

# The Muslim Experience in Contemporary European History

HIEU 182 (Undergraduate) & HIEU 282 (Graduate) Spring 2009  
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## Aims and Scope of the Course:

Europe at the beginning of the 21st century finds itself mired in controversies over whether Muslims and the faith they follow can successfully be integrated into a European society that is, to the extent that it is religious at all, predominantly Christian, at least nominally. Questions also arise over the compatibility between the largely secularized European social order and the traditions of Islamic law and politics. But substantial Muslim populations have, in fact, made their home in European countries for many years already: for decades in many parts of Western Europe, and for centuries in other places such as Russia and the Balkan territories of Kosova, Macedonia, Albania, Bulgaria, and Bosnia-Herzegovina. Turkey's desire to gain admission to the EU raises the prospect of a large, predominantly Muslim state -- albeit one with its own distinctive historical relationship to Islam -- becoming a new part of "Europe." And in addition to these more recent concerns, many more Muslims once lived in other parts of Europe before being compelled to leave, as happened notably in Iberia after the *Reconquista* and in Greece in 1922. Thus the Islamic encounter with societies all across the continent is one with a long and important history, a history marked by competition and conflict as well as by coexistence, cooperation, commerce, and creative exchange (though the latter, more peaceable side of the relationship is often forgotten).

This course will seek to develop students' insights into the historical, religious, political, and sociological foundations of the experiences of Muslim communities in Europe since the 20th century and the broader societal contexts -- e.g., German, French, Dutch, British, Yugoslav, "European" -- in which Muslims and their institutions have found themselves. Another key objective will be to develop a richer and more critical understanding of representations of Islam and its followers in a variety of 20th-century European sources, including political and cultural commentary, academic analyses, travelers' accounts, and the mass media. To that end, students will also undertake an independent selection, review, and analysis of representative examples of European journalism, with an eye to the extent to which the perspectives expressed are or are not corroborated by the analyses of historians and social scientists. This review of media sources will be the basis for in-class student presentations linking the journalistic coverage to the key themes of the course.

## **Course Requirements – Undergraduate students:**

In-class exams	30%
Presentation and selection of supplemental class readings	15%
Class participation	25%
Final Exam/Research Paper	30%

## **Course Requirements – Graduate students:**

Presentation and selection of supplemental class readings	15%
Class participation	35%
Final Exam/Research Paper	50%

**\*\*NOTE:** To pass this class you must reasonably satisfy all the course requirements: e.g., if you are an undergraduate student, you must take the minimum required number of in-class exams and the final exam. Failure to satisfy *any* one of the course requirements will result in a grade of F for the course.

**TENTATIVE syllabus: subject to change – revised 3/26/09 10:52 AM**

**Required readings:** Books assigned for the course, available in the UCSD Bookstore, are listed below. Other required readings are listed with each week's assignments, below. Those additional readings will be available on electronic reserves and will be posted in electronic form to the course web site for download.

Jorgen Nielsen, *Muslims in Western Europe*, 3d ed. (Edinburgh University Press, 2004). ISBN: 978-0748618446

Jack Goody, *Islam in Europe* (Polity Press, 2004). ISBN: 978-0745631936

Jutte Klausen, *The Islamic Challenge: Politics and Religion in Western Europe* (Oxford University Press, 2008). ISBN-10: 0199231982 ISBN-13: 978-0199231980

Tariq Modood, Ricard Zapate-Barrero, and Anna Triandafyllidou, eds., *Muslims and Citizenship: A European Approach* (Routledge, 2006). ISBN-10: 041535515X ISBN-13: 978-0415355155

Aziz Al-Azmeh and Effie Fokas, eds., *Islam in Europe: Diversity, Identity and Influence* (Cambridge University Press, 2008). ISBN-10: 0521677513 ISBN-13: 978-0521677516

Joel S. Fetzer and J. Christopher Soper, *Muslims and the State in Britain, France, and Germany* (Cambridge University Press, 2004). ISBN-10: 0521535395 ISBN-13: 978-0521535397

**Required viewings:** The film and video presentations, listed below with each week's assignments, will be on reserve. To insure that our discussions will be as informed and productive as possible, students should see them *before* the class session for which they are assigned. As required parts of the course material, they are fair game for exam questions.

**Exams:**

**In-class examinations (30% of the course grade; undergraduate students only):** There will be a number of very brief in-class exams on a weekly or near-weekly basis. These exams will be designed to gauge your comprehension of the previous week's class presentation and the readings and/or viewings or other assignments (e.g., web assignments) assigned for the *current* week, so that everyone will always be prepared for class. If you have attended class and done all the assignments for the week in advance of the class meeting, you are likely to do very well on the exams, which represent a significant fraction of your grade. There will be a total of eight in-class exams administered; the lowest grade on two of the exams will be dropped.

**\*\*Make up exams:** Make-up exams will be given only in the case of a valid, documented excuse beyond the student's control (e.g., medical problems). Any make-up exam may be given in a different form and include different content. For example, the make-up test may be in the form of an oral exam!

**\*\*We cannot** make arrangements for alternate exam times due to multiple exams scheduled closely together, plans to leave campus early, etc. Check your exam schedule for your courses now -- they're available to you through StudentLink -- and make sure you've chosen a course schedule that you can live with throughout the course and at finals time!!

**Final Examination/Research Paper (30% of the course grade for undergraduates; 50% for graduates):** The final exam will be in the form of a research paper that will analyze important issues raised in the course through focused research concerning a topic agreed upon with the instructor in advance. For undergraduate students, the paper should be at least 12 pages long, when submitted in 12-point Times New Roman with no more than one-inch margins on all sides (i.e., of a length sufficient to satisfy upper-division writing requirements), though longer papers will certainly be acceptable, and welcome. The paper will be due at the end of time of the scheduled final exam for the course (see StudentLink). I may require that all students submit an electronic version of their final papers to turnitin.com. Complete instructions for the paper will be distributed early in the term. For graduate students, the final paper should be at least 20 pages long, again using the same formatting requirements (see above).

**Scheduled due date for final exam/research paper: Friday, 12 June (due by scheduled end time, 11:00 a.m.)**

**Selection of supplemental class readings and oral presentation (15% of the course grade for all students)**

The presence of Muslims and the nature of Islam are very much a matter of hot public controversy in contemporary Europe. A close examination of media representations of the subject can offer us a richer, more comprehensive perspective on the historical and social-scientific findings that are presented in the assigned readings. In the latter weeks of the course, each student will be responsible for selecting 20-25 pages (or approximately 45 minutes' worth) of additional readings from journalistic coverage. These readings should be selected, copied or scanned, and made available to all class members at least one week prior to the meeting when they are to be discussed. You should be prepared to lead the class discussion after making a presentation of approximately 10 minutes about the readings you have selected, focusing on important questions raised in materials, connections to the week's assignments, and the broader course themes. I will, of course, be available for consultation about the presentation and the reading selections.

The LEXIS/NEXIS database, accessible through the UCSD library web site, is a superb place to find the kind of precisely targeted, high-quality journalism that this assignment seeks. (Even *low*-quality journalism can be useful as a component of this assignment, *if* it is carefully and deliberately chosen and recognized as such. Bad journalism with inaccurate information and heavy bias can be, obviously, very influential. But proceed with caution! Every item should be selected with an eye to what it will teach the class about the issues under discussion that week.)

**Academic Integrity and Plagiarism:** It is your responsibility to know and observe all university rules concerning academic integrity and plagiarism. Any student found to have committed a substantial, knowing or intentional violation of the university rules concerning academic integrity will fail the entire course. I view it as one of my chief responsibilities to help each of you produce first-rate academic work that reflects your own original thinking about the course themes and material. If you have any questions whatsoever about what constitutes plagiarism, how to properly credit the work and ideas of others, how to evaluate sources for quality and reliability, and so forth, please feel free to talk to your TA and to come see me.

**SCHEDULE OF CLASS ASSIGNMENTS:**

**WEEK 1 -- APRIL 1**

**Introduction to the Course:**

**"Bloody Borders," "Europe without Borders," the Problem of the "Other" -- and Other Problems**

Samuel P. Huntington, "The Clash of Civilizations?" *Foreign Affairs* 72, no. 3 (1993): 22-49.

Jack Goody, *Islam in Europe* (Cambridge, UK: Polity, 2003), Preface, Introduction and ch. 1 ["Past Encounters"], pp. vii-88.

Jørgen Nielsen, *Muslims in Western Europe*, Introduction and ch. 1, i.e., to p. 7.

Effie Fokas, "Introduction," and Aziz Al-Azmeh, "Afterword," in Aziz Al-Azmeh and Effie Fokas, eds., *Islam in Europe: Diversity, Identity and Influence*, pp. 1-15, 208-215.

Patrick Hyder Patterson, "On the Ruin of Christendom: Religious Politics and the Challenge of Islam in the New West," for the volume tentatively titled *Christianity and Modernity in Eastern Europe*, Bruce Berglund and Brian Porter-Szűcs, eds., forthcoming with the Central European University Press.

**Graduate students/recommended for undergraduates:**

Bernard Lewis, *Islam and the West* (New York/Oxford: Oxford University Press, 1993), chs. 1-2 ["Europe and Islam," "Legal and Historical Reflections on the Position of Muslim Populations under Non-Muslim Rule"], pp. 3-57.

Mustafa Malik, "Islam in Europe: Quest for a Paradigm," *Middle East Policy* 8, no. 2 (June 2001): 100-115.

Sami Zubaida, "Islam in Europe," *Critical Quarterly* 45, nos. 1-2 (2003): 88-98.

Richard W. Bulliet, *The Case for Islamo-Christian Civilization* (New York: Columbia Univ. Press, 2004), Introductory materials and ch. 1 ("The Case for Islamo-Christian Civilization"), to p. 46 [framing the arguments, and beginning a refutation of Huntington].  
-- available online from UCSD computers or through proxy servers, through Roger catalog

**WEEK 2 -- APRIL 8**

**What (If Anything) Went Wrong? Islam, "Christian Europe," and the Dilemmas of Modernity**

Bernard Lewis, *What Went Wrong? The Clash between Islam and Modernity in the Middle East* (2003 ed.), Preface and Introduction, Ch. 3 ("Social and Cultural Barriers"), Ch. 4. ("Modernization and Social Equality"), Ch. 5 ("Secularism and the Civil Society"), Conclusion and Afterword (in Weidenfeld & Nicholson/Phoenix edition: to p. 19, 71-129, pp. 168-179 -- page numbers in other editions may vary)

Tarek Mitri, "Christians and Muslims: Memory, Amity, and Enemies," in Aziz Al-Azmeh and Effie Fokas, eds., *Islam in Europe: Diversity, Identity and Influence*, 16-33.

Jack Goody, *Islam in Europe*, finish ch. 1 [sections on Values and Migration in Europe Today], pp. 88-109.

Jørgen Nielsen, *Muslims in Western Europe*, chs. 2-7 (France, Germany, UK, Netherlands & Belgium, Scandinavia, Southern Europe), pp. 8-100.

**Graduate students/recommended for undergraduates:**

Lewis, *What Went Wrong?* -- Read the remainder of the book

Alan Heston, "Crusades and Jihads: A Long-Run Economic Perspective," *Annals of the American Academy of Political and Social Science* 588 (July 2003): 112-135.

Richard W. Bulliet, *The Case for Islamo-Christian Civilization*, ch. 2 ("What Went On?"), pp. 47-93 [a critical engagement with Bernard Lewis's arguments] -- available online through Roger

**WEEK 3 -- APRIL 15**

**The Post-Imperial Inheritance: What Kind of Muslims in Europe? What Kind of Islam for Europe?**

Edward Said, *Orientalism: Western Conceptions of the Orient* (excerpts -- pdf posted on course site)

**Film:** *The Battle of Algiers*, dir. Gillo Pontecorvo (1967)

Franco Cardini, "From the 'Sickness' of the Ottoman Empire to the Third Wave of Islam," ch. 12 of Cardini, *Europe and Islam*, trans. Caroline Beamish (Oxford: Blackwell, 1999), pp. 196-212.

Jørgen Nielsen, "The Question of Euro-Islam: Restriction or Opportunity?," in Aziz Al-Azmeh and Effie Fokas, eds., *Islam in Europe: Diversity, Identity and Influence*, 34-48.

Jocelyne Cesari, "Muslim Identities in Europe: The Snare of Exceptionalism," in Aziz Al-Azmeh and Effie Fokas, eds., *Islam in Europe: Diversity, Identity and Influence*, 49-67.

Werner Schiffauer, "From Exile to Diaspora: The Development of Transnational Islam in Europe," in Aziz Al-Azmeh and Effie Fokas, eds., *Islam in Europe: Diversity, Identity and Influence*, 68-95.

**Graduate students/recommended for undergraduates:**

Richard W. Bulliet, *The Case for Islamo-Christian Civilization*, ch. 3 ("Looking for Love in All the Wrong Places"), pp. 95-133 [on the legacy of Edward Said, the field of Middle Eastern Studies, contemporary

foreign policy, and the relationship between the West and the Islamic world] -- available online through Roger

Albert Hourani, *Islam in European Thought* (Cambridge: Cambridge University Press, 1991), Introduction and Ch. 1 ("Islam in European Thought"), pp. 1-60.

#### **WEEK 4 -- APRIL 22**

##### **Religion and Society, Church and State in the European Context -- A Comparative View**

Jorgen S. Nielsen, *Towards a European Islam* (New York: St. Martin's Press, 1999), ch. 9 ["State, Religion and Pluralism"], pp. 107-117.

Jocelyne Cesari, "Islam, Secularism, and Multiculturalism after 9/11: A Transatlantic Comparison," ch. 3 in Jocelyne Cesari and Sean McLoughlin, eds., *European Muslims and the Secular State* (Aldershot, UK: Ashgate, 2005), pp. 39-51.

Bérengère Massignon, "Islam in the European Commission's System of Regulation of Religion," in Aziz Al-Azmeh and Effie Fokas, eds., *Islam in Europe: Diversity, Identity and Influence*, 125-148.

Joel S. Fetzer and J. Christopher Soper, *Muslims and the State in Britain, France, and Germany* (entire book).

Tariq Ramadan, *Western Muslims and the Future of Islam* (Oxford: Oxford University Press, 2004), Preface and Introduction, ch. 3 ("In the West: First Attempts at Reform"), ch. 10 ("The Cultural Alternative"), Conclusion; i.e., beginning to p. 7, 62-101, 214-227.

##### **Graduate students/recommended for undergraduates:**

Bernard Lewis, *Islam and the West*, ch. 11 ["Religious Coexistence and Secularism"], pp. 174-186.

Fatema Mernissi, *Islam and Democracy: Fear of the Modern World*, trans. Mary Jo Lakeland, 2d ed. ((New York: Basic Books, 2002) [1992], ch. 3 ("Fear of Democracy"), pp. 42-59.

Berdal Aral, "The Idea of Human Rights As Perceived in the Ottoman Empire," *Human Rights Quarterly* 26 (2004): 454-482.

Dia Anagnostou, "Development, Discrimination, and Reverse Discrimination: Effects of EU Integration and Regional Change on the Muslims of Southeast Europe," in Aziz Al-Azmeh and Effie Fokas, eds., *Islam in Europe: Diversity, Identity and Influence*, 149-182.

Riva Kastoryano, "French Secularism and Islam: France's Headscarf Affair," in Modood, Zapate-Barrero, and Triandafyllidou, *Muslims and Citizenship: A European Approach*, pp. 57-69.

Valérie Amiraux, "Breaching the Infernal Cycle? Turkey, the European Union, and Religion," in Aziz Al-Azmeh and Effie Fokas, eds., *Islam in Europe: Diversity, Identity and Influence*, 183-207.

Monika Wohlrab-Sahr, "Integrating Different Pasts, Avoiding Different Futures? Recent Conflicts about Islamic Religious Practice and Their Judicial Solutions," *Time & Society* 13, no. 1 (2004): 51-70.

**WEEK 5 -- APRIL 29**

**Ethnicity, Nationalism, Assimilation, Integration, Multiculturalism**

Gilles Kepel, *Allah in the West: Islamic Movements in America and Europe* (Stanford: Stanford Univ. Press, 1997), Part II: The Britannic Verses, pp. 81-146 (chapters "Return to the Empire," " 'Britishness' and Identity," and "The Rushdie Affair")

Aristide R. Zolberg and Long Litt Woon, "Why Islam Is Like Spanish: Cultural Incorporation in Europe and the United States," *Politics & Society* 27, no. 1 (March 1999): 5-38.

Jørgen Nielsen, *Muslims in Western Europe*, ch. 9 (Muslim organizations), pp. 121-152.

Tariq Modood, Ricard Zapate-Barrero, and Anna Triandafyllidou, eds., *Muslims and Citizenship: A European Approach* (entire book).

Patrick Hyder Patterson, "A Kinder, Gentler Europe? Islam, Christianity, and the Divergent Multiculturalisms of the New West," under submission for the volume tentatively titled American Multiculturalism after 9/11, Derek Rubin and Jaap Verheul, eds. (manuscript)

**Film:** *East Is East*, dir. Damien O'Donnell (1999)

-- a humorous take on generational, ethnic, and religious conflicts in mixed Pakistani-British family in "Bradistan," the Yorkshire town of Bradford

**Graduate students/recommended for undergraduates:**

Christian Joppke, "The Retreat of Multiculturalism in the Liberal State: Theory and Policy," *The British Journal of Sociology* 55, no. 2 (2004): 237-257.

Eva Ostergaard-Nielsen, "Counting the Cost: Denmark's Changing Migration Policies," *International Journal of Urban and Regional Research* 27, no. 2 (June 2003): 448-454.

**WEEK 6 -- MAY 6 Neighbors? The History of Balkan Peace and the History of Balkan War**

Jack Goody, *Islam in Europe*, ch. 2 ["Bitter Icons and Ethnic Cleansing"], pp. 110-132.

Robert J. Donia and John V. A. Fine, Jr., *Bosnia & Herzegovina: A Tradition Betrayed* (New York: Columbia Univ. Press, 1994), Introduction and ch. 1 ("A Misunderstood Society: Bosnia's Tolerant Past Betrayed"), pp. 1-12.

Michael Sells, *The Bridge Betrayed: Religion and Genocide in Bosnia* (Berkeley: Univ. of California Press, 1996), Preface, ch. 1 ("Fire in the Pages"), ch. 4 ("Masks of Otherness"), ch. 5 ("The Virgin and the Jewel of Herzegovina"), pp. xiii-28, 71-114.

Xavier Bougarel, "Bosnian Islam as 'European Islam': Limits and Shifts of a Concept," in in Aziz Al-Azmeh and Effie Fokas, eds., *Islam in Europe: Diversity, Identity and Influence*, 96-124.

**Film:** *Pretty Village, Pretty Flame (Lepa sela lepo gore)*, dir. Srđan Dragojević (1996).

**Graduate students/recommended for undergraduates:**

Mary Neuberger, *The Orient Within: Muslim Minorities and the Negotiation of Nationhood in Modern Bulgaria* (Ithaca : Cornell University Press, 2004), Preface, Introduction, Ch. 1 "The Bulgarian Figure in the Ottoman Carpet: Untangling Nation from Empire", and Ch. 2 ("Muslim Rebirth: Nationalism, Communism, and the Path to 1984"), i.e., from start to p. 84.



Darina Vasileva, "Bulgarian Turkish Emigration and Return," *International Migration Review* 26, no. 2 (Summer 1992): 342-352. [Special Issue: The New Europe and International Migration]

Patrick Hyder Patterson, "What Went Wrong and What Went Right: Islamic Backwardness, Christian Culture, and European Civilization in the Croat Nationalism of Stjepan Radić, 1897-1928," currently being revised for resubmission to *Slavic Review*.

## **WEEK 7 -- MAY 13**

### **Muslim Women and Muslim Men in Contemporary Europe**

Jørgen Nielsen, *Muslims in Western Europe*, ch. 8 (Family, Law and Culture), pp. 101-120.

Wijdan Ali, "Muslim Women: Between Cliché and Reality," *Diogenes* 50, no. 3 (2003): 77-87.

Ghada Hashem Talhami, "European, Muslim, and Female," *Middle East Policy* 11, no. 2 (Summer 2004): 152-168.

Yvonne Morck, "Gender and Generation: Young Muslims in Copenhagen," in Steven Vertovec and Alisdair Rogers, eds., *Muslim European Youth: Reproducing Ethnicity, Religion, Culture* (Aldershot, England: Ashgate, 1998), pp. 133-144.

Lena Inowlocki and Helma Lutz, "Hard Labour: The 'Biographical Work' of a Turkish Woman Migrant in Germany," *European Journal of Women's Studies* 7, no. 3 (2000): 301-319.

Alexander Linklater, "Danger Woman," *The Guardian*, 17 May 2005, <http://film.guardian.co.uk/news/story/0,12589,1485435,00.html> [profile of Ayaan Hirsi Ali, ex-Muslim women's rights activist, anti-Islamist, and member of the Dutch parliament]

#### **Film:**

*Shouf Shouf Habibi! (Hush Hush Baby)*, dir. Albert ter Heerdt (2004)

#### **Graduate students/recommended for undergraduates:**

Stacey Burlet and Helen Reid, "A Gendered Uprising: Political Representation and Ethnic Minority Communities," *Ethnic and Racial Studies* 21, no. 2 (1998): 270-287.

Marie Macey, "Class, Gender and Religious Influence on Changing Patterns of Pakistani Muslim Male Violence in Bradford," *Ethnic and Racial Studies* 22, no. 5 (September 1999): 845-866. [Response to Burlet and Reid]

## **WEEK 8 -- MAY 20**

### **Paris Is Burning -- Conflicts, Causes, Consequences**

**\*\* this week's assignments are deliberately light -- use this time to work on your papers!!!**

re-read Jørgen Nielsen, *Muslims in Western Europe*, ch. 7 (France), pp. 8-23

Rogers Brubaker, Chapter 7, " 'Etre Francais, Cela se Merite': Immigration and the Politics of Citizenship in France in the 1980s," in Brubaker, *Citizenship and Nationhood in France and Germany* (Harvard Univ. Press, 1992), pp. 138-164.

David A. Bell, "Why the French Forgot How to Assimilate: The Shorn Identity," *The New Republic*, 28 November 2005.

**Film:** *Hate (La Haine)*, dir. Mathieu Kassovitz (1995)

**WEEK 9 – MAY 27**

**Islamophobia?**

**\*\* this week's assignments are deliberately light -- use this time to work on your papers!!!**

Liz Fekete, "Anti-Muslim Racism and the European Security State," *Race and Class* 46, no. 1 (2004): 3-29.

Kenan Malik, "Islamophobia Myth," *Prospect* no. 107 (20 Feb. 2005).

Melanie Phillips, *Londonistan* (New York: Encounter Books, 2006), Introduction, Ch. 1 ("The Growth of Londonistan"), ch. 4 ("The Multicultural Paralysis"), ch. 5 ("The Alienation of British Muslims"), and Conclusion, i.e., pp. vii-18, 57-100, 182-191

Jack Goody, *Islam in Europe*, ch. 3 ["Islam and Terrorism"], pp. 133-145.

**Graduate students/recommended for undergraduates:**

Suite of short pieces debating the issue in *American Ethnologist* 32, no.4 (2005):

Matti Bunzl, "Between Anti-Semitism and Islamophobia: Some Thoughts on the New Europe"

Andre Gingrich, "Anthropological Analyses of Islamophobia and Anti-Semitism in Europe"

Esra Özyürek, "The Politics of Cultural Unification, Secularism, and the Place of Islam in the New Europe"

Jonathan Boyarin, "Discerning the Ghosts and the Interests of the Living"

Karen Brodtkin, "Xenophobia, the State, and Capitalism"

John Bowen, "Commentary on Bunzl"

Nina Glick Schiller, "Racialized Politics, Evangelizing Christianity, Police States, and Imperial Power: Missing in Action in Bunzl's New Europe"

Matti Bunzl, "Methods and Politics" [Rejoinder]

Dominic Boyer, "Welcome to the New Europe"

Fred Halliday, "'Islamophobia' Reconsidered," *Ethnic and Racial Studies* 22, no. 5 (September 1999): 892-902.

**WEEK 10 -- JUNE 3**

**Can Islam Find a Place in (Post-)Christian Europe?**

Jutte Klausen, *The Islamic Challenge: Politics and Religion in Western Europe* (entire book).

Bruce Bawer, "Tolerating Intolerance: The Challenge of Fundamentalist Islam in Western Europe," *Partisan Review* 69, no. 3 (2002): 338-354.

Jack Goody, *Islam in Europe*, ch. 4 ["The Taliban, the Bamiyan, and Us -- The Islamic Other"], pp. 146-160.

Jørgen Nielsen, *Muslims in Western Europe*, ch. 10 (European Muslims in a New Europe?), pp. 153-174.

Joel S. Fetzer and J. Christopher Soper, "The Roots of Public Attitudes Toward State Accommodation of European Muslims' Religious Practices Before and After September 11," *Journal for the Scientific Study of Religion* 42, no. 2 (2003): 247-258.

Bat Ye'or, "Eurabia: The Road to Munich. . . ." *National Review*, 9 October 2002.

<http://www.nationalreview.com/script/printpage.p?ref=/comment/comment-year100902.asp>

Thomas Jones, "Short Cuts," *London Review of Books* 27, no. 20 (20 October 2005). [critical dismissal of Ye'or's "Eurabia" and "dhimmitude" concepts as conspiracy theory]

[http://www.lrb.co.uk/v27/n20/print/jone01\\_.html](http://www.lrb.co.uk/v27/n20/print/jone01_.html)



**The Muhammad Cartoons Controversy:**

Cartoons of the Prophet Muhammad, originally in the Danish newspaper *Jyllands Posten*, September 2005, reprinted from either: <http://www.perlentaucher.de/artikel/2888.html> (posted 2 February 2006) or <http://www.humaneventsonline.com/sarticle.php?id=12146> (posted 2 February 2006)

Juan Cole, "All Cartoon Politics Are Local: Muslim Outrage Reflects Specific National Conflicts -- most of them exacerbated by Bush's policies," Salon.com, 9 February 2006.  
<http://www.salon.com/opinion/feature/2006/02/09/culture/print.html>

Christopher Hitchens, "Cartoon Debate: The Case for Mocking Religion," Slate.com, 4 February 2006.  
<http://www.slate.com/id/2135499/>

Reza Aslan, "Depicting Mohammed: Why I'm Offended by the Danish Cartoons of the Prophet," Slate.com, 8 February 2006. <http://www.slate.com/id/2135661/>

Gerald Traufetter, " 'Everyone Is Afraid to Criticize Islam: Outspoken Dutch Politician Hirsi Ali Says the Danish Cartoons Should Be Displayed Everywhere" [interview with ex-Muslim women's rights activist and anti-Islamist Ayaan Hirsi Ali, member of parliament], Salon.com, 7 February 2006.  
[http://www.salon.com/news/feature/2006/02/07/hirsi\\_ali/index.html](http://www.salon.com/news/feature/2006/02/07/hirsi_ali/index.html)

Jytte Klausen, "Rotten Judgment in the State of Denmark," Spiegel Online, February 8, 2006.  
<http://www.spiegel.de/international/0,1518,399653,00.html>

**Graduate students/recommended for undergraduates:**

Pippa Norris and Ronald Inglehart, "Islamic Culture and Democracy: Testing the 'Clash of Civilizations' Thesis," *Comparative Sociology* 1, nos. 3-4 (2002): 235-263.

Richard W. Bulliet, *The Case for Islamo-Christian Civilization*, ch. 4 ("The Edge of the Future"), pp. 135-161 [on Islamic renewal and Muslim diaspora communities].