam debate.” This debate is a cultural rather than an academic one, but it is also a debate in which academics sometimes take part, and a debate to which the work of academics is relevant. As Lindberg Hansen argues, in a certain sense, the work of scholars is indeed a form of dialog.

If the book is open to one small criticism, it is that it ignores one aspect of an interesting point made in Mona Sheikh’s introduction (in fact, an article reprinted from *Kristeligt Dagblad*). Sheikh argues that what is needed is not so much di-alog between two blocs as a “multi-log” that

recognizes diversity. Lindberg Hansen certainly recognizes diversity, and certainly shows how the construction of imagined blocs contributes to negative dialog. He does not, however, fully develop his work into a multilog in the sense of considering the perspectives of all the relevant actors, especially on the Danish side. There is, however, a limit to what can be done in a book of this length, and perhaps Lindberg Hansen will address this aspect of multilog on another occasion.

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