

Muslims in Europe

A curriculum resource for teachers



Image: Mosaic detail. Mezquita de Cordoba

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Ann Arbor, MI

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Overview

This project builds on the EUC funded "Muslims in Europe" research project conducted by Professor Ken Kollman and the group of researchers in Europe. A group of five teachers from three Ann Arbor high schools created a curriculum unit to examine the concept of European citizenship and religion in various countries. Each teacher wrote a part of the curriculum unit to be used in high schools. Covered topics: Ottoman heritage; European expansion/imperialism in Muslim areas; the post-war economic boom and resulting migration to Europe; diverse expressions of Islam; geography and Muslim populations; defining Europe and Europeans; social problems, economic situations, and political issues.

Contributions by sections:

1. Muslims in Europe: The Ottoman Heritage
Steve Boyce, Pioneer High, Ann Arbor

2. What is Islam?
Steve Boyce, Pioneer High, Ann Arbor

3. European Expansion: The Legacy of Imperialism and Muslims in Europe
Tracey Van Dusen, Pioneer High, Ann Arbor

4. Post WWII European Economy
Marion Evashevski, Community High, Ann Arbor

5. What is a European? Europe and Muslim Identity
Tracey Van Dusen, Pioneer High, Ann Arbor

6. Geography and Muslim Populations
Marcia Schaffer, Community High, Ann Arbor

7. Current Events and Issues
Afifa Corrigan, Huron High, Ann Arbor

The curriculum unit includes: web resources for teachers and students to gather information along with suggestions for discussion; a map exercises for students, including political and blank maps; timeline on Islam and the Ottoman Empire. Suggestions for further reading are also provided.

Teachers who have used the curriculum in class are encouraged to e-mail feedback to the Center for European Studies-European Union Center at ces-euc@umich.edu.

Consulted on this project were:

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Muslims in Europe: The Ottoman Heritage



Islamic calligraphy in a tile design from a 16th century Ottoman mosque
(collection of the author)

Why study the Ottoman Empire?

There is a widespread cultural assumption, particularly in America, that the terms “Arab,” “Islam,” and “Middle East” are virtually synonymous. Counterpoised to this stereotypical construction is the identification of “Western” and “European” as a civilization distinct from “Eastern” or “Oriental,” as in the 19th-century term for the Islamic world of the Middle East. If Americans today fuse together “Arab” and “Islam” to form a menacing otherness, this linkage in the past was between “Turkish” and “Islam.” Even today many of the symbols used to evoke the Islamic world; the crescent and star, the red hat with a tassel known as the fez, and harem pants, originated in the Ottoman Empire. This empire, founded by Turkish warriors in the 14th century, came to dominate not only the Middle East for centuries, but was also a European power centered in the great European city of Istanbul. The Ottoman legacy in Europe is enormous and in considering Muslims in Europe today it must be acknowledged that SE Europe has a historical connection with the Islamic world because of its long association with the Ottoman Empire.



From Paul Welty, *Man's Cultural Heritage* (Philadelphia: J.B. Lippincott Company, 1965, 1966, 1969), p. 213.

Even after this empire receded throughout the 19th century under the military and economic pressure of European powers, the Ottoman heritage to the Muslim presence in Europe is undeniable. Unlike the Muslim era of Spain, the Ottomans left behind more than just architectural monuments. While there was protracted resistance to Ottoman rule in some areas such as Greece or Serbia, other regions such as Albania and Bosnia-Herzegovina became so

closely integrated into the Ottoman world that their populations converted to Islam and these retain a Muslim majority today. The Muslims of Western Europe are comprised not only of the immigrants from Algeria and Egypt; they are also inter-European migrants from the Balkans.



The sad history of the Balkans has made it a synonym for political instability, war, and mass suffering. Unfortunately this tragic legacy was reignited during the wars following the collapse of Communism in the former Yugoslavia. The brutal nature of these conflicts was a harrowing echo of the protracted wars fought more than a century before between empires as they battled to control this territory. Whatever the former strength and wealth of the Ottomans, by the 19th century the Turkish Empire was the “sick man of Europe” facing relentless pressure it could not resist. By the end of WWI, Turkish control had retreated to the Anatolian peninsula where it had started its rise to power in the Middle Ages.

What is Islam?

Muslims today are members of a worldwide community of faith that numbers over one billion. They are the followers of a strict monotheistic religion that sees itself as the spiritual descendant of Judaism and Christianity. The Islamic community, the *umma*, began in the year 622 CE when the prophet Muhammad fled the city of Mecca with about 300 followers to take refuge in the Arabian city of Yatrib, now known as Medina. In Medina, Muhammad became the religious and political leader of a community founded on devotion to one God as revealed by direct revelations

given to Muhammad. These revelations began in Mecca and were written down by scribes in the scripture known as the *Qur'an*. In 632 Muhammad returned to Mecca with an army of 10,000 and went straight to the Kaaba, an ancient religious structure which housed pagan idols, the tribal gods of the Meccans. Muhammad smashed the idols and the Kaaba became the very center of the Islamic world. Muslims pray five times a day facing in the direction of the Kaaba and every Muslim, who is able, must make a pilgrimage there during his or her lifetime.



After the death of Muhammad in the year 632, the Muslim community split into political factions supporting rival candidates to lead Islam. Those who supported Abu Bakr became known as the Sunni (followers of the *sunna*, or the traditions of the Prophet). The Sunni believed that Muhammad wished the best qualified man to succeed him and Abu Bakr was so chosen by election. The Sunni were opposed by the Shi'a (from shariat Ali, the party of Ali). The Shi'a believed that Muhammad had designated his cousin (and son-in-law) Ali, and his descendants, to take over the leadership.

Shortly after the death of Muhammad, all of the Arabian Peninsula was united under the banner of Islam in a civil war between the various tribal alliances. Over the next century Islamic armies would conquer territories extending from Morocco to the border of China and India. International trade would then extend the Islamic world to SE Asia and what is now the most populous Islamic country, Indonesia. Everywhere Islam was first established it created societies ruled by strict religious law and illuminated by scientific and literary achievements that emphasized the use of Arabic.

Islam means submission or peace. To live in a world guided by Islamic principles is to live in the *Dar al Islam*, or the abode of peace. Everything outside of the Islamic world is the *Dar al harb*, or the abode of war. To a Muslim, there can be no peace without submission to the will of God.

Reviewing the basics of Islam

At the start of the unit you may wish to review some basic information on Islamic belief and practice.

- I.** Have your students divide into groups of three to four with a large sheet of paper at each desk. (11" x 17" copy paper works very well for this exercise.)
- II.** Instruct each group to list on their large sheet of paper five things they were taught or think they know about Islam. The charts should also be illustrated with symbols they believe represent Islam.
- III.** Have each group present to the class. While students are displaying their posters and explaining their symbols, quietly correct the stereotypes that will inevitably surface and praise accurate information.

Examples of common student errors:

Muhammad founded Islam.

Islam conceives of itself as those who submit to the will of God, as it has been historically related to different peoples by the 25 prophets listed in the Qur'an, beginning with Adam. In a more direct sense, both Jews and Muslims in the Middle East believe themselves to be both the physical and spiritual descendants of the Prophet Abraham. Abraham's covenant with God, then, forms the basis of both the religious identity of Jews and Muslims and in that regard Muhammad (as the final prophet according to Muslims), is not the founder of Islam. He is the founder of the Islamic community.

Muslims worship Allah.

Muslims worship God and Allah is merely the Arabic word for God and is the same word used by Arabic speaking Jews and Christians. Since the students wrote a sentence in English they should use an English word to complete the sentence.

Islam forces people to convert.

The second *sura* or chapter of the Qur'an, expressly states that religious conversion cannot be forced ("there is no compulsion in religion"). Historically this has meant that Muslims were absolutely forbidden to forcibly convert other monotheists, Jews and Christians, although those not considered monotheists did not receive the same protection. Islamic law allowed Jewish and Christian communities to operate houses of worship and to run their own affairs. They were assigned a special tax and this had the effect of providing an economic incentive not to coerce Jews and Christians into converting. The first Islamic empire, under the Umayyad dynasty based in Damascus, believed that Islam should retain an exclusive Arabic character and they actually discouraged non-Arab conversion. In most parts of the Islamic empire outside of the Arabian Peninsula the transition to a majority Islamic population took many years. In Persia the process took some three centuries before most people had become Muslim.

Muslims are terrorists.

There are some Muslims that engage in acts of terrorism just as some Christians blow up abortion clinics and hurl gasoline bombs at school children in Northern Ireland. Islam does not include pacifism as a core belief as does Christianity and because Islam quickly became a political state, military force was always sanctioned under certain conditions. These conditions are very strict and if followed would preclude the killing of women and children, attacking without warning, and even environmental destruction. What Islam certainly believes is that peace is a religious ideal as exemplified by the concept of *Dar al Islam* and by the practice of Muslims greeting each other with *a'salaam alecum* (peace be with you).

Muslims practice jihad or holy war.

Muslim belief does include the religious ideal of *jihad al sayf* or struggle by the sword as a way of defending Islam. Unlike the combination of “holy” and “war,” which is both vague and shocking to Christians, jihad has a very specific meaning in a political and military context which has nothing to do with God personally intervening to assist in mass destruction. There are many ways to engage in struggle in an Islamic context and some of these could be by waging jihad by the pen or by the spoken word. Jihad used by itself has historically meant the same as jihad al sayf, armed struggle for the defense of Islam waged according to the rules mentioned above.

Muhammad was a pedophile.

The accusation is based on lists of Muhammad's many wives that show Aisha as 9 years old when she married the Prophet. The chronicle of Muhammad's life shows that he was married to Khadija first and as long as she was alive he had no other wives. After her death, and the flight to Medina, Muhammad became a political ruler and took many wives for reasons that we can safely assume include political alliances. This is readily evident by looking at the first four successors to Muhammad and finding that all of them had direct family ties to the prophet through marriage. Beyond that fact there is nothing known as to the intimate details of Muhammad's life.

Islam oppresses women.

Traditional Arabic social practice was, and is, very restrictive towards women. These social practices did not originate with Islam and there is a great deal in both the Qur'an and Islamic law that treats women as individuals with rights and spiritual obligations equal to men. The Qur'an does indicate that men are the head of the household (as does Christian scripture) and Islamic law can also be interpreted so as to restrict women and treat them unequally.

A Muslim must practice the “Five Pillars.”

The first pillar of Islam is the *shahada*, a profession of faith which states that “I believe there is no God but God and Muhammad is his prophet.” A sincere belief in the shahada makes a person a Muslim while the other four pillars: ritual prayer, fasting during Ramadan, giving charity, and making a pilgrimage to Mecca (if able), make a person a good Muslim.

Using “The Ottoman Heritage” as an introduction to a unit on Muslims in Western Europe

In a unit on the Muslim minority in France, England, Germany and Great Britain, it is important to illustrate the relationship of the Ottoman Heritage to Islamic culture in Europe. One strategy to incorporate this heritage is as follows:

- I.** Open your class with the audio file “Call to Prayer” and ask students to name what geographic region this evokes. Hand out the related sheet with the translation of the verses and have students listen again and try to pick out recognizable phrases.
- II.** Divide the class into groups of two or three. Print out and distribute a map of the Ottoman Empire at it’s height from one of the examples provided here in the “maps” Next, print out the “Long Timeline” and distribute to each group. The timeline will be in seven sections and the task of each group will be to assemble the sheets by taping or stapling them together.
- III.** When the timelines are complete have the teams mark them as follows:
 - a. Draw a star next to the first date that mentions the Ottoman Turks (*1281*)
 - b. Next draw a star next to the last date that mentions the Ottomans (*1918*)
 - c. Now draw a heavy black line around the era of the Ottomans.
 - d. Within the box the team will now highlight any reference to Europe (There will be eight.)
 - e. The completed timelines can now be illustrated if desired and hung up in the class. At a glance the class can now see the length of the Ottoman era and critical events that happened in Europe.
- IIIA.** The timeline component of the lesson can be shortened by using the abbreviated timeline “Short Timeline” and having students work individually to highlight all the European references.
- IV.** With your own map printed on a transparency, circle Bosnia, Montenegro, Kosovo, Albania, Macedonia-Skopje, the Thracian region of Northern Greece, and Bulgaria. When this is complete display a selection of images from the folder marked “slide show” to illustrate the Ottoman Architectural heritage in Bosnia while talking about the significant populations of Slavic and Albanian Muslims in SE Europe.

The Muslim Call to Prayer

http://muslim-canada.org/prayer_qt.mov

Or

http://muslim-canada.org/athan_mp3.mp3

1 Allahu Akbar, (four times)

--God is Most Great

2 Ash-hadu an-la Ilaha ill Allah – (twice)

--I testify that there is no God but God

3 Ash-hadu anna Muhammadan Rasulullaah. – (twice)

--I testify that Muhammad is the messenger of God

4 Hayya la-s-saleah – (twice)

--Come to prayer,

5 Hayya la-l-faleah – (twice)

--Come to flourishings,

6 Allahu Akbar – (twice)

--God is Most Great

7 La Ilaha ill Allah - (once)

--There is no God but God

Timeline of Islam (Long Timeline)

Taken from webpage: <http://www.religionfacts.com/islam/timeline.htm>

Below is a timeline of the history of Islam. Major events are in bold.

c. 570 CE

Birth of Muhammad

c. 610 CE

Muhammad receives first vision in a cave near Mecca.

c. 610-22 CE

Muhammad preaches in Mecca.

622 CE

Hijira - Muhammad and followers flee to Medina.

Islamic calendar (AH, *Anno Hegirae*) begins.

624 CE

Muslims successfully attack Meccan caravans at Badr.

625

Muslims are defeated by Meccans at Uhud.

630

Muslims capture Mecca. Ka'ba is cleansed; pilgrimage rites are Islamicized; tribes of Arabia vow allegiance to Muhammad

632

Death of Muhammad. Abu Bakr chosen as caliph.

632-33

Wars of *ridda* (apostasy) restore allegiance to Islam.

633

Muslim conquests (*Futuh*) begin.

633-42

Muslim armies take the Fertile Crescent (Egypt, Syria, Palestine, Mesopotamia), North African coast, parts of Persian and Byzantine Empires.

c. 650

Caliph Uthman has the Qur'an written down.

656

Uthman is murdered; Ali becomes fourth caliph.

657

Battle of Siffin. Mu'awiya, governor of Syria, claims the caliphate.

659

Arbitration at Adruh is opposed by Ali's supporters.

661

Ali is murdered; Mu'awiya becomes caliph. Beginning of Umayyad Caliphate (661-750)

680

Death of Husayn marks beginning of the Shi'at Ali ("party of Ali") or Shi'a sect.

685-705

Reign of Abd al-Malik. Centralization of administration - Arabic becomes official written language (instead of Greek and Persian) and Arab coinage is established.

late 600s Ruling classes in East and West Africa convert to Islam.

700-800s

Groups of ascetics and mystics begin to form.

710

Arab armies enter Spain from North Africa.

732

Muslim empire reaches its furthest extent. Battle of Tours prevents further advance northwards.

747

Revolt defeats the Umayyads.

750

Abu l'Abbas becomes caliph in Iraq.

754

Baghdad (Madinat al-Salam, "city of peace") becomes the new capital of the Abbasid empire.

755

Abd ar-Rahman founds an Umayyad Dynasty in Cordoba, Spain.

765

Division within Shi'ites - majority are the modern Imamiyya (Twelvers) who co-exist with Abbasid caliphs; minority are more extreme Isma'iliyaa (Seveners).

786-809

Reign of Harun ar-Rashid, best known through the stories of *The Thousand and One Nights*

800s

Written collections of Hadith (sayings of the Prophet) are compiled. Sicily comes under Muslim rule.

813-33

Reign of Ma'mun. Theological controversy over whether the Qur'an is created or uncreated and eternal. Center for translation of texts from Greek to Arabic founded in Baghdad.

869-883

Uprisings of black slaves (Zanj) are eventually defeated.

908

First Fatimid caliph in Tunisia

928

Umayyad Abd ar-Rahman III declares himself caliph in Cordoba.

940

Muhammad al-Mahdi, the twelfth imam, disappears. Twelvers still await the future return of the "Hidden Imam."

945

The Buyids (Persian) invade Baghdad and take power from caliph.

969

Fatimids gain power in Egypt and attack Palestine, Syria, and Arabia. Cairo (Al-Qahira, "the victorious city") is founded.

980-1037

Life of Avicenna, Iranian physician and Aristotelian philosopher

996-1021

Reign of Fatimid al-Hakim. Hamza ibn Ali forms basis of esoteric Druze religion.

late 900s

West Africa begins to convert to Islam.

1030

Umayyad caliphate in Cordoba defeated by the Christian Reconquista.

1055

Seljuk Turks take Baghdad; Abbasids now only nominal rulers.

1000s

Reconquista takes more of Spain, Sicily falls to the Normans; Crusader kingdoms are briefly established in Palestine and Syria.

1071

Seljuk Turks defeat Byzantines at Battle of Manzikert.

1090

Hasan-i Sabbah takes Alamut in the Persian mountains; the Assassin sect forms around him.

1099

Christian Crusaders take Jerusalem.

1100-1200s

Sufi orders (*turuq*) are founded.

1126-98

Life of Averroës, Muslim philosopher from Cordoba who sought to integrate Islam with Greek thought

1171

Fatimid power ends in Egypt with the conquests of Saladin.

1174

Saladin declares himself sultan of Egypt and Syria.

1193

Death of Saladin; most of Crusader states have returned to Islam.

1200s

Assassins wiped out by the Mongols. Indian rulers in Delhi take title of Sultan. Spanish mystic Muhyi al-Din ibn al-Arabi (1165-1240) flourishes.

1221

Genghis Khan and the Mongols enter Persia.

1241

Mongols take the Punjab.

1258

Mongols capture Baghdad; city is sacked and caliph is killed. End of Abbasid caliphate

1281-1324

Reign of Uthman (Osman), who founds the Ottoman Empire. Muslim merchants and missionary Sufis settle in SE Asia.

mid-1300s

Ottomans capture Bursa and Iznik and move into Europe.

1366

Capital of Ottoman Empire moved from Bursa to Adrianople.

late 1300s

Ottomans take control of the Balkans.

1400s

Islam reaches the Philippines.

1453

Mehmet Fatih (rules 1451-81) conquers Constantinople. The two halves of the Ottoman Empire are united and the sultan becomes Byzantine emperor.

1492

Castile and Aragon capture Granada. All Muslims (and Jews) expelled from Spain.

1501

Isma'il (1487-1524) claims to be the Hidden Imam and is proclaimed Shah (king) of Persia. Twelver Shi'ism becomes official religion of Persia.

1516

Ottomans conquer Syria and Egypt.

1517

Ottomans control Mecca and Medina.

1520-66

Reign of Suleyman the Magnificent; Ottoman Empire reaches its zenith. Hungary and coastlands of Algeria and Tunisia come under Ottoman rule.

1526

Babur (Mongolian) seizes the Delhi sultanate and takes control of northern India.

1556

Akbar founds the Mughal dynasty in northern India.

1600-1700s

Venetians, Habsburgs, and Russians divide European Ottoman lands between them.

1625

Java comes under rule of Muslim kingdom of Mataram.

1699

Treaty of Karlowitz confirms first substantial losses of Ottoman Empire in Europe.

1700s

Muhammad Abd al-Wahhab rejects Sufism and all innovation (bid'a). Founds what becomes the Saudi Arabian kingdom. Hindus regain power from Mughals in northern India.

1738

Mughal empire invaded by the Afghans.

1779

Afghans ousted by Qajar dynasty, which rules Persia until 1925.

1798

Napoleon's expedition to Egypt

1805

Muhammad Ali becomes governor of Egypt, which becomes independent of the Ottomans, gains control of western Arabia and extends into the Sudan.

1807-76

Tanzimat period. Ottoman Empire undergoes extensive program of modernization in government, law, and medicine.

1830

Greece regains independence from Ottomans.

1850s

Non-Muslim Ottoman citizens granted equality with Muslims.

1858

Last Mughal in India is deposed and India comes under British rule.

1876-1908

Reign of Abd al-Hamid II; autocratic and religiously conservative period in Ottoman rule

1878

Congress of Berlin recognizes independence of Balkan states previously under Muslim rule.

1882-1952

Egypt occupied by the British.

1908-18

Last decade of Ottoman rule. Rise of nationalistic "Young Turks." More liberal policies develop.

1912

Founding of Islamic Union (Sareket Islam), a modernizing movement in SE Asia

1918

Fall of Ottoman Empire. League of Nations grants Britain mandatory status over Palestine and Iraq, and France over Lebanon and Syria.

1923

Republic of Turkey established. Mustafa Kemal (Ataturk) is first president.

1927

Tablighi Jamaat reform movement founded in India.

1928

Ikhwan al-Muslimun (Muslim Brothers) founded in Egypt.

1941

Jamaat-i Islami reform movement founded in Lahore, India.

1945

Indonesia becomes independent republic.

1945-60s

Islam spreads to the West with mass migrations from Asia, Africa, and India.

1947

Pakistan founded as an Islamic nation. Islam becomes a minority religion in India.

1957

Independent Malayan state established with Islam as the official religion but guaranteed tolerance.

1960s

Families from SE Asia and North Africa emigrate to Europe and the Americas.

1979

Shah of Iran is overthrown by Ayatullah Ruhullah Khumayni, who establishes strict fundamentalist rule of Shi'a principles.

late 1990s

Taliban come to power in Afghanistan.

2001

Muslim extremists attack the United States.

2003

Saddam Hussein ousted by Western forces.

The Ottoman Empire: 1243 – 1924 (Short Timeline)

- ca. 1243: Turkish nomads settle in Asia Minor.
- 1299-1326: Osman I
- 1301: Osman declares himself sultan and establishes the Ottoman Empire.
- 1345: Seljuk Turks first cross the Bosphorus.
- 1389: Ottomans defeat Serbs at Kosovo.
- 1402: Tamerlane defeats Ottomans at Ankara.
- 1451-1481: Mohammed the Conqueror
- **1453: Constantinople is conquered.**
<http://www.thenagain.info/WebChron//EastEurope/FallConstantin.html>
- **1520-1566: Sulayman II the Magnificent**
<http://www.thenagain.info/WebChron//MiddleEast/Sulayman.html>
- 1526: Battle of Mohacs
- 1529: First Siege of Vienna
- 1571: The Battle of Lepanto
- 1641-1687: Reign of Mohammad IV
- The devsirme is abolished.
- 1656-1676: Reforms of the Korprulu viziers
- **1683: Second siege of Vienna**
<http://www.thenagain.info/WebChron//EastEurope/ViennaSiege.html>
- 1703-1730: Cultural revival under Ahmed III
- 1774: Treaty of Kucuk Kaynarca
- 1792: Treaty of Jassy
- 1793: Selim III proclaims the "New Order."
- 1798-1799: Napoleon attempts to conquer Egypt.
- 1804: First Serbian Uprising
- 1815: Second Serbian Uprising
- 1822-1830: Greek War of Independence
- 1826: Massacre of Janissaries; Ottoman fleet is sunk at Navarino.
- 1829: Treaty of Adrinople
- 1839: Hatt-i Serif of Gulhane; the Tanzimat Period begins.
- 1841: The Straits Convention
- 1853-1856: The Crimean War
- 1876: The Ottoman Constitution is proclaimed.
- 1878: Congress of Berlin: Serbia and Montenegro are granted independence. Bulgaria is granted broad autonomy.
- 1908: The Committee of Union and Progress (The Young Turks) is formed.
- The Ottoman Constitution is restored.
- Austria annexes Bosnia and Herzegovina.
- **1912-1913: The First Balkan War**
<http://www.thenagain.info/WebChron//EastEurope/FirstBalkan.html>
- 1913: The Second Balkan War
- **1914: The Ottoman Empire enters World War I** as one of the Central Powers.
<http://www.thenagain.info/WebChron//World/WWI.html>
- **1915: The Armenian Massacre**
<http://www.thenagain.info/WebChron//MiddleEast/ArmenMassacre.html>
- 1919-1924: End of the Ottoman Empire
- 1919: Mustafa Kemal (Atatürk) lands at Samsun.
- 1923: The sultanate is abolished and Turkey is declared a republic.
- 1924: The office of caliph is abolished.

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Population figures as of 2003

http://www.islamicpopulation.com/europe_islam.html

<u>Country Pop.</u>	<u>(millions)</u>	<u>% Muslim</u>
Albania	3.10	70
Bosnia Herzegovina	3.90	60.06
Macedonia-Skopje	2.10	30
Serbia & Montenegro	10.70	19
Bulgaria	7.50	11.87

The total Muslim population of these areas is 8.06 million.

Regarding the slide show:

All the pictures that follow may either be projected from your computer or printed out as transparencies for an overhead project. These images are meant to give a general appreciation of the Ottoman architectural influence on Eastern Europe.

Logistics: Overhead Transparency Projector
 Amplified sound system for your computer
 Video projector with a digital input
 Tape, highlighters, colored pencils

Time required: This lesson can easily be done in a bloc schedule period and could be completed in a regular class period if the teams don't take too long to complete their timelines.

Extension activities: An excellent way to expand this brief introduction would be to allow individual or group research projects on some Ottoman related topics while the unit on Modern Europe is unfolding. Examples of possible topics are:

- Art and Architecture, painting, calligraphy, metal work, etc.
- The Ottomans and "Lord of the Rings": Tolkien used the siege of Vienna as the model for the big battles featuring the Orcs.
- Ottoman Fashion: Europeans and Ottomans extensively copied each others' fashions as an example of a cross-cultural connection.
- Janissaries: The Christian children taken from their families in the Balkans would become critical to the Ottoman's military and governmental bureaucracy.
- Suleiman the Magnificent: The most well-known and well-documented of all the Ottoman sultans
- Istanbul: The European capital of the empire is a fascinating story in itself as it was the center of Ottoman wealth and prestige for centuries.
- Islam and the Ottomans: The Ottomans always saw themselves as the defenders and proponents of Islam and religion was an integral part of their culture.





Extension lessons: If you wish to extend your own lessons on the Ottoman period, the following sample lesson plans are included:

- **Ottoman fashion:** The styles of clothes worn throughout the Ottoman Empire became the basis for “oriental” fashion crazes that influenced both Americans and Europeans.
- **Demographics:** an examination of some of the reasons for the eclipse of the Ottomans by European powers
- **War in the Balkans:** examination of a source document describing a battle between the Russian and Ottoman Army in Bulgaria during the 1870’s
- **Turkish History:** students will compare the rise of the Turks as nomadic warriors to the magnificence of Istanbul during the reign of Suleiman.

Ottoman Fashion

I. Arrange a slide show or show transparencies in the following order:

1. A selection from the “traditional uniform folder”

The Ottoman style of dress was regarded by Europeans as both exotic and quintessentially “Oriental.” In this case Oriental was evocative of an Islamic Middle East full of luxurious decadence tinged with sensuality and violence. Uniform plates such as these printed in the 1840’s were extremely popular and played a big role in influencing European fashion.

2. Civilian fashion plate

This French fashion plate from the 1830’s showed the Turkish style of dress that would soon be in vogue for women. The ballooning “harem pants”, decorated jacket, and slippers would soon be staples of European high fashion.

3. Transition

Just as Europe was adopting Turkish style clothes, some Turkish uniforms began to look more and more European. In this illustration from 1846, the transition can be plainly seen.

4. & 5. French/Turkish

The adoption of Turkish dress was so pervasive among some European armies that these French soldiers shown assaulting a Russian position during the Crimean war in 1854 look almost identical to these Turkish troops attacking Russian troops in Bulgaria in 1877.

Research project suggestions

I. Find depictions from “Orientalist” artists that show this image of the Islamic world as luxurious, sensual, and exotic. How would these images have helped foster stereotypes and unrealistic expectations among the European public.

II. Show examples of modern American fashion, particularly youth-oriented hip-hop fashion, which is now international. Does this give an image of America that is also quite different than the way most Americans are? How does fashion “travel”, both in the 19th century and today? What does this tell you about the global nature of human culture?

1. A selection from the “traditional uniform folder” and 2. Civilian fashion plate



These prints were done from life paintings by a French painter on his visit to Turkey in 1812.



Figure #3 – Janissary



Figure #4 – Delhos (Light Horse)

Figure #1 – Ottoman cavalry

Figure #2 – Officer of Police Traditional



Colonel of Janissaries

Figure #5 –Colonel of Janissaries



Bostangis
(European style soldier)

Figure #6 – Bostangis

Traditional Uniforms Source: *McLean's Army of Turkey, 1812* (Published in London 1815)
(European style soldier)



Officer of Janissaries

Figure #7 – Officer of Janissaries



Figure #8—Civilian Fashion Plate

Civilian Fashion Plate Source: *French Fashion Plate of the 1830's*

“After a fashion.” Show at the Harris Museum & Art Gallery. History Today. August 2005, p. 8

Transition: Turkish Army, 1846 Engraver: Winkles



From the original description (numbers in () correspond to figures in the above image):

The organization at that time was like the Roman, with Decurions, Centurions, and chiefs of a thousand, and besides these, Jaga or Piade, footmen, the Jeni Tscheri (new troops, Janissaries) were created, who were to consist entirely of Christian children who had been forcibly converted to Islamism. These formed afterwards the flower of the army. The Piades were disbanded, and received land in fee, with the obligation to keep the military roads in order in time of war; they were therefore pioneers, and their name, with their office, has passed into European warfare. The irregular troops were called Asal (light), and the cavalry of the same Akindschi (runners on horses), and formed predatory, skirmishing, and foraging parties. The Jeni Tscheri (Janissaries; (1) shows an officer; and (2) a private) formed four bodies, after the manner of the banner guard which the Caliph Omar established for the protection of the holy standard (3), and which consisted of 2,400 men.

Suleiman the Great increased this by 4,000 men, namely, 1,000 Spahis (horsemen), 1,000 Silidhare, mounted militia (6), 1,000 Ulufedschi, mercenaries, Chatis (5), and 1,000 Ghureba, strangers (3), Arabs from the region about Acre, who were disposed, in four bodies, to the right and left of the holy standard, and formed the body-guard and escort of the Sultan. Besides the paid Spahis, there was formed afterwards an unpaid (feoffee) cavalry, the Mosseliman (freed). The troops were under commanders called Baschi, Pasha (4), who were Szubaschi when they commanded 100, Bimbaschi when they commanded 1,000, and when more than 1,000, were Sandshackbegs (Princes of the Standard). In the campaign of Szigeth, Suleiman had 48,316 men, whose pay amounted to 52,818 ducats. The marines were similarly organized. An admiral had the chief command, under whom were one or more vice-admirals (7); then followed the ship captains (8), the marine officers (9), and the marines (10). The troops were carefully trained in war and in peace; gymnastic exercises particularly were very much practised, all of them designed to give the soldiers that remarkable agility and dexterity for which in earlier times these troops were ever distinguished.

French/Turkish

Source material: *Drawing of Turkish soldiers assaulting a Russian position in Bulgaria in 1877* The Illustrated London News, Saturday, September 29, 1877 (No. 1994, vol. LXXI) – cover page.



The caption reads as follows: “The War: Turkish Assault on the Russian Positions in the Shipka Pass, August 20”. From a sketch by Captain Gambier, R.N. A correspondent of the “Times.”

French/Turkish

Source Material: *French Troops attacking a Russian position during the Crimean War, 1855* Fletcher, Ian and Ishchenko, Natalia. "Climax at Sebastapol." *MHQ: The Quarterly Journal of Military History*. Vol. 55 (8) August 2005, p. 10



Ottoman Demographics

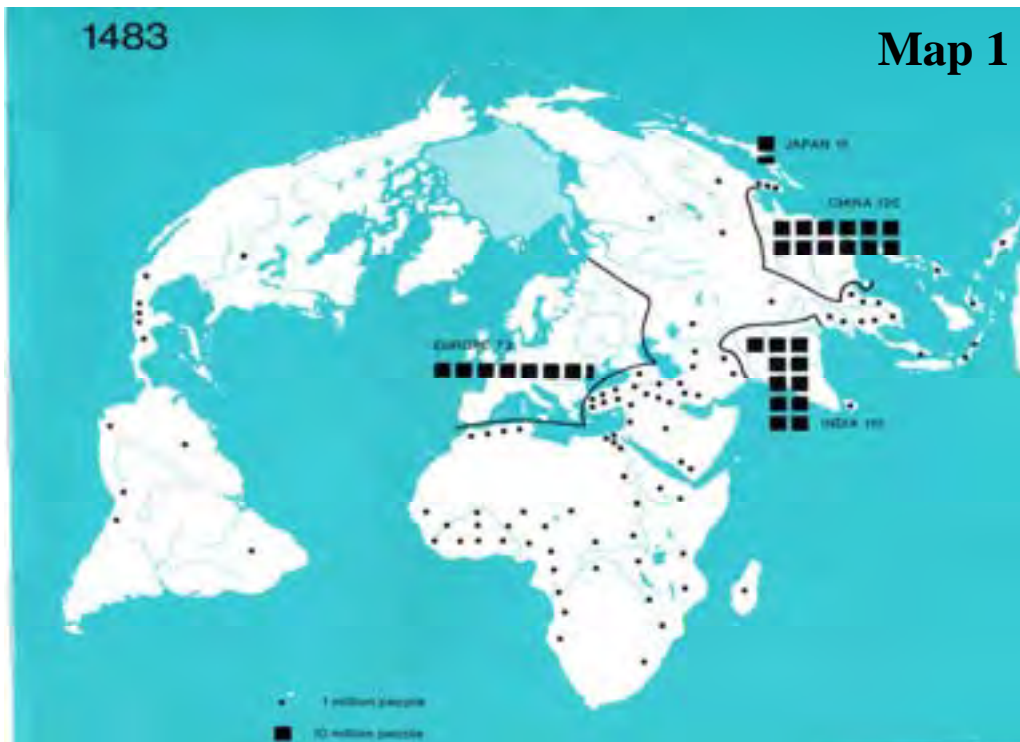
In the modern world our notion of population dynamics is shaped by the phenomenon that prosperous regions like Western Europe have very low growth while the third world is experiencing explosive growth. Many of the countries of Europe are facing tremendous pressure from immigrants desperate to leave countries unable to provide work or opportunity. While ancient civilizations such as India and China have had relatively large populations, for some this has not been the case with the Islamic world. In this exercise students will chart the population growth of Europe and the Islamic world represented by the approximate limits of the Ottoman Empire between 1480 and 1815.

Population charts 1 - 3 should be used to make overhead transparencies or projected directly from a computer. In addition, copies should be made for each student or teams of students if working in groups. In addition, each student should have a sheet of graph paper and a ruler and two different colored pencils.

A. Project the first chart and instruct students to draw a line around the population symbols in Northern Africa, the Nile delta, the coast of Saudi Arabia, and the areas now comprising Iraq, Syria, and Turkey.

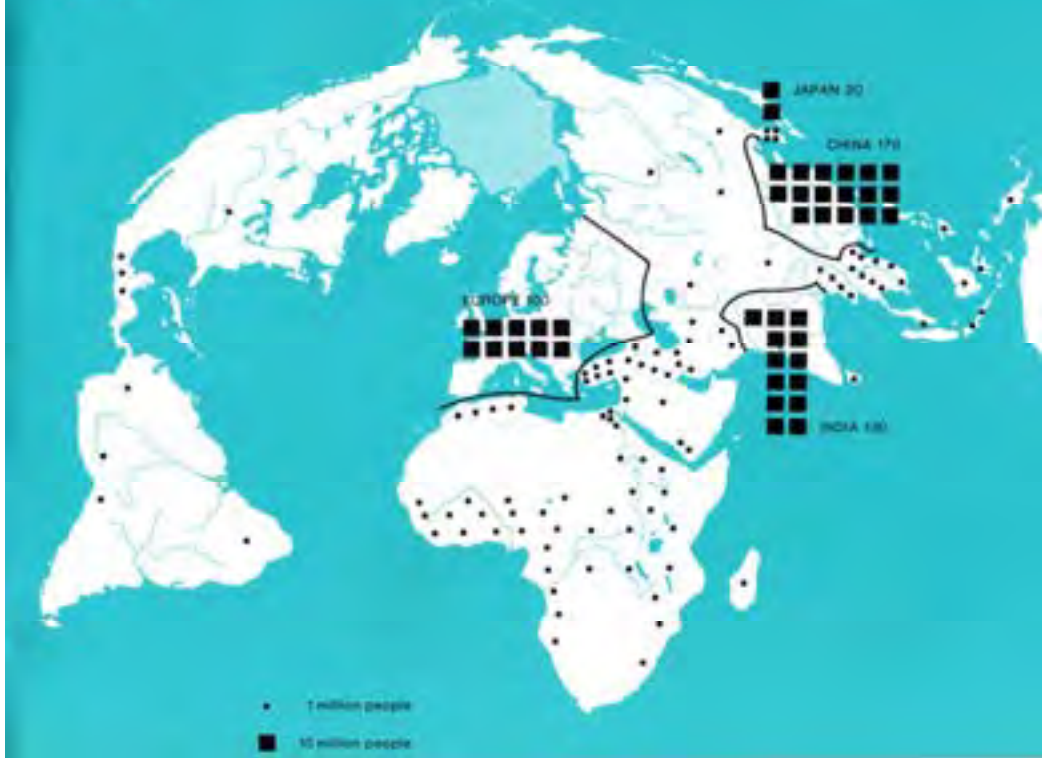
B. Total the population figures for the area designated as the Ottoman Empire and plot this as a data point. When this is complete enter the European total as a second data point. These two points will be the starting points for two lines sloping upward to the right in two contrasting colors.

C. Use population charts 2 & 3 to plot the next two pair of data points and connect them with the appropriate lines.



1648

Map 2



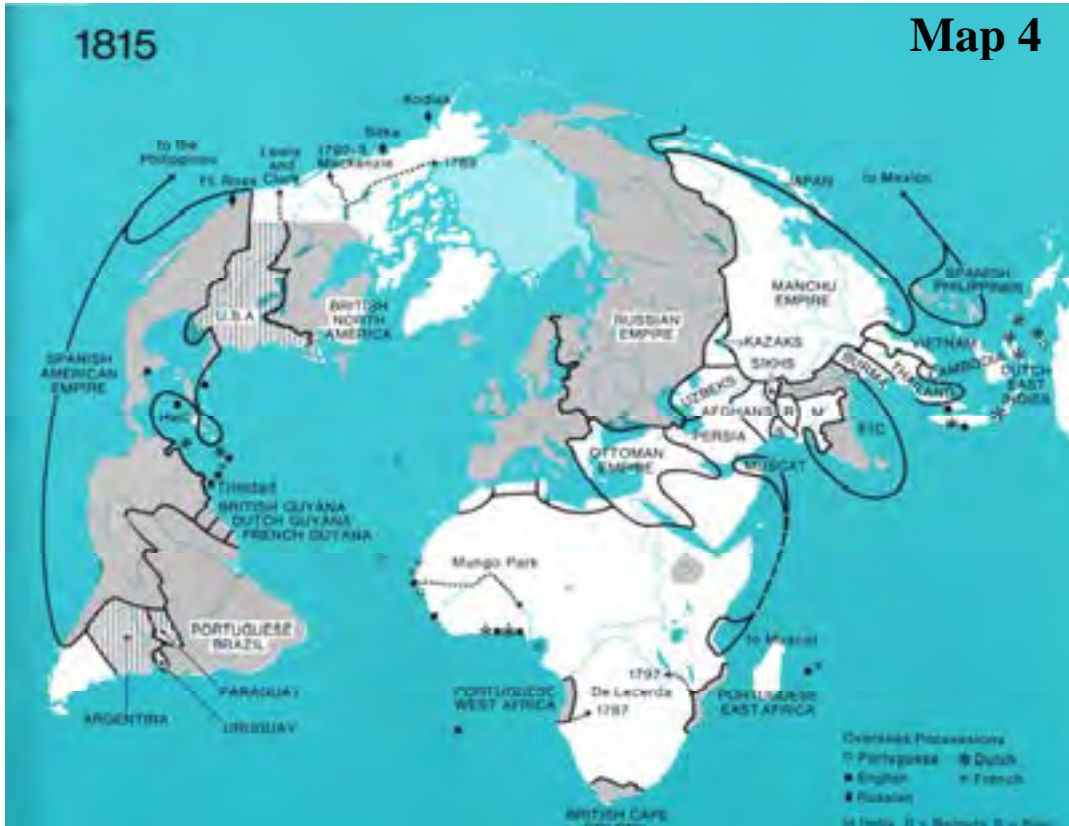
1815

Map 3



1815

Map 4



1815

Map 5



Using the completed data charts discuss or present the following questions.

Using Population Maps 1-3:

1. How would you compare the rate of population growth between Europe and the Ottoman Empire in the time period of the graph?

2. Although China and India both had huge populations their lack of technology and an industrial capacity for mass production made them vulnerable to European political and economic expansion. The Ottomans also lagged behind Europe in technological advances particularly from the 18th century onwards. How would the population disparity shown in your graph have been a threat to the Ottoman Empire?

An example of the way in which the technological disparity hurt the Ottomans in the wars of the 19th century is illustrated in the source document reading on the battle for Shipka Pass in a subsequent lesson.

3. Given the huge population disadvantage that the Ottomans had in relation to Europe does it make sense that ability to take Christian children from the European part of the Empire was crucial to keeping large armies in the field?

In the more complex version students are given a more detailed series of maps which require them to more accurately count numbers of people in the Ottoman Empire and in the individual European countries they were in conflict with as well as getting an aggregate number for all of Europe.

Using Population Maps 4-7:

4. What European powers are beginning to establish a colonial presence in Africa and in India and the East? (hint: EIC stands for the “East India Company” run by the British.) Given the world situation in 1815, what threat might the Ottoman Empire face as European colonial powers continue to expand?

a) With the Napoleonic Wars in Europe finished, some European countries are now free to pursue a more vigorous colonial expansion.

b) This is evident from the British, Dutch, Portuguese, and Spanish colonies appearing on the coast of Africa and throughout India and SE Asia. The control of colonies and ports around the coast of Africa will allow European ships to completely bypass Ottoman territory and sail directly to Asia. European control of both sea routes and the source of raw materials such as India will make the traditional Ottoman position as a middleman between the East and Europe obsolete. Trade will simply bypass the traditional caravan routes going through Istanbul and go directly to their markets in England and France, etc.

5. What has happened to Ottoman control of North Africa? What European states are now bordering the Ottomans? How much of Europe is still controlled by the Ottoman Empire?

a) Local rulers have defied the Ottomans and now political authority is fragmented.

Because of this France and Spain will have a much easier task of expanding into North Africa later in the century.

b) Most of the Balkans is still in the Ottoman Empire.

6. How do the number and sizes of cities in the Ottoman Empire compare to European cities?
Istanbul is still a major city but European countries are now far outstripping the Ottomans in the number and the size of their cities. Since cities will be the heart of the industrial revolution where large factories will be built, the lack of cities will pose problems for the ability to industrialize and turn out mass-produced goods.

7. Compare the populations of the Ottoman Empire with the populations of the Austro-Hungarian and Russian Empire.

Ottoman Empire – 30 million

Russian Empire – 50 million

Austro-Hungarian Empire – 30 million

Map source:

McEvedy, Colin. *The Penguin Atlas of World History (to1815)*, New York: Penguin, 1992

The Ottoman Empire

•INTRODUCTION: The heir to the power and magnificence of the Arab Golden Age in the Middle East was the Ottoman Empire. The Ottomans rose to power in Turkey during the fourteenth century and by 1453 had conquered the Byzantine Christian city of Constantinople (Istanbul) and were in control of southeastern Europe as far as the Danube. Once their foothold in Europe was secure, the Ottomans pushed southward into the Arab lands. By the middle of the sixteenth century they were in control of Syria, Palestine, Arabia, Egypt and most of North Africa. This empire, which they were to hold for the next 350 years, continued the influential role of Islamic civilizations in the history of the world. It was not until their defeat in World War I that the Ottomans lost control of their empire and were forced back to the borders of present-day Turkey.

The Ottomans are best known for their military prowess and their administrative skills. Their most famous governing device was *devshirme*, a system by which conquered Christian villages were forced to contribute young boys to the state for special training and service in the military and in government. Although these boys were in most ways considered to be slaves, their advancement in the service of the Sultan was based on merit alone rather than on the system of hereditary connections common to most governments of the world at that time. The most capable boys rose to positions of great importance in the military and in the Sultan's palace government. It was with the collapse of this system and the gradual introduction of corruption in the government that the Ottoman Empire began to decline in the eighteenth and nineteenth centuries.

“The Ottoman Empire” Pearson, Robert P. and Clark, Leon E., ed. *Through Middle Eastern Eyes*. New York: Cite, 2002. p. 175.

AN EYEWITNESS ACCOUNT

There marched before the Great Turk [Suleyman] 6,000 light horsemen, very brave, all clothed in scarlet.

After marched 10,000 men clothed all in yellow velvet, with great velvet hats two feet long. They were carrying bows in their hands made in the Turkish fashion.

After them marched four captains, men of arms, clothed all four in crimson velvet, each captain having under his banner 12,000 men of arms, well equipped with helmets on their heads, marching in good order, with short swords by their sides.

After came 16,000 Janissaries, called the slaves of the Great Turk, all on foot, with strange hats on their heads with foot-long silver and gold cones studded with jewels and topped by plumes that waved up and down most bravely when they marched.

After this there came 1,000 pages of honor, all clothed in gold, carrying bows and quivers of arrows, marching in good order.

Then came three men of arms with helmets on their heads and spears at the ready.

After them came seven pages of honor, clothed in silver, riding on seven white horses, covered with cloths of silver, garnished with emeralds, diamonds, and rubies.

After them came six more pages of honor, clothed in gold with bows in their hands.

Immediately after them came the Great Turk himself,

with great pomp and magnificence, riding majestically. On either side of him was a page clothed in gold; he himself was mounted on a fine white horse and was dressed in a robe of gold embroidered with precious stones. On his head was wound a turban of silk at least fifteen yards in length, at the top of which were white ostrich feathers.

After marched the Great Pasha, chief conductor of the whole army, clothed in a robe of crimson, and about him marched fifty Janissaries on foot, also clothed in crimson velvet.

Then after came three other Pashas with slaves about them numbering 3,000.

After came a company of horsemen, brave to behold, all well armed, who numbered 4,000.

All of this army, most amazing to behold, was in number 88,000 men, encamped about the city of Aleppo, Syria. The Great Turk, the Sultan, was himself lodged within the town in a fine castle situated upon a high mountain, at the foot of which ran a goodly river, which is a branch of that famous river, the Euphrates.

The whole army, including the part that went by the mountains as well as that which came to Aleppo, with horsemen and footmen and those who guided the camels and those who prepared the food, numbered 300,000 men. The camels which carried the ammunition and food totaled 200,000.

“An Eyewitness Account”

Adapted from Richard Hakluyt, *The Principal Navigations, Voyages and Discoveries of the English Nation* (London, 1589), Vols. V and VII, as quoted in *Through Middle Eastern Eyes*, pp. 176-177.

I. Basic Facts

Created by Erin Bell <http://religiousmovements.lib.virginia.edu/nrms/islam.html>

For Soc 452: Sociology of Religious Behavior University of Virginia Spring Term, 2000

1. Name: Islam¹

2. Founder (of the Islamic community): The Prophet Muhammad ibn (son of) Abd Allah²

3. Date of Birth: 570 C.E.³

4. Birth Place: Mecca, present day Saudi Arabia⁴

5. Year Founded: 622 C.E., Mecca⁵

6. History:

Islam is the third and final Abrahamic religion, after Judaism and Christianity. It is believed that the descendents of Islam can be attributed directly to Abraham. "Abraham married Sarah. Sarah had no son, so Abraham, wanting to continue his line, took Hagar for his second wife. She bore him a son Ishmael, whereupon Sarah conceived and likewise had a son, named Isaac. Sarah then demanded that Abraham banish Ishmael and Hagar from the tribe. This is where the first divergence arises between the biblical and Qu'ranic accounts. According to the Qu'ran, Ishmael went to the place where Mecca was to rise. His descendants became Muslims; whereas those of Isaac were Hebrews and became Jews."⁶

Prior to the birth of Islam in 622 C.E. the environment in the Arabian Peninsula was characterized by warring tribes, trade routes, multiple religions (Christianity, Judaism, Mysticism, Polytheism, etc.), and a general ambiance of ambiguity. All of which the Prophet had to overcome when he established a new faith. This faith, Islam, was founded based on the revelations of God as they were revealed to Muhammad Ibn Abd Allah through the archangel Gabriel. "Through a combination of divine revelation and great personal character, Muhammad brought humanity a religion that offered alternatives not only to the idolatry and bigotry of the desert Arabs, but also to the world."⁷

Before becoming the Prophet, Muhammad led a relatively modest life. He was raised in a Bedoin tribe by his grandfather after both his parents died. When his grandfather died, his Uncle Abu Talib became his legal guardian and protective figure in his life. Muhammad worked as both a shepherd and a caravan manager before he married the caravan owner. Khadija was fifteen years his senior but became his life partner.⁸

At the age of forty during periods of retreat, Muhammad began having his first vision. This vision and the ones that followed were interpreted to be verses and the direct word of God. They were compiled into the holy text of Islam, the Qu'ran.

Islam is defined as the "submission" to one God, and the revelations revealed to Muhammad outlined a means of praising this one God. The visions included verses such as "the

understanding that only through devotion to one and only one God and through righteous observance of the revealed law could people attain salvation in the after- life."⁹ These laws included practices of regular prayer, almsgiving and charitable treatment of the poor, modesty with the opposite sex, and the rejection of idols and false Gods.

Muhammad preached his revelations to people in Mecca and gained a small group of followers, including his wife. Initially his uncle, although not a believer himself but a prominent man in the town, was able to protect Muhammad from criticism. However, after his death, Muhammad and his followers were subjected to violent reaction toward his new faith. Huston Smith offers a number of reasons why Islam was met with this violent reaction:

1. Islam's "uncompromising monotheism threatened polytheistic beliefs and the considerable revenue that was coming to Mecca from pilgrimages to its 360 shrines,
2. Its moral teachings demanded an end to the licentiousness that citizens clung to, and
3. Its social content challenged an unjust order. In a society riven with class distinctions, the Prophet preached a message that was extremely democratic."¹⁰

In order to protect themselves it was critical for Muhammad and his followers to flee Mecca. They were invited to practice their faith in Medina, a town 280 miles north. The migration of believers in 622 C.E. became known as the *Hijra* and marks the beginning of the Muslim calendar.¹¹

In Medina, Muhammad flourished as a Prophet, and gained a mass following in and around their adopted town. Eight years after he had fled, Muhammad was welcomed back to Mecca and the city underwent a mass conversion to Islam.¹² Two years later in 632 C.E., Muhammad died, leaving behind the foundations for a religion that would one day parallel in power both Christianity and Judaism. Within a century of his death "his followers conquered Armenia, Persia, Syria, Palestine, Iraq, North Africa, and Spain."¹³

Islam was able to successfully expand into a major religion following the death of the Prophet for a number of reasons. The first is that the record of Muhammad's visions into a sacred text provided a fundamental and eternal source of his legitimacy. Secondly, the compilation of sacred Islamic laws called the *Shari'a*, were established after the death of the Prophet in order for Muslims to have a guide that would dictate to them how to live their life according to Allah's desire as was dictated in the Qu'ran. This was also a means of unifying all the believers regardless of their background, so that they could establish a similar pattern of life that would bind them in faith. The shari'a "entails a whole mentality and way of life which, when fully adhered to permeates the minds, actions, and feelings of Muslims."¹⁴ Finally, "as a result, the Islamic mentality is characterized by dichotomies; things either conform to Islam or they oppose it." It is this last point that led Muslims to feel the need to expand their faith to those who oppose it and/or were unaware of it.

Premodern Muslims were aware that "for a movement in Islamdom to gain popular support, it had to aspire to bring Muslims and non-Muslims more fully under shari'a rule. The opportunity to further Islamic goals prompted powerful responses and inspired great political and military efforts."¹⁵ As the Muslims invaded east and west in the name of Islam, they understood their success to be a symbol of Allah's approval of their actions. However, as Islam spread and grew

as a religion, it also brought fear to other established religions, especially Christianity, because it threatened their territorial power. "Unlike the Inner Asians and Vikings, who were simple tribesmen with few ambitions beyond plunder, Muslims were civilized people who brought a rival faith and an appealing culture. Europeans under Islamic rule adopted the Islamic religion, the Arabic or Turkish language, and Muslim cultural forms. More than just a military threat, Islam offered an alternate way of life."¹⁶ This expresses the early signs of centuries of inter-faith antagonism stimulated by mutual threat. The success of Islam's expansion would carry through until the modern era.

Islam in the modern era (1800-1970) did not fair as well as it had under the premodern era. During the premodern era, Muslims did suffer some setbacks during their quests, especially near the end of the era when the Europeans became more technologically advanced. The Ottoman Empire, which had been a huge source of power for Islam, began to decline as the Europeans strengthened. Eventually, the Europeans became the "most civilized, the richest, and the healthiest people in the world"¹⁷ and began re-conquering their former territories and then some. Another important aspect of this era was the beginning of secularization in Europe, which led to a more democratic and effective means of governing. The Europeans became more technologically and militarily advanced and began to exert their influence in the now weakened states of the Ottoman Empire. What began in the late eighteenth century was an onslaught of European interest in the Middle East for trade and resources. When "the British established control over Benegal [through the East India Company] they now had enough power to confront Muslims directly."¹⁸ By the end of World War I, due to the Ottomans loss to the allied powers, the Europeans gained control of almost all the territory of what comprised the Islamic Empire and began distributing it amongst themselves. This presented a threat to the Islamic way of life and politics. The European colonization introduced to the region Christian values and modernization. The role of the shari'a in a modern world began to be questioned by Muslims, a question that is still being debated today.

The decades following World War II found Islamic states attempting to gain their freedom back from European colonization. One method was pan-Arabism or pan-Islamic solidarity, similar ideologies but they were separated in an attempt to distinguish between religion and nationalism. This separation of religion and nationalism created an internal debate as to how to resolve a secular state but still live according to the sacred law of Islam.

Contemporary Islamic society (1970-present) is still caught between the desire to follow the sacred law of the shari'a while still being actively involved in the ever expanding globalization of society. Part of this conflict stems from Muslims "reluctance to acknowledge the West's power and cultural leadership."¹⁹ Muslims want to modernize, but they want to do it within the context of their own abilities and beliefs. There is still a deep sense of mistrust and threat because of the Christian influence of the West on Muslim belief.

The most recent chance for Islamic societies to re-establish their clout in world politics came in the 1970s during what has been termed the "Islamic revival." The oil boom of the 1970s poured billions of dollars into Middle Eastern accounts, where Muslims were the predominate force in society. This allowed them to have enough economic resources to modernize according to their own design. However, this wealth was not controlled by democratic governments and in most

cases it only increased the chasm between the rich and the poor and did not affect religious society at all.

Contemporary Islam is characterized by a constant clash between that of traditional practice and adapting to the demands of the modern world. During the modern era, caught in Western colonialism, Islam declined as a political and spiritual force. However, once Muslim nations were again able to establish independent nations, there emerged an Islamic Revival. "During the 1970s, fervent Muslims - usually but not always fundamentalists -- took power in two countries, Pakistan and Iran; they won a major political role in Libya, Egypt, Turkey, Syria, and Saudi Arabia; and they acquired greater weight in virtually all other predominantly Muslim states."²⁰ This revival resulted in a return for many of these states to traditional Islamic ways according to sacred law. This revival can be accounted for in two ways. First, European influence began to decline in the non-Western world, providing an opportunity for change. Secondly, there was a desire to reassert the impact of Islam in these states due to the perceived threat of Judaism in Israel. Islam was a common bond to unify these independent nations.

Another important characteristic of contemporary Islam is that the oil boom gave Islamic nations political clout throughout the world because they controlled the majority of the oil reserves. "Oil wealth gave Muslims the power to raise or lower oil prices, to buy telephone systems from this company or helicopters from that country, to give aid or withhold it. . . [and] the west hardly reacted at all. This passivity heightened the perception among Muslims that a momentous shift in power had occurred, and they were exhilarated by it."²¹ However, this success due to increased wealth could only last so long, and many Muslim states now have to find ways to legitimize the government systems without the constant flow of economic resources. Muslim states have been hindered by their unwillingness to modernize and use their economic resources as a means of supporting traditionalist ways, but the resources are not endless. Although Islam is currently one of the fastest growing religions throughout the world, there are still some necessary obstacles that it must overcome in order to evolve as an equal counterpart in the contemporary world. Islamic nations are trying to find a common ground between their beliefs and the secularized modern world, which will allow them to reassert their influence in the world system.

7. Sacred or Revered Texts: Qu'ran, Hadith

Qu'ran:

"It is a memorandum for the faithful, a reminder for daily doings, and a repository of revealed truth. It is a manual of definitions and guarantees, and at the same time a road map for the will. Finally, it is a collection of maxims to meditate on in private, deepening endlessly one's sense of divine glory."²²

The Qu'ran is a collection of the scriptures of God as revealed to the Prophet Muhammad through the Archangel Gabriel. It is considered the direct word of God and it consists of 114 chapters that are arranged in order of length and not chronologically.

Hadith:

This is the other major text in Islamic tradition. It is the collection of "sayings of Muhammad and his Companions passed down in the centuries following his death."²³

8. Cult or Sect:

Negative sentiments are typically implied when the concepts "cult" and "sect" are employed in popular discourse. Since the [University of Virginia Religious Movements Homepage](http://religiousmovements.lib.virginia.edu/welcome/welcome.htm) (<http://religiousmovements.lib.virginia.edu/welcome/welcome.htm>) seeks to promote religious tolerance and appreciation of the positive benefits of pluralism and religious diversity in human cultures, we encourage the use of alternative concepts that do not carry implicit negative stereotypes. For a more detailed discussion of both scholarly and popular usage of the concepts "cult" and "sect," please visit [The University of Virginia's Conceptualizing "Cult" and "Sect"](http://religiousmovements.lib.virginia.edu/cultsect/concult.htm) (<http://religiousmovements.lib.virginia.edu/cultsect/concult.htm>) page, where you will find additional links to related issues.

9. Geographic Distribution:

According to a group of researchers from Morehead State University, there are "usually three processes involved in creating the distribution of religion: diffusion, migration, and competition for space."²⁴ Islam used all three of these processes when it expanded from its core in Medina. After the death of the Prophet, Muslims conquered Iran in 641 C.E., followed a year later by the conquest of Egypt. By the 8th century, Muslims had expanded to all of North Africa, the Iberian Peninsula, India, and Indonesia.²⁵ As Muslims migrated to various regions, they employed two methods of establishing converts, "contagious contact and hierarchical (force)."²⁶ Contagious contact theory suggests that two groups of people in close contact will eventually merge or adapt to the other, through marriage or simply unification purposes. In much of the region into which Islam initially expanded, the other groups were highly chaotic and/or apathetic, so Islam offered them a means of unity and organization. The other method was by force or political association. This was especially prevalent during the reign of the Ottoman Empire. Islam reached the peak of its unified geographical distribution during the Ottoman Empire (1520-1564), when Islam penetrated the furthest it ever had into Western Europe, conquering Belgrade and Vienna.

Islam maintained a peculiar pattern of growth, one that expanded almost entirely around the globe, but was extremely narrow in its latitudinal expansion. I venture to guess that the reason for this is that Islam successfully expanded into territories that were not pre-exposed to or dominated by one of the other major world religions. These regions were often less developed and could be conquered more easily. As Muslims tried to expand further north into Asia and Europe they were more often met with defeat, as was the case at the Battle of Tours in France in 732.²⁷ The [historical maps](#) provided by Barbara R. von Schlegell at the University of Pennsylvania are a fantastic way to follow the rate and geographic distribution of Islamic expansion.

A [modern map](#) of Islam shows the continued growth of Islam around the world. Today it is the fastest growing religion, and approximately 18% of the world's population is Muslim.²⁸ Today, Islam extends from Turkey and the western coast of Africa across southern Asia to the Philippines and Indonesia, and north from India. There has also been a substantial expansion in the twentieth century of Muslims in North and South America, where there are approximately 4 million followers spread throughout the region. However, Asia maintains the highest proportion of Muslims in the world.

10. Size of Group:

According to John Esposito's recently published book, *The Oxford History of Islam*, Islam has approximately 1.2 billion followers. It is the second largest and fastest growing religion in the world.²⁹

II. Beliefs and Practices of Islam

"Islam is a religion based upon the surrender to God who is one. The very name of the religion, al-Islam in Arabic means at once submission and peace, for it is in submitting to God's will that human beings gain peace in their lives in their world and in the hereafter. The message of Islam concerns God, who in Arabic is called Allah, and it addresses itself to humanity's most profound nature. It concerns men and women as they were created by God -- not as fallen beings. Islam therefore considers itself to be not an innovation but a re-assertion of the universal truth of all revelation which is God's oneness."³⁰

In order for Muslims to submit themselves to Allah and reassert their faith in Islam, there are various practices and beliefs that each Muslim should follow. Islam for Muslims isn't just a belief; it is a way of life. What they believe, dictates how they should live for Allah. The following are generally accepted practices; however, each sect and subgroup may adapt them to fulfill their own beliefs.

Shari'a:

This is "a sacred law to guide Muslims in all times and places. It establishes the context for Islam as a political force. Where the Qu'ran may be seen as the constitution of Islam, the Shari'a is the corpus of laws that explicates it."³¹

The Shari'a is essentially what unites all the diverse communities of Islam. It is the core of how to be a Muslim regardless of your sect or subgroup. However, in the contemporary world, the Shari'a has come under much debate as to how it can and/or should be re-interpreted in order to adapt to the modern era.

Five Pillars of Islam: these are obligations of every Muslim that uphold the structure of Islam.³²

1. *tashahhud* - Faith or belief in the Oneness of God and the finality of the prophethood of Muhammad;
2. *salat* -Five-times-daily prayers. Starting at just before sunrise, just after noon, midafternoon, just after sunset, and after nightfall;
3. *zakat* - Concern for almsgiving to the needy;
4. *sawm* -Self-purification through fasting. This usually done from before sunrise to sunset each day of Ramadan, the ninth month of the Muslim calendar;
5. *hajj* - The pilgrimage to Mecca for those who are able.

Sunna :

"The combination of the Hadith and the Qu'ran interpreted as the way of life of the Prophet that Muslims take as their model or code of Muslim Orthodoxy."³³

Six Pillars of Faith:

They are meant to be a "practice-oriented" approach . . . to be ritually affirmed at the time of conversion or whenever one's doctrinal orientation is called into question by the religious authorities of the Islamic State.³⁴

1. To believe in Allah.
2. To believe in Allah's Angels.
3. To believe in Allah's revealed books, the Qu'ran, the New Testament, the Psalms of David, the Torah, and the Pages of Abraham.
4. To believe in Allah's messengers.
5. To believe in the last day.
6. To believe in Allah's determination of affairs, good or bad. This is a reaffirmation of the concepts of divine fore-knowledge and fate.

The Last Day:

Similar to the Christian belief in the New Testament, the Qu'ran states that the Last Day "will occur suddenly and with great cosmic upheaval: "when the sun ceases to shine; when the stars are falling down and the mountains are blown away . . . when the seas are set alight and men's souls are reunited." (Qu'ran 81,82) And at this time the Mahdi, a messianic figure will appear.³⁵

III. Major Sub-Groups of Islam

Given the long history and immense population of Islam, it comes as no surprise that over the centuries individuals have come to interpret their beliefs in Islam differently. Sects, factions, and subgroups have all emerged over the years, choosing to believe and focus their faith in Islam in varying ways. The first divisions in the core of Islam date back to Muhammad's death when followers debated over who would succeed him as their spiritual leader. They initially divided into two groups, the *Sunnis* and the *Shi'ites*. Today there are many more sects branching off these groups and independently from the foundation of Islam. Here we highlight only the most prominent ones.

Sunnis: Meaning "traditionalists", Sunnis are the most dominant sect of Islam, comprising about 87% of Muslims worldwide. Sunnis are united in their belief "in the legitimacy of the first three caliphs (successors to Muhammad) Abu Bakr, Umar, and Uthman, and their strict adherence to the Sunna."³⁶ Within the Sunnis, there are further divisions into the four schools of faith varying in their strictness of interpreting how the Prophet lived. These are:³⁷

1. *Hanabalites* : the strictest school, they are usually located in Iraq, Syria, and Saudi Arabia.
2. *Malikhites* : rigorous but allow supplementary laws aside from those of the prophet. They are usually found in North Africa and the Sudan.
3. *Hanafites* : less rigorous and located in Turkey, India, and parts of China.
4. *Shafiites* : the least rigorous of the four schools and usually found in the southern tip of the Arabian Peninsula, Indonesia, and Egypt.

Shi'ites: From the beginning, Shi'ites conflicted with the Sunni believers over who should succeed the Prophet. Literally translated, Shi'ite means "partisan" of the faith. "It is the dominant

religious group in Iran, Lebanon, and Bahrain, but accounts for less than 15% of all Muslims.³⁸ The fundamental belief of this sect is that they "insist on the importance of descent from Muhammad's family and feel that the role of the Prophet's first successor should have gone to Ali."³⁹ Ali was the husband of the Prophet's only surviving daughter, Fatima. Eventually, Ali did become the fourth caliph, but was assassinated by a member of another Muslim sect the Kharijites. This sect also splits into further subgroups of religious beliefs:⁴⁰

1. *Sevensers* - acknowledge only six of the twelve Imams of the Shi'ites, and the seventh is Ismail Ibn Jafar who is not recognized by any other sect. They are awaiting the return of Ismail's son Muhammad whom they believe disappeared and is the next Imam. They do not believe that "Muhammad was the last prophet but was actually followed by a number of others, they are considered wildly heterodox."⁴¹

2. *Twelvers* - believe in Ali and his eleven directly hereditary successors, "imputing to them doctrinal infallibility and freedom from sin." Like the Sevensers, they believe their last descendent, the twelfth Imam disappeared and are awaiting his return "amid the evils of the world at the Last Day as the Mahdi."⁴²

Sunnis vs. Shi'ites : There are a number of similarities between these two sects, however there are two fundamental differences in their beliefs which have divided them for centuries.

1. Sunnis believe in the order of the first four caliphs. While they accept Ali, they do not place him as important as the Shi'ites do. Shi'ites adhere to the belief of Ali as the Prophet's rightly guided successor and actually prefer to call the caliphs, Imams.

2. Shi'ites prefer the practice of **ijithad**, which is the *individual* interpretation of the law by scholars. Whereas Sunnis strictly believe in the **ijma** , the *consensus* of Muslim scholars, in addition to the ijithad. Also, Shi'ites are less strict in their adherence to the five pillars and do not believe in the hadith.⁴³

Sufism: Sufism is a mystical sect of Islam. The name is derived from the word "suf" which means wool. Wool reflects the garments worn by the earliest Sufis, and was the traditional clothing of the Prophet. While sufis are often considered a heretical sect due to their mystical beliefs, some argue that they are in fact the most orthodox believers of Islam. In fact, according to Peter Occhiogrosso, during the "earliest days of Islam's expansion in the mid to late 7th century, Sufis functioned as missionaries and spiritual masters, adding immeasurably to the richness of Islamic life."⁴⁴ What distinguishes Sufis from other orthodox Muslims is their search for spirituality within Islam in addition to following the laws of the faith. They seek "a reverence for the inner truth of Islam in addition to the formal or sacred law, by incorporating spiritual experience into every facet of daily life and breath. . .they seek a direct and complete experience with God, not merely of interaction with God but, ultimately, a divine union."⁴⁵ Sufis follow a path led by a **shaykh** who is the individual's spiritual guide on the journey into the soul. Where the Sufis diverge most significantly from mainstream Islam is in their belief of saints and martyrs, not unlike Christianity. Mainstream Islam rejects the idolatry because they feel that one's relationship with God should be direct, and not mediated by a third party. Sufism in general is one of the most controversial subgroups within Islam because of its unique interpretation of how to practice and believe in Islam.

Islamic Fundamentalism: Islamic Fundamentalists "are Muslims who are convinced of the Shari'a's eternal validity and who attempt to live by it to the letter. For them, it is not important that the law was developed one thousand years ago: can the truth become outdated, does God change his mind?"⁴⁶ Fundamentalists believe that the law and guidance of Allah that was first revealed to the Prophet is just as relevant today as it was then, and they seek to establish the ideal society that Allah proposed. Islamic Fundamentalists emerged as a powerful ideology in the eighteenth century."⁴⁷ They were established as a reaction to what they saw as the weakness of Muslims as a result of falling away from the ideals of the Shari'a due to increased Western Influence. In order to fulfill the Shari'a, it is necessary for Fundamentalists to be active in politics. They wanted to assert the values of Islam into every aspect of life. This included:

1. Guaranteeing employees' time off to pray;
2. Rules mandating the following of strict family laws of marriage, divorce, and inheritance;
3. The restriction of military and political offices to Muslims;
4. The use of Islamicate languages and Arabic script as well as financial support for mosques and Islamic schools, and
5. Pan-Islamic solidarity.

Fundamentalists view the lifestyle of the West as a threat and the antithesis of what the Shari'a represents. Because Western influence on Islam has grown, particularly in the twentieth century, Fundamentalists have reacted often violently to this intrusion. "Fundamentalist Muslims come to see Islam as almost a blueprint for a social order which could be set off against capitalism or communism as rival social systems."⁴⁸ This conflict is one of the main reasons Islam is often viewed negatively by Westerners.

Even though Fundamentalists are staunchly opposed to western values and influence, they often contradict themselves when it comes to modernization. In order to establish themselves as a legitimate force, they need the modern technology provided by the West. "They are eager to make use of the factories, the weapons, and whatever else helps to increase their power and wealth."⁴⁹

As with every sect, there are a number of Islamic Fundamentalists groups, and not all are violent in nature, this is a common western misconception. It is just important to note that in the past century, they have become a significant influence regarding Islamic society. Two groups are listed below to reveal some aspects of Islamic Fundamentalism.

The Wahhabi Movement: "they are considered the most reactionary of all Muslim sects and they refuse any innovation on Qu'ranic Law."⁵⁰ They want to return to the ideal "fundamental" form of Islam like that in the era of the first four caliphs following the prophet.

Kharijites: meaning "seceders," they are "reputedly the oldest religious sect of Islam." They were fiercely violent and were actually responsible for the assassination of the fourth caliph Ali. They were considered strict "fundamentalist and Qu'ranic literalists . . . and felt that any true believing and righteous Muslim could be elected to the caliphate"⁵¹ and that the succession of the Prophet was open to anyone of the true faith, and not just the Sunnis and Shi'ites.

IV. Women in Islam

One of the most controversial aspects of Islam from the perspective of the Western World is its treatment of women. From the Western perspective, Islamic women are seen as oppressed, unequal, and denied the same rights as Islamic men and their Western "sisters". Westerners see women in the traditional hijab. The hijab is the required dress of Muslim women according to the Qu'ran, in its simplest form it requires women to wear headscarves. Westerners view Muslim women who wear the hijab as being subjected to submission by men in their society, and denied the same rights. Given the impact of the feminist revolution in the West, the restrictive role of women in Islamic society is seen as a violation of their basic human rights.

The Qu'ran states that women should be modest, "they should not display their beauty and ornaments except what (must ordinarily) appear thereof." (24:31) There is no mention of women wearing the hijab but it is believed that Fatima, the prophet's daughter, the most highly acclaimed Muslim woman, wore one. She is believed to embody the Islamic ideals of womanhood.⁵⁸

What is important to keep in mind, and westerners often forget, is that for Muslims, Islam is not just a belief and religion, but a lifestyle. How women live in Islamic societies (though not all) is an act of obedience to God (Allah), not men. Ziba Mir-Hosseini, a Muslim woman from Iran, writes in her book, *Islam and Gender*, that Islam "is too hard to address from the outside, there is almost no point because Islam is a way of life, not just a belief so you cannot understand roles and rights unless you understand the belief. Western values are meaningless."⁵⁹ As a Muslim woman, she states that within Islam there are two views held by women. One is "shari'a based," Islamic women who defend their way of life against Western criticism, especially Western feminist. The second view is "feminist-based", a more complicated group of women of Islamic backgrounds, some of whom "clearly locate their feminism in Islam, and others who make a point of distancing themselves from any Islamic association."⁶⁰

In severe cases of obvious repression, such as the Taliban in Afghanistan, where women are clearly subjected by society and not God to an inferior position, there is cause for worldwide concern. However, in other cases, Islamic women, even those outside of predominantly Islamic societies, prefer to wear the hijab or headscarves and follow traditional roles. Sultana Yusufali, a 17-year-old girl, who lives in Toronto, Canada, defends wearing the hijab because she feels it gives her more freedom than other Western girls her age who are constantly judged by their looks. She says that "my body is my own business. Nobody can tell how I should look or whether or not I am beautiful. I know that there is more to me than that. I am also able to say no comfortably when people ask me if I feel as though my sexuality is being repressed. I have taken control of my sexuality."⁶¹

According to the Qu'ran, men and women are looked upon equally by God, "be you male or female, you are members of one another." (3:195)⁶² And unlike Judeo-Christian religions, the Qu'ran places blame on both Adam *and* Eve for original sin. In the Islamic faith women and men are considered complimentary halves of the same soul, equal but different. Therefore, according to Dr. Lois Lamy 'al Faruqi, "if Muslim women experience discrimination in any place or time, they do not and should not blame Islam, but the un-Islamic nature of their societies and the failure of Muslims to fulfill its directions."⁶³

In today's modern world, the practices and treatment of Muslim women vary widely. In countries like Afghanistan, Muslim women are outright oppressed by society and this is justified in their belief through Islam. In other countries some women choose to express their faith through traditional dress and practices, while others are adopting Western appearances and interpreting their faith and adapting the Qu'ran more liberally.

V. Islam and the Western World

According to Huston Smith, "no part of the world is more hopelessly and systematically and stubbornly misunderstood by us than the complex of religion, culture, and geography known as Islam."⁵² Historically this has often led to a negative perspective of Islamic regions by Westerners, because of their inability to understand the fundamental aspect of their lifestyle that is Islam.

The relationship between Islam and the West has always been precarious. Islam is such a fundamental aspect of everyday life of most Arabs, that the secular societies of the West have difficulty relating to it. There have been centuries of resentment and mistrust built up between these two seemingly conflicting ideologies. Much of it goes back centuries over religious conflict and territorial interests, all of which are still pertinent today. And while not all Arabs are Muslim and vice versa, this section will deal mostly with the conflict between the Arab world because it contains the largest proportion of Muslims and is where the conflict originated.

According to Edward Said, author of *Orientalism*, the history of anti-Arab prejudice can be traced back to when "Islam was born, when Islam was a political and economic threat to Europe."⁵³ However, much of the current antagonism between Islamic countries and the West lies in the 19th and 20th century colonization of the Middle East by the West. In 1896 Great Britain colonized Egypt and remained an influential presence there and in the Arabian Peninsula for the next fifty years. The mistrust and duplicity that rose from this relationship laid the foundation for future generations.

During World War I, the Ottoman Empire sided with the Germans. The British in response turned to the Arabian Peninsula in hopes of gaining a strategic ally. They appealed to Sharif Hussein, the Islamic religious leader of Mecca and a descendent of the Prophet. He agreed to attack the Ottomans with the assurance that if they won the UK would support his desire to establish an Independent Arab State. This became known as the Hussein- McMahon Correspondence of 1916.⁵⁴

Hussein however, was unaware of a promise the British has made to the French in 1915 for the same territory. The Sykes-Picot Agreement divided up the Ottoman Empire into British and French spheres of influence at the end of World War I. In the end, France received Lebanon and northern parts of Iraq, the British held onto the southern part of the peninsula, and Hussein and his sons were given Syria, Jordan, and Iraq. However, the deceit by the British forever tarnished the trust between the Arabs and the West.

This trust was severed further when the Zionist Movement at the turn of the century further threatened Muslim and Arab Territory. Zionism was founded by Theodor Herzl who argued on

behalf of European Jews that they were not safe in Europe and they deserved a national homeland of their own. It was decided that Palestine, where Judaism was founded, would be the homeland of the Jews. Initially only a small wave of Jews immigrated to Palestine, but with the rise of Hitler thousands migrated there. However, establishing themselves there conflicted with the pre-established Arab population. In the 1917 Balfour Declaration, the British supported a Jewish homeland in Palestine. This Western support only strengthened the Arab opinion of British duplicity because they were giving away land they had already promised to the Arabs and that was not theirs to give. In 1948, the Independent State of Israel was declared and thousands of Arab Palestinians fled their homes. Since this time there have been countless battles and border disputes between Arab/Islamic states and the Jewish State of Israel. After the Arab states gained their independence in the middle of the 20th Century, British and French influence has been minimal, but it was replaced by the United States and USSR. Neither nation saw ideological interest in the Islamic or Jewish states but sought to exert their influence out of strategic importance during the Cold War. Western influence eventually became unwelcome but still necessary and today there is a persistent internal and external conflict over the interests of the modern west and traditional lifestyle of the Islamic Middle East.

VI. Islam in the United States

Prior to the twentieth century, Islam remained a relatively unknown and foreign religion and lifestyle to Americans. However, this changed in the twentieth century when there was a substantial increase in Muslim migration to North America, as well as the introduction of the Black Muslim movement. No specific reason for the sudden mass immigration of Muslims to the U.S. has been put forth other than the general one posed by John Esposito that they came "in a quest for a better life, beginning in the middle 1870s with groups from Syria, Lebanon, Jordan, and Palestine."⁵⁵ However, Jaques Jamier agrees that Muslims began migrating from this Middle Eastern region "in the decades before the First World War. . .[but] the process of Muslim community building only really began seriously during the 1920s and 30s primarily in the local level in the industrial towns."⁵⁶ Today, Islam is the second or third largest religion in the United States, and has established organizations, mosques, and communities within the western environment.

The Black Muslim movement is the other source of Islamic growth in the United States in the twentieth century. Given the wide variety of religions in the United States, it comes as no surprise that Islam has also become part of the culture for numerous Americans. Some choose to adopt this new way of life, others are immigrants of Islamic cultures looking to maintain their faith in a new place. Islam came to the forefront of American culture when it was adopted by African Americans during the tumultuous 1960s, when Malcolm X defined Islam as the religion of his people and a means of "Black Empowerment."

[Nation of Islam](#): Founded in 1931, by Wallace Fard Muhammad, and brought to national attention by Malcolm X and later Louis Farrakan. Use the link to find out more information on the importance of this movement to the history of the United States and African Americans.

Current Events: [Rival U.S. Black Muslim Groups Reconcile](#)⁵⁷ February 25, 2000
Louis Farrakhan and Wallace Dean Mohammed, leaders of the Nation of Islam and Muslim American Society respectively, reconciled their rivalry after 25 years.

VII. Links to Islam Web Sites

About.com

This link is a good introduction to Islam for non-Muslims. It provides links to broad array of materials covering various aspects of Islam such as the Islamic Calendar, family life, the Five Pillars, history, women, and more. In addition it offers a link to the basic introduction of Islam for those entirely new to the religion. <http://www.islam.about.com>

Information on the Crusades

This site provides an introduction to the Crusades and provides various views on the impact of the Crusades. <http://www.crusades.org/>

Virtually Islamic.com

A fine selection of links to Islamic sites compiled by Gary Bunt. His book (see bibliography below) is highly recommended to those who wish to explore the different ways in which Muslims are making use of the Internet.

<http://www.lamp.ac.uk/cis/liminal/virtuallyislamic/surfingislam.html>

Islamic Studies, Islam, Arabic, and Religion

This site is unique in that it provides links to different aspects of Islam such as the division between Sunni Islam and Shi'ism, Philosophy, and Political Thought, Islam and the Modern World, and a link to maps of predominantly Muslim countries.

<http://www.arches.uga.edu/~godlas/>

Islam 101

This site is essentially an on-line course of Islam. It is an overview for those just learning about Islam. There are on-line tests and a guideline to help you learn. In addition to history there is information on Islamic art/architecture, science, the social sciences, and current events. There is also a link to comparing Islam with other major world religions. <http://islam101.com/>

IslamWorld

This is a great site that addresses just about every aspect of Islam. It is easy to access and there are countless links to all the major concepts of Islam such as Prayer, Muslim character, Islamic countries, Fundamental Beliefs, the Hadith and Sunna, and The Holy Quran. There is also a very helpful section for non-Muslims. <http://www.islamworld.net/>

IslamiCity

This is a great interactive sight to gain a better understanding of Islamic life and practice through multimedia techniques. There is access to radio, TV, and there are links to Islamic newspapers and magazines. There is also a link to personal stories of believers and why they chose to convert to Islam. <http://islamicity.org/>

Council on American Islamic Relations

The Council on American Islamic Relations is a non-profit organization that seeks to promote positive information about Islam in general and especially Muslims in the United States. Among other things, they are concerned with addressing prejudices and misrepresentations of Islam. Their activities focus on media relations, conferences, seminars and publications. There is much

of interest to Americans who seek to better understand Islam and, especially, Muslims in America. Of special interest is a research report entitled The Mosque in America: A National Portrait. <http://www.cair-net.org/>

Al-Tawhid

This is a very informative and up to date Quarterly Journal of Islamic Thought and Culture. <http://www.al-islam.org/al-tawhid/>

The Koran (Qu'ran)

A fully searchable text of the Koran on the Electronic Text Center web site at the University of Virginia. <http://etext.virginia.edu/koran.html>

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Islamic Resources (p39 - 56 of this packet)

Legacy of Imperialism and Muslims in Europe

Overview of Lesson

Through a background lecture on 19th Century European imperialism and individual projects as “area experts” for the European Union on how this imperialism affected Muslim countries, students will understand how the legacy of European imperialism influences European Muslim attitudes today. This lesson will take two class periods for preparation and research (and maybe additional research time) and 1–3 class periods for presentations/discussion.

Objectives:

1. Students will be introduced to the chronology and motivations of the “new imperialism” of 19th century European countries.
2. Students will be assigned individual Muslim countries and will research the history and impact of European imperialism in the 19th and early 20th centuries on their assigned countries.
3. Students will present their research through oral presentations as “area experts” to the European Commission’s External Relations Service (foreign relations arm of the European Union; for more information go online to http://europa.eu.int/comm/external_relations/). Students will give the historical background of European involvement in their assigned countries, use visual aids, and recommend specific policies regarding immigrant populations in Europe from these countries, considering the history of European imperialism. Presenters will answer questions from “Commission” members, who will be represented by classmates and the teacher.

Focus Questions:

1. What made 19th century European imperialism different from earlier colonialism, and how did it lead to resentment and anger in the countries that were “colonized?”
2. Explain the attitude of the Europeans toward non-Christian populations and cultures. What is “Orientalism?”
3. What are the responsibilities of powerful nations towards those that are less powerful? When does such “help” become imperialism?
4. Do the European countries, who were imperialist powers, owe anything to the colonized populations in Europe or in their own countries? Why or why not?
5. How would you describe the legacy of imperialism on European Muslim attitudes today?

Resources/ Materials:

- overhead, chalkboard, or outline available for background notes
- access to Internet and other resources on Muslim countries affected by 19th- and early 20th-century European imperialism (library and/or computer lab)
- copies of presentation assignment sheet and Research Brief for each student

Procedures/Activities:

1. Introduction on the “New Imperialism” of European countries in the 19th century

Students are given a lecture on the “New Imperialism” of the 19th century. The following notes may be handed out in outline form or put on the board:

I. Imperialism – domination by one country of the political, economic, or cultural life of another country or region

II. “New Imperialism” – (19th century, following the Industrial Revolution)

A. Aggressive take over of non-industrialized nations by industrial nations

B. Use of modern weapons in takeover

III. Causes/ Motivations of “New Imperialism”

A. Economic interests – new raw material needs for industry – rubber, oil, petroleum, etc. and markets for manufactured goods

B. Nationalism – political and military motivations due to rivalries with other nations; also feelings of racial and cultural superiority

C. Religious – missionaries, officials wanted to “civilize and Christianize” non- Western populations

IV. Types of Imperialist Rule

A. Colonies – direct rule

B. Indirect rule – used local rulers as agents

C. Protectorate – local rulers left in place, but expected to take advice of European advisors on certain issues

V. “Orientalism” – (as described by Edward Said in his book of that title)

A. 19th-century scholars of Asia, Middle East – wanted to know areas to own them; Orient was romanticized, seen as passive, different from “rational” West

B. Middle East, Asia viewed with prejudice, racism; Arabs depicted as menacing, irrational, untrustworthy (for more, go to <http://www.wmich.edu/dialogues/texts/orientalism.htm>)

For information regarding European imperialism in Muslim countries, Karen Armstrong’s article, “Ghosts of our Pasts: To win the war on terrorism, we first need to understand its roots,” provides excellent information regarding Muslim resentment of European imperialism. It is available online at (<http://www.wolaver.org/peace/ghosts.htm>). The article could be copied, read, and discussed by students or reviewed by teachers to enhance historical knowledge. Most world history textbooks will also have a chapter devoted to European imperialism in the 19th and early 20th centuries and its impact on the Muslim world which could be assigned to students for background reading.

2. Research Projects/Presentations

Assign the following countries to individual or pairs of students:

Pakistan, Turkey, Indonesia, Afghanistan, Iraq, (Persia), (Palestine), Algeria, Morocco, Tunisia, Tripoli, Egypt, Arabia, Nigeria.

(Check the school library’s resources regarding the histories of these countries; list can be adjusted as needed). Put the following assignment on the board, or give hard copies to students:

Area Expert Presentations:

You are an expert in the history of European imperialism in the 19th and early 20th centuries in your assigned country. The European Commission's External Relations Service (foreign policy arm of the European Union) has asked you to make a presentation at its next meeting. Your task is to:

1. Present a background history of European involvement in your country. Which European countries were involved there, and why? What was the attitude of Europeans towards your country's people? Why? (see Research Brief)

When and how did your country become independent? What is the legacy of European involvement in your country regarding its people's attitude toward Europe? How might this legacy affect immigrants from this country who are living in European countries?

2. Use a visual aid or aids to support the points you make. These could include maps, charts, handouts, overheads, posters, video clips, etc.

3. Make at least three policy recommendations to the E. U. Commission in consideration of this history in order to help Muslims live peacefully and cooperatively in Europe.

Have students complete attached Research Brief sheet to hand in after their presentations. After each student has completed his/her presentation, allow time for a question/answer period from their fellow students (who are acting as the Commission). Have students prepare questions ahead of time (along with presentation preparation, prepare at least one question regarding a country assigned to a different student).

Evaluation/Assessment:

Students will be graded on their oral presentations based on a rubric prepared by the teacher (or provided with textbook materials). Students can also do peer-grading and can be graded on discussion of policy recommendations.

Students can be quizzed or tested on the main points of the presentations if required to take notes on others' presentations.

Name _____ Hour _____

Research Brief and Outline

Please complete the information required:

Assigned Country _____

European country/countries involved in your country _____

How have you approached your research – which have been the most helpful – books or websites? Which two books will you use? Which websites? Use this information to write your bibliography.

What has been the most challenging about your research? What have you had difficulty finding out? Was there anything that surprised you about your research?

Information – Complete the following information in preparation for your presentation

I. Historical Background and Motivations of Europeans in your country:

A. _____

B. _____

C. _____

D. _____

II. Impact/Consequences/Results of European Imperialism on your country:

A.

B.

C.

III. Attitudes of Europeans towards Muslims/ your country:

A.

B.

C.

IV. When and how your country became independent:

V. Attitudes of Muslims towards Europeans in your country/ immigration patterns

How might the legacy of European imperialism affect people from your country living in Europe today? Why?

List, and briefly explain your policy recommendations.

Describe the visual aid(s) you will use in your presentation? How will they enhance your audience's understanding?

Post-WWII European Economy

Economic conditions in Europe following World War II

Overview of Lesson: In small groups, students will analyze conditions in Europe following World War II and develop plans for rebuilding each of about 4 assigned countries. This lesson should take 1 to 2 class periods depending on length of class.

Objectives:

1. Students will describe the destruction in Europe and problems that needed to be addressed in order to rebuild their economies.
2. Students will develop national plans for rebuilding economies after discussing and reading about general conditions.

Focus Questions:

1. What were the economic problems faced by European nations at the close of World War II?
2. What was necessary to rebuild the respective economies?

Resources/Materials:

Chalkboard to record student ideas. Handouts for students on postwar devastation of Europe

Procedures / Activities:

1. Introduce the topic: Ask students to think about what had happened to Europe as a result of World War II? Students could either write a response or discuss it with a friend.

After about 5 minutes, ask students to share their ideas. Write responses on board and then categorize according to: infrastructure (roads, highways, bridges, etc.), public transportation, industry, agriculture, and human factors (deaths, casualties, refugees, etc.).

2. Role Play: Divide students into small groups. They are economic planners for one of four European nations and their task is to make a plan for rebuilding their country. Assign each group one of the four countries specifically mentioned in the handout included in Teacher Resources. Give students about 15-20 minutes to read a very brief description of general conditions in Europe and four specific countries and then to develop a plan for economic recovery: What are their needs? What will they need from other countries? What sacrifices will be necessary for their citizens? What international agreements will be helpful to them?

After the allotted time, ask student groups to report their plans to the class. Record the ideas on the board.

Revisit the questions of what economic problems were faced by European nations following World War II and what was probably needed in order to rebuild their economies.

3. Assignment: Students should do a quick web search to see if they can find out how their assigned country faced the problem of rebuilding its economy following WW II. Ask them to write a brief two paragraph summary of what they found out.

Teacher Resources (Following is a composite of several descriptions of conditions in postwar Europe. You should probably do some editing and shorten the material for use in a student handout.)

Europe in ruins in the aftermath of the Second World War

The toll of the Second World War in terms of both human and material resources was the heaviest that mankind had ever known. Although the conflict had a global dimension that was even more pronounced than the 1914–1918 War, it was Europe that was the principal victim of this confrontation. The total number of victims is estimated at almost 60 million, more than half of whom were civilians. Following all the deportations and expulsions, there were, in 1945, nearly 20 million displaced persons awaiting repatriation. The unprecedented racial, religious and political persecutions and the mass deportations into labor or extermination camps had stirred up hatred among the peoples of Europe. The discovery of mass graves in the concentration camps appeared to shake the very spiritual and moral foundations of Western civilization. The Germans were overwhelmed by a feeling of guilt, which fueled an intense ethical debate and only added to the disarray of the defeated nation.

Europe was in ruins and reduced to total confusion: factories and transport links destroyed, traditional trade dislocated, livestock wiped out and shortages in raw materials and foodstuffs prevalent. The war was being prolonged by purges and the settling of old scores, which were once again tearing apart the liberated countries. Reconciliation seemed extremely difficult. It was impossible to imagine that, one day, yesterday's enemies might join together to form a common organization. There were three basic questions for the peoples of Europe exhausted by the conflict. The first was economic: how could material damage be repaired and economic activity revived on the old continent? The second was political: how could the return of a conflict which had set Europe and the whole world ablaze be prevented? The third was cultural: how could the survival and renaissance of European civilization be ensured in the face of the increasing threats, which seemed to be embodied in the ideological schism and confrontation between the victorious American and Soviet blocs? (www.ena.lu/mce.cfm)

The economic and social consequences

The immediate effects of the Second World War on the European economy had been disastrous. Damage to communications networks disrupted the transport of raw materials and finished products. The irregularity of supplies to industry and the destruction inflicted on the production apparatus resulted in a considerable number of temporary lay-offs and, consequently, in a reduction in purchasing power at a time when all kinds of requirements continued to grow. Even in the victorious countries, food rationing continued well after the end of the war, and the black market fostered dangerous social inequalities. Crime, juvenile delinquency and prostitution increased. The simultaneous reconstruction of accommodation, industry and the transport infrastructure was stifling national economies. Under these conditions, people were first and foremost preoccupied with the restrictions affecting everyday life and often had difficulty in thinking about their long-term future. The shortage of coal in the very hard winter of 1946–1947 led to widespread strikes and mass demonstrations.

The specter of inflation and currency devaluation, which reminded people of the economic crises and stock-exchange crashes of the inter-war years, led European leaders to take rigorous measures. The persistent imbalance between supply and demand in domestic consumer products was pushing prices higher and exacerbated budget deficits both internally and externally. Countries were going into debt in order to finance reconstruction programs and to rectify social inequalities. In 1944, Belgium went ahead with a major program to restore the franc, which involved a drastic reduction in the circulation of banknotes and deposits. Some essential sectors of the European economy had been nationalized, and modernization and retooling programs were gradually put in hand. While unemployment was affecting a large part of the continent, some countries were paradoxically faced with a shortage of labor in those very sectors essential for economic revival. Although thousands of German prisoners of war had been set to work, programs involving the large-scale migration of foreign workers had been put in place in order to meet the particular needs of agriculture and of the coal and steel industries. It was in this difficult economic context that Belgium and France concluded with Italy a protocol on cooperation and immigration that provided for coal to be supplied to Italy, which its economy desperately needed, in exchange for thousands of Italian workers unemployed at home. More than 500 000 Italians immigrated to countries in Western Europe between 1946 and 1955.

Devastation of Europe: homes, factories, infrastructure

Europe was devastated after WW II. Battles had been fought throughout the continent, covering a much greater area than in WW I. Air bombardment meant that most of the major cities had been badly damaged, with industrial production especially hard-hit. Many of the continent's greatest cities, including Warsaw and Berlin, were in ruins. Others, such as London and Rotterdam, were severely damaged. The region's economic structure was ruined, and millions had been made homeless...the general devastation of agriculture had led to conditions of starvation in several parts of the continent, which was to be exacerbated by the especially poor winter of 1946-1947 in northwestern Europe. Especially damaged was the transportation industry as railways bridges, and road had been heavily targeted by air strikes, while many merchant shipping boats had been sunk. (Wikipedia, Marshall Plan)

Originally, it was hoped that little would need to be done to rebuild Europe and that the United Kingdom and France, with the help of their colonies, would quickly rebuild their economies. However, by 1947, the European economies did not seem to be growing as high unemployment and food shortages led to strikes and unrest in several nations. In 1947 the European economies were still well below their prewar levels and were showing few signs of growth. Agricultural production was 83%, industrial production was 88% and exports only 59%.

The shortage of food was one of the most acute problems. ...As important for the overall economy was the shortage of coal, aggravated by the cold winter of 1946-47. In Germany homes went unheated and hundreds froze to death. In Britain the situation was not as severe, but domestic demand meant that industrial production came to a halt.... (Wikipedia)

Postwar Britain

The immediate postwar period was one of severe privation. More than 4 million houses had been destroyed or badly damaged; the result was an acute shortage of housing, especially after soldiers returned from the war. Commodity shortages meant the continuation of wartime rationing. Rationing also had to be extended to include items that had not been rationed during the war.

For the first time since the 18th century, Britain became a debtor nation. The loans it had taken out from foreign nations to finance the war exceeded the money it could raise in taxes and other

revenues. Their expenditure for the war effort was about \$120 billion. Without U.S. and Canadian aid, Britain would have defaulted on its considerable debts. Even so, the flood of wealth out of the country was considerable. The winter of 1947 was probably the lowest economic point of the century. Fuel shortages, gas rationing, inadequate food and shelter, and one of the coldest seasons on record all added to the nation's problems. Unemployment reached 2.3 million, and the monetary crisis worsened. (MSN Encarta)

Postwar Germany

After World War II the German economy lay in shambles. They had spent approximately \$272 billion on the war. The war, along with Hitler's scorched-earth policy, had destroyed 20 percent of all housing. Food production per capita in 1947 was only 51 percent of its level in 1938, and the official food ration set by the occupying powers varied between 1,040 and 1,550 calories per day. Industrial output in 1947 was only one-third its 1938 level. Moreover, a large percentage of Germany's working-age men were dead.

(www.econlib.org/library/Enc/GermanEconomicMiracle.html)

Most of the major cities had been badly damaged, with industrial production especially hard-hit. Many cities lay either in ruin or were severely damaged. The economic structure was ruined and millions had been made homeless. The shortage of food was one of the most acute problems. The situation was especially bad in Germany where in 1946-47 the average calorie intake per day was only 1,800, an insufficient amount for long-term health. Western Europe in 1946-47 had only 4/5 of its 1938 supply of food. Its population had increased by 20 million, more than a tenth, even after accounting for military and civilian deaths.

As important was the shortage of coal, aggravated by the cold winter of 1946-47. In Germany homes went unheated and hundreds froze to death. German coal production in 1947 proceeded at little more than half of the pre-war pace.

Postwar France

Though France was occupied by Germany throughout most of the war, their economy still had to be rebuilt following the cessation of hostilities in 1945. Not only did France have serious financial problems, but it was also faced with wartime destruction, social dislocation, and political turmoil. For example, the destruction of 4/5 of its railway cars hampered transportation. The purge of Vichy collaborators, which took thousands of lives, brought the country close to anarchy. Over 5,000 collaborators were killed by partisans.

Postwar Italy

Italy had spent about \$94 billion on World War II. Coming out of the Second World War completely ruined and crippled by the severe territorial restrictions imposed by the peace treaty (Paris, 1 February 1947), the new Italian Republic had to face the many problems of material and moral reconstruction. Like the other European nations, Italy had suffered severe casualties of both its military and civilian populations. In addition, the Allied campaign in Italy left some cities and some of the countryside in shambles. Roads and bridges had been destroyed

Post-WWII European Economy

Rebuilding Europe and Muslim Migration to Europe

Overview of Lesson: Students will be informed about some of the reasons for economic growth and its relationship to the immigration of many Muslims to Europe. Furthermore, they will examine some of the consequences and challenges of that immigration. This lesson will take about 2 class periods.

Objectives:

1. Students will describe some of the factors contributing to economic growth in Europe following World War II.
2. Students will understand the relationship between European economic growth and the migration of significant numbers of Muslims to Europe, primarily from Turkey and North Africa.
3. Students will read articles dealing with the consequences and challenges of this migration and discuss in a seminar format the challenges of multiculturalism in Europe.

Focus Questions:

1. What factors led to rapid economic recovery in Europe?
2. What is the relationship between Europe's economic recovery and the migration of Muslim peoples to Europe from North Africa and Turkey?
3. What are the consequences and challenges of this migration?

Resources/Materials:

Chalkboard to record student responses
Background materials for Economic Recovery (attached)
Migration Data (attached)
Internet access or copies of articles for students

Procedures/Activities:

1. **Link to Previous Lesson:** Ask students what they found out about how their nations recovered. Do they think that all nations went about rebuilding in generally the same way?
2. **Background to Rebuilding:** Either give a brief lecture or prepare a handout based on the attached summary to give an overview of the factors generally accepted as those most important to the rebuilding of Western Europe's economy. (You might mention that because of the Cold War and the "Iron Curtain" most of Eastern Europe was not included in such programs as the Marshall Plan.)
3. **Brainstorm/Discussion:** Now is the time to introduce the topic of Muslim migration to Europe. Of course, there were significant populations of Muslims in the Balkans and Turkey,

but the Muslim population had not been significant in Western Europe. Record responses on board.

- What do you think is the relationship between rebuilding the economies of European nations and Muslim migration?
- Do you think that economic growth in Europe is the only reason that people from North Africa migrated to Western Europe? What might be some other reasons?
- Do you think that the end of colonialism may have had an impact on the migration of Muslims to Europe? How so?

4. Data/Information: Give a brief lecture about Muslim migration to Europe following WW II. Some brief information is attached, but further material may be found at the websites included at the end of this section.

Hand out data on Mediterranean populations in the European Union. Revisit above questions and ask if there is evidence to support any of the theories suggested by the questions. What do they think would be the consequences of the migration of Muslim people to Europe? Make sure that students think in terms of both positive as well as negative consequences.

5. Articles: Hand out 4 articles in random fashion, or assign them to students randomly to read on the internet. Ask students to read their article keeping in mind the following questions:

- In what ways are Muslim residents in Europe threatening to European nations?
- In what way(s) is Europe welcoming and not welcoming?
- What are the problems associated with Muslim migration to Europe?
- What challenges lay ahead for Europe and Muslim Europeans?
- What is the relationship between socioeconomic status and acceptance?

6. Check for Understanding: Socratic Seminar

For the Socratic Seminar, teacher stays out of the discussion. Students get discussion points for their intelligent comments and also for inviting someone who hasn't spoken into the discussion. Teacher helps move the discussion along if students seem to get bogged down. The discussion should focus on an overriding question using their readings to support their comments.

A couple of examples of an overriding question could be:

- How is Europe a good study of the challenges of multiculturalism?
- What do you propose as policies to achieve a workable multicultural society in Europe?
- How are economics a barrier to a multicultural society?

You may choose to focus on one or several. Teacher can add others if the discussion stagnates.

Teacher Materials

A. Stimuli to Recovery

a. Marshall Plan – almost \$23 billion in U.S. aid over 4 years. The years 1948 to 1952 saw the fastest period of growth in European history. Industrial production increased by 35%. Agricultural production substantially surpassed prewar levels. The poverty and starvation of the immediate postwar years disappeared, and Western Europe embarked upon an unprecedented two decades of growth that saw standards of living increase dramatically.Historians reject idea that the Marshall Plan alone revived Europe, but believe that the Marshall Plan sped the recovery but did not initiate it. (Wikipedia and *Europe Since 1945*, Wegs and Landrech)

b. Trade – the ever increasing foreign trade provided the most important stimulus to economic growth after 1949 by raising foreign sales, personal income, and domestic demand. In the 1950s, the exports of Germany, Italy, and the Netherlands rose more than 10 % annually, compared to a 6.4 % growth rate for world exports. Much of the increase resulted from the worldwide relaxation of trade restrictions. (Wegs and Landrech)

c. Demographics – Demographic changes provided another important impetus for the rapid economic growth following the war. A rising birthrate, coupled with the influx of refugees and foreign workers, swelled the population of Western Europe from 264 million in 1940 to about 320 million in 1970. In the immediate postwar years, refugees from Eastern Europe provided much of the labor for West German industry. More jobs were available than there were people to fill them after 1948, and each additional laborer added to European output and demand. When the flow of refugees stopped, foreign workers came from southern Europe and then from southeastern Europe, North Africa, the Iberian Peninsula, and Turkey to find employment in the Western European factories. (Wegs and Landrech)

d. The New Capitalism – Economic growth continued partly due to the retreat of laissez-faire economics and the growth of government intervention in the economy. Postwar economic problems were of such magnitude that governments had to intervene to provide basic foodstuffs and raw materials and to prevent unemployment. Reconstruction tasks could often be carried out only by the government. In some cases, governments decided to nationalize industries that were considered indispensable: railroads, airlines, public utilities, and some heavy industry. Called modern capitalism or neocapitalism, it has been characterized by a mixture of private and government initiative in what is essentially a free enterprise system. Government control of banks and budgetary policies permitted governments to determine the rate of growth of their economies. When European economies seemed headed for recession or inflation, governments stepped in to regulate the economy by manipulating the monetary system as well as supply and demand. (Wegs and Landrech)

e. Industrial Concentration and Nationalization – Planning was made easier throughout Western Europe by the concentration of industry and by government nationalization of important industries. Once a government nationalized the large enterprises in an industry, smaller competitors were forced to cooperate. Compliance with government planning usually brought with it tax relief, state contracts, and loans. These advantages and nationalization have promoted the development of huge industrial corporations. (Wegs and Landrech)

f. Agriculture – Changes in agriculture rivaled the revolutionary transformation of industry. Many European countries made the transition from small-scale subsistence agriculture before 1945 to agricultural production aimed primarily at the much larger urban market. Despite the rapidly growing demand in Europe, a technological revolution in agriculture began to produce massive surpluses by the 1970s. (Wegs and Landrech)

B. Migration

1. Migration Statistics: <http://www.medeia.be/index.html?page=2&lang=en&doc=280>
<http://www.medeia.be/?page=2&lang=en&doc=339>

2. Some brief notes on migration:

a. Definitions:

Immigration: The movement of people from one national-based society to another.

Migration: Permanent or semi-permanent change of residence of an individual or group of people. However, the meaning has changed over time. Modern migration IS largely immigration.

b. “Post-WW II Europe experienced its longest sustained period of economic growth between 1950 and 1962. But the effects of the growth varied across the different nations. As a result of this unevenness of growth, Europe witnessed a new phenomenon of voluntary movement of labor across national boundaries for temporary periods of employment. The continued economic growth encouraged the organized importation of labor, which at its peak in 1973 saw 11 to 12 million foreign workers living and working in Western Europe. By 1974, in the wake of the oil crisis and the recession that followed it, all the major labor importing countries were banning imported labor from non-EEC (European Economic Community) countries.

The immediate postwar period brought economic reconstruction and with it the creation of the European Economic Community, which guaranteed free labor mobility within EEC member countries. Though it started slowly, international migration soon overwhelmed certain areas of Europe that were disproportionately hit by population flows. At its peak in 1973, employment from foreign labor was estimated by the OECD (Organization for Economic Co-operation and Development) to be at 8 to 9 million people.

Foreign workers differed demographically and occupationally from the indigenous population. Immigrants tended to be young, single males at prime working age who were largely uneducated and tended to stay in their temporary locales for about 5 years. The males disproportionately took jobs requiring unskilled manual labor, particularly in construction, while women were for the most part evenly distributed throughout the service sectors and manufacturing. As a consequence to these socioeconomic differences many immigrants faced prejudice and a clear division between them and the native populations. Countries were faced with deciding between integrating the alien population (which could cause “overforeignization”) or to allow workers to remain separate and cast out from the societies in which they were making their homes, as temporary as they were. (“Issues in the Evaluation of European Labor Flows,” Philip Martin, 1977)”

c. The majority of migrants from outside Europe came from former colonies and obvious colonial connections were important. North and West Africans moved to France. People came to the UK from India, Pakistan, Bengal and Caribbean countries. People from Surinam and Indonesia migrated to the Netherlands. In contrast to later, many came as citizens – e.g. British Nationality Act (1948) allowed citizens of the British Empire to move to the “mother country.” This ended in 1962 with the first restrictive immigration law.

Not all European states had colonies. West Germany is the most obvious example: a pressing labor shortage led to the guestworker program in the mid 1950s. Guestworkers were purely economic and hence had precarious legal / legislative status in German society. Many wanted to stay and deportation was politically unacceptable (after war-time abuses). (Social and Urban Change in Western Europe, Lecture 2: Fortress Europe: The Geography of Social Disparity,” Andrew Jones)

C. Articles for Students:

“Immigrants Change Face of Old Europe”

http://www.cfr.org/pub6827/charles_a_kupchan/immigrants_change_face_of_old_europe.php

“Permanent Guests: Labor Migration, Citizenship and Identity”

<http://www.epiic.com/archives/1998/sympos98/guests98.html>

“What perspectives for Islam and Muslims in Europe? An Overview “

<http://www.euractiv.com/Article?tcaturi=tcm:29-117042-16&type=Analysis>

“Europe’s Muslim Street”

<http://www.globalpolicy.org/globaliz/politics/2003/0304muslimeu.htm>

What is a European? : Europe and Muslim Identity

Overview of Lesson: Through brainstorming, discussion, definition of terms, historical background, and article analysis, students will examine what it means to be a European and how Muslims in Europe and Europeans are struggling with nationalism and identity issues. This lesson should take 1-2 class periods.

Objectives:

1. Students will describe and discuss what it means to identify with a region – what it means to be an “American” or a “European,” and students will identify problems associated with defining these terms.
2. Students will define “ethnic identity” and “civic identity” as they relate to nations and states.
3. Students will be introduced to how Muslims are treated by the governments of Great Britain, France, and Germany.
4. Students will read and analyze recent articles regarding identity issues of Muslims in Europe and explain the challenges faced by these populations.
5. Students will explain what it means to be a Muslim European.

Focus Questions:

1. What is a “European?” Is it difficult to be a Muslim and a European? Why?
2. How much can and should Muslim populations assimilate into European society? What will they give up by assimilation?
3. How should European countries address the difficulties associated with being a Muslim and a European? How should Muslims address these challenges?

Resources/Materials:

Chalkboard, overhead, or easel with paper to record brainstorming information

Access to Internet or copies of selected articles

Copies of “Article Evaluation Sheet” for each student

Procedures/Activities:

1. **Brainstorming/Discussion** – On the board or overhead, ask students to write down responses to the question: “What is an American?” or “What makes someone an American?”

Allow some time for students to write down responses, then ask for their responses and list them on the board or overhead. Organize their responses in categories, such as: citizenship, values, geographic location, government, employment, language, religion, etc.

Ask students if there are some people who may be considered “more American” than others.

Ask them if we as a country struggle with what it means to be an American. Ask them why?

Ask students to list the countries in Europe; then brainstorm responses to the question, “What is a European?”

Discuss elements that Europeans and Americans have in common, then discuss differences in the American and European populations regarding language, religion, minorities, etc. and the challenges faced as a result.

2. Definitions/Background Information: On the board, overhead, or as a handout, give students definitions of the following terms (from Nationalism and Identity in a European Context: A Curriculum Unit for History and Social Studies. Stanford Program on International and Cross-Cultural Education (SPICE). Stanford, 1993.)

Ethnic Identity (Nation): A shared sense of common history, religion, language, symbols, and values defines the identity of individuals and binds them together. Each nation is seen as naturally unique and separate from others.

Civic Identity (State): A set of ideas defines the identity of individuals who join together to form a state government that protects their rights and interests. Whoever the people are or whatever their cultural background, this set of ideas and the protection of their rights and interests is what matters most.

Ask students which idea (ethnic identity or civic identity) more easily accepts a mixture of different kinds of people as part of a country. Ask students which type of identity is emphasized in America; in European countries; elsewhere in the world.

3. Background Information on Muslims in Britain, France, and Germany: Give students a brief background on Muslim communities in these countries, and have them take notes. Source: “Muslim Communities in Europe. Recognition of Religious Differences in Britain, Germany, and France,” by Berta Alvarez-Miranda, Complutense University, Madrid, February 2005. Available online at: <http://www.umich.edu/~iinet/euc/PDFs/2005%20Papers/Navarro%20lecture%202-1405.pdf>

Introduction: Ms. Alvarez-Miranda examined two main requests of Muslim communities in these countries to determine her findings: “permission to build and support mosques and the desire to educate children according to Muslim beliefs, values and ways of life.” She determined that Britain allowed for the maximum recognition of religious differences due to its tradition of an established church and its multicultural philosophy of immigrant incorporation into a nation defined in flexible terms. France provided the minimum recognition of religious differences due to its tradition of a strong separation of church and state and assimilation of immigrant populations into mainstream culture. Germany is in between Britain and France in its level of recognition - its tradition of collaboration among church and state officials helps Muslim demands, but immigrants tend to remain relatively apart from natives in this nation that has defined itself in ethno-cultural terms.

Overview of Muslims in these countries:

Britain: 1.5 million Muslims, mostly Pakistani. Pakistanis and Bangladeshis have higher unemployment rates and lower earnings than “whites” and Indians. Muslims display underachievement in education. 80% of British Muslims live in households where income is below the national average. The British government displays maximum recognition of Muslim religious differences through financing mosques and allowing Islamic teachings in public and private schools.

France: 5 million Muslims, mostly Algerian. French Muslims have higher unemployment rates and lower educational achievement than other ethnic groups. France rarely finances mosques and does not fund teaching of Islam in either private or public schools.

Germany: 3 million Muslims, mostly Turks. The Turks’ unemployment rate is double that of other ethnic minorities and the language barrier hurts them in school. The German government rarely funds Muslim organizations, but is beginning to provide Islamic education in schools and subsidizes Islamic private schools.

4. Article Analysis/Evaluation: Divide class into six groups, and assign each group one of the following articles, available online:

(Group One) “Extremists Orbit around Islam’s Rebirth,” by Elaine Ganley
(<http://www.turkishweekly.net/comments.php?id=1548>)

(Group Two) “Letter: Bridging Muslim- European Identity,” by Farish A. Noor
(<http://news.bbc.co.uk/1/hi/programmes/3714284.stm>)

(Group Three) “What’s Wrong With Europe” by Fareed Zakaria
(<http://msnbc.msn.com/id/8101420/site/newsweek/>)

(Group Four) “Europe’s rising class of believers: Muslims,” by Peter Ford
(http://www.usatoday.com/news/world/2005-02-23-islam-europe-csm_x.htm)

The following is a lengthy article, only portions apply to topic, so divide it into two parts, and assign two groups four sections each:

“What Perspectives for Islam and Muslims in Europe? An Overview” by Yasmin Alibhai Brown (<http://www.euractiv.com/en/justice/perspectives-islam-muslims-europe-overview/article-117042>)

(Group Five)

Facing new dilemmas and challenges; The Emergence of Euro-Islam; Islam as threat?; European Muslims in Public life.

(Group Six)

Domestic Consequences of Foreign policy decisions; Treated as citizens; Shared values and the British Experience; and Women in Islam.

Have students complete “Article Evaluation Sheets” in their groups, and then share information

with the class.

Make a list on the board/overhead of some of the main identity issues facing Muslims in Europe.

Revisit question, “What is a European?” in light of the Muslim experience through class discussion. Discuss the future of the European Union as an institution of European identity. How will it deal with issues involving Muslims?

Evaluation/Assessment: Have students do an in- or out-of-class writing discussing possible scenarios for the future of Muslims in Europe. How much will they, should they, and can they assimilate? What would be the best possible scenario for the future of Muslims in Europe? The worst?

Extension: Have students role-play a meeting of the European Parliament of the European Union in which they discuss policy measures for dealing with the challenges of Muslim populations in Europe and terrorism issues.

Name _____

Article Evaluation/Discussion

Answer the following questions after reading your article and discussing it with your group. Be prepared to discuss your answers with the class.

Title of Article _____

Author of Article _____

1. What background information is given on the author of your article? In the biographical information, is there anything to indicate a bias or particular point of view of the author?

2. Briefly summarize the main points of the article.

-
-
-
-

3. According to your article, what is/are the main issues/problems/concerns Muslims are facing as both Muslims and Europeans or Muslims in Europe?

4. Is there a particular point of view regarding Muslim experience in Europe according to your article? What is it? Why is it the point of view of the author?

5. Do you agree with your article's point of view? Why or why not?

6. During the class discussion/sharing of articles, take some brief notes on others' articles (or portions of articles) and their points of view:

Title of Article _____
Brief summary and point of view:

Author _____

Title of Article _____
Brief summary and point of view:

Author _____

Title of Article _____
Brief summary and point of view:

Author _____

Title of Article _____
Brief summary and point of view:

Author _____

Title of Article _____
Brief summary and point of view:

Author _____

Title of Article _____
Brief summary and point of view:

Author _____

Geography and Muslim Populations

Introduction:

No study of history is complete without an intensive look at the maps and geography of the places and people of the region. Geography is a rich and complex discipline involving two key dimensions, the spatial dimension - where things are and why they are there, and the ecological dimension - how humans interact with the environment. It is important to understand historical events in the context of where they occurred and how the geography contributed to the events and the outcomes.

The following map exercises will give the students the opportunity to develop a wide range of skills such as gathering, organizing, and evaluating geographical information from a variety of sources. Geography enables students to identify and analyze the physical, social, economic, political, legal and technological factors that influence the history of the region. Culture is a key determinant of people's lives and worldviews and through the study of geography students develop knowledge and understanding of the cultures of a region and perspectives that enhance their understanding of the world and its history.

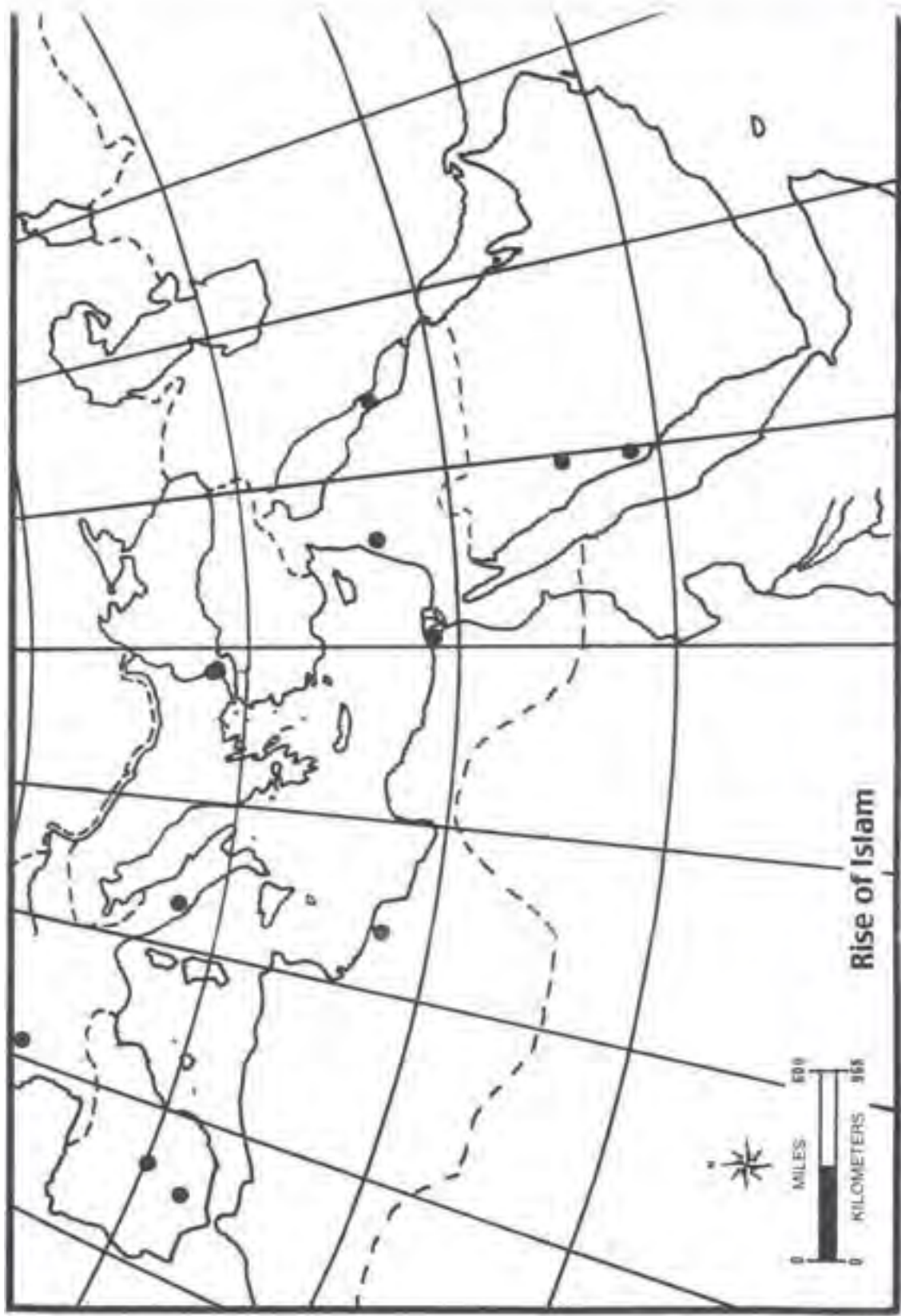
NAME _____

DATE _____

RISE OF ISLAM

Read all directions before starting work. Print all labels neatly.

1. With a blue-colored pencil, color the following bodies of water light blue and label them in darker blue: Atlantic Ocean, Mediterranean Sea, Persian Gulf, Arabian Sea, Black Sea, Caspian Sea, Red Sea.
2. Locate the following cities. Label them and underline the labels: Mecca, Medina, Jerusalem, Tripoli, Damascus, Baghdad, Alexandria, Cordova, Constantinople, Toledo, Rome, Tours.
3. Shade the area controlled by Islam by 632 A D. (the death of Mohammed) with a red pencil.
4. With a red-colored pencil, shade the additional area controlled by Islam in 750 AD. with red stripes.
5. With a yellow-colored pencil, shade the area of the Byzantine Empire.
6. With a green-colored pencil, label the Kingdom of the Franks.
7. With a blue-colored pencil, trace the following rivers and label them in blue: Tigris, Euphrates, Nile, Danube.
8. With a brown-colored pencil, trace a wavy line to indicate the Pyrenees Mountains. Label them in brown.
9. Using a pink-colored pencil, label the area occupied by the Lombards with the word "Lombards."
10. With an orange-colored pencil, label the following areas: Arabia, Persia, Syria, Egypt, Spain.
11. The city which is most sacred to Moslems is _____.
12. Charles Martel defeated the Moslems in a battle at _____.
13. Mohammed fled to this city in 622, an event called Hijira (flight).
The city is _____.
14. The capital of the Arab Empire from 661-762 was _____.
15. The capital of the Arab Empire after 762 and home of Harun al Rashid was
_____.



NAME:

DATE:

BLOCK/HOUR:

Religions of Europe, c. 1060



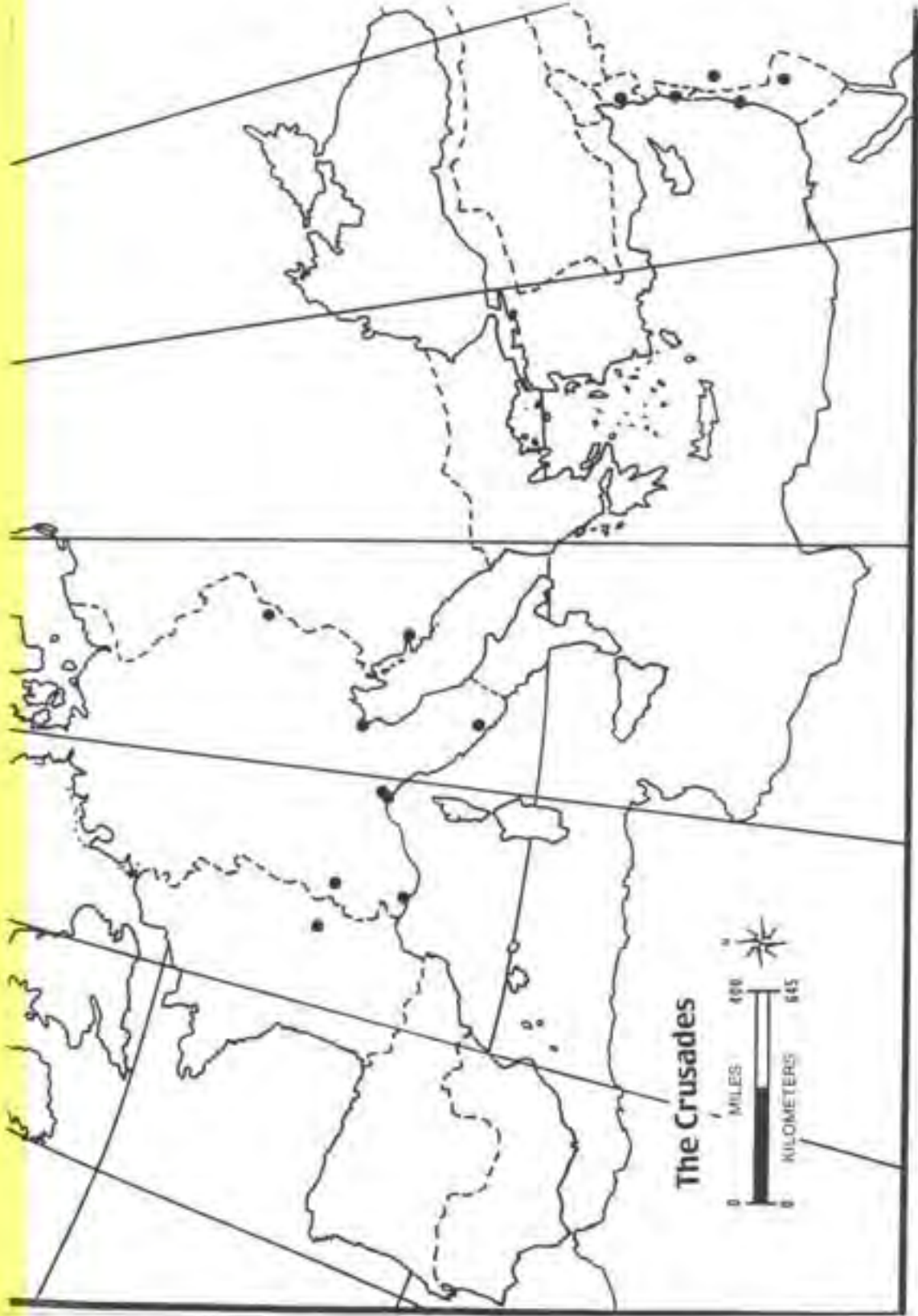
NAME

DATE

THE CRUSADES

Read all directions before starting work. Print all labels neatly. Use a key.

1. With a blue-colored pencil, shade or outline the bodies of water blue, and label the following: Baltic Sea, North Sea, Atlantic Ocean, Mediterranean Sea, Adriatic Sea, Black Sea, Red Sea.
2. With a green-colored pencil, shade or outline and label the following Christian areas: England, Spain, France, Holy Roman Empire (Roman Empire of the German Nation), Byzantine Empire, Sicily, Crete, Cyprus.
3. With a brown-colored pencil, shade the area held by the Moslems.
4. With a brown-colored pencil, label the area controlled by the Turks "Seljuk Turks."
5. Locate and label each of the following cities: Constantinople, Rome, Clermont, Marseilles, Genoa, Regensburg (Ratisbon), Venice, Zara, Vienna, Antioch, Lyon, Acre, Jerusalem, Damascus, Tripoli.
6. With a red-colored pencil, draw a series of arrows tracing the First Crusade.
7. With a red-colored pencil, outline or shade and label the Crusader States in:
Kingdom of Jerusalem, County of Edessa, County of Tripoli, Kingdom of Antioch.
8. With a yellow-colored pencil, draw a series of arrows showing the route of the Second Crusade.
9. With an orange-colored pencil, draw a series of arrows showing the route of the Third Crusade.
10. With a purple-colored pencil, draw a series of arrows showing the route of the Fourth Crusade.
11. The capital city of the Byzantine Empire and of the Eastern Orthodox Church was _____.
12. The pope first called for a crusade while speaking in this city: _____.
13. The city the crusaders wanted to liberate from the Moslems was: _____.



The Crusades










NAME:

DATE:

BLOCK/HOUR:

The Crusader States, 1096-1289



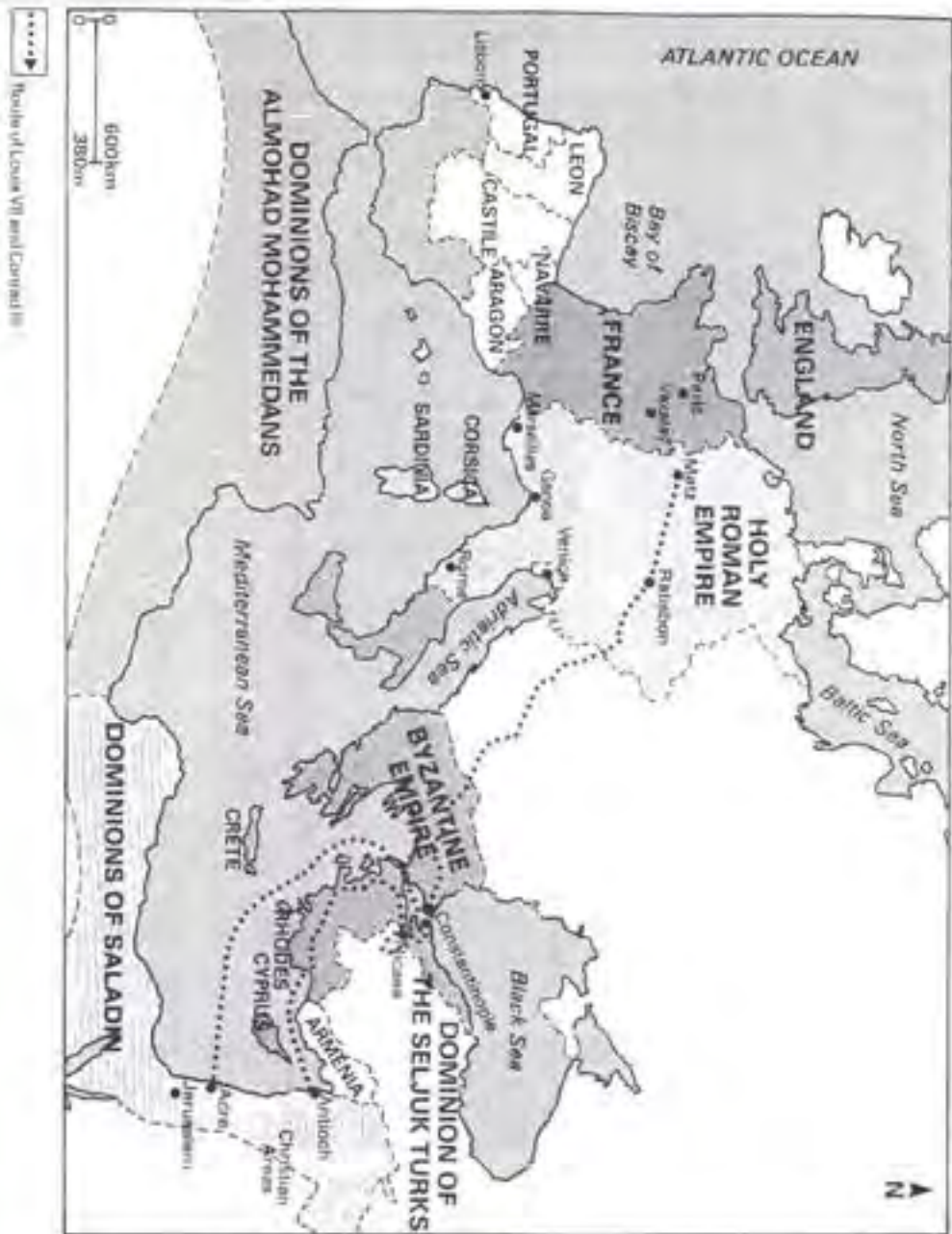
- | | | |
|---|--|--|
|  Kingdom of Jerusalem (1099-1187) (1244) |  Kingdom of Armenia Minor (1081-1083) (1198-1375) |  Moslem Kingdoms |
|  Earldom of Tripolis (1102-1289) |  Earldom of Edessa (1098-1146) | |
|  Principality of Antioch (1098-1268) |  Kingdom of Cyprus (1192-1489) | |
- The dates in brackets show the time of control by the Crusaders

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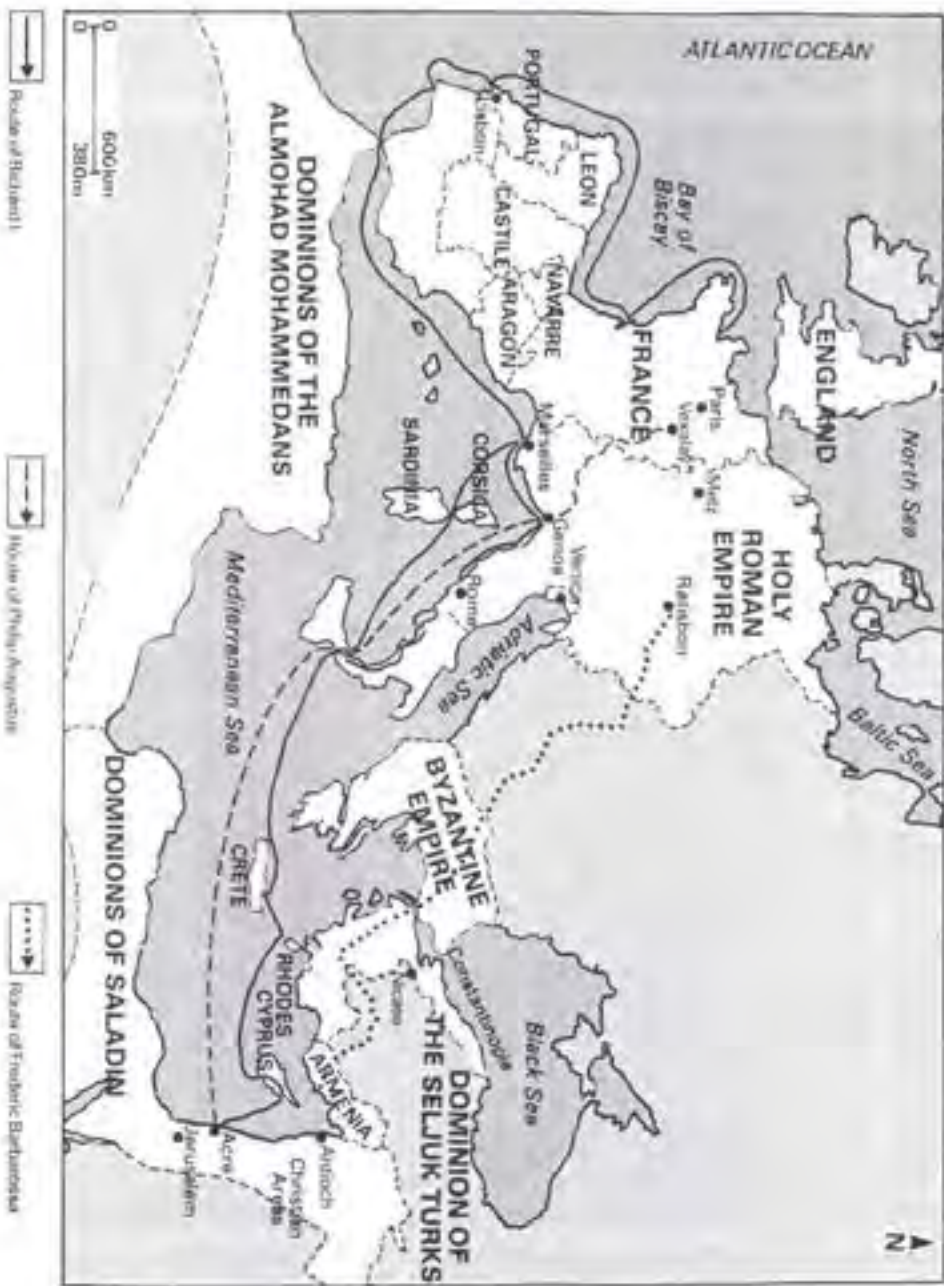
The First Crusade, 1096-1099



The Second Crusade, 1147-49



The Third Crusade, 1189-91



The Fourth Crusade, 1204



NAME

DATE

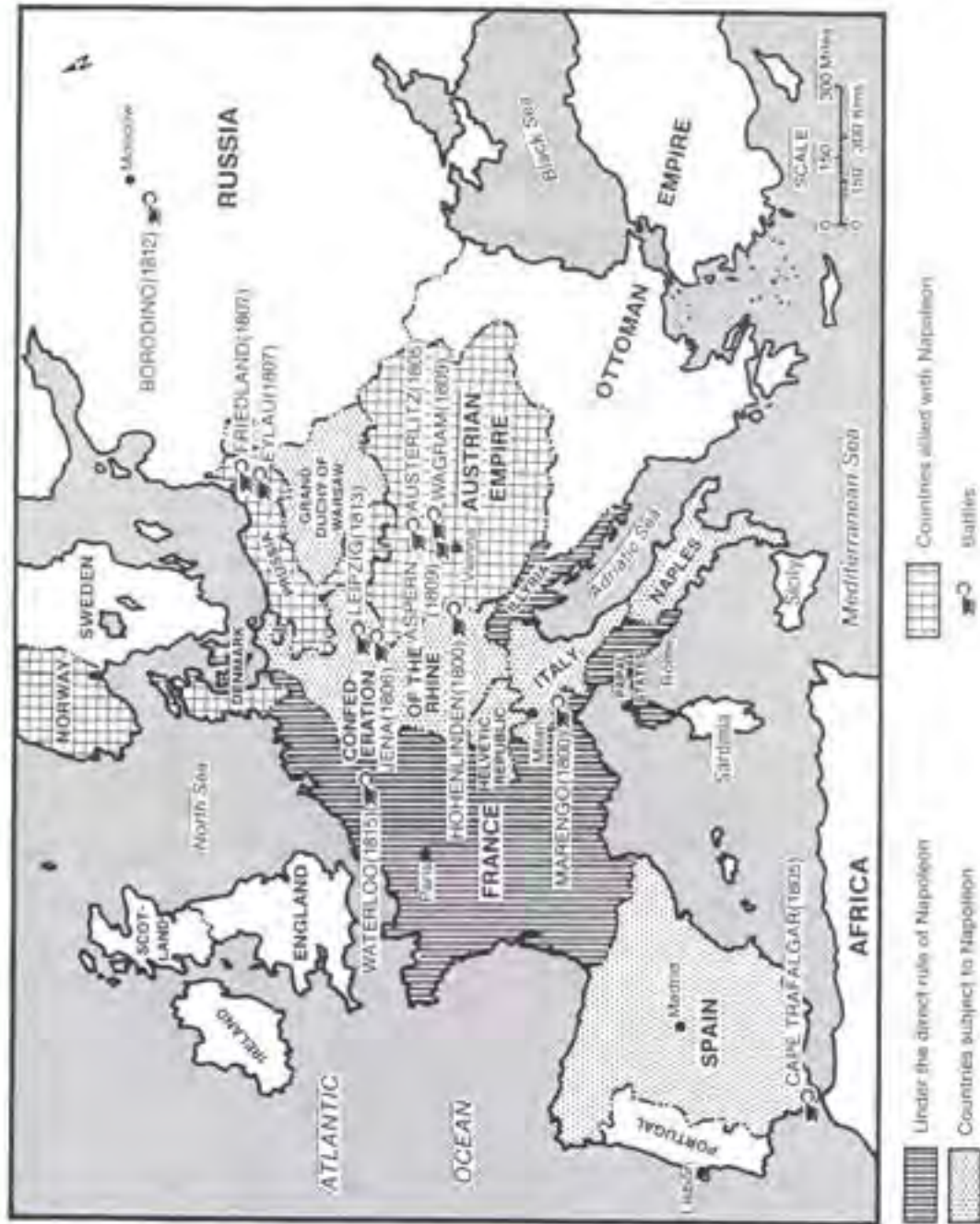
NAPOLEONIC EUROPE 1812

Read all directions before starting work. Print all labels neatly.

1. Label the following countries on your map: France, United Kingdom of Great Britain and Ireland, Portugal, Spain, Kingdom of Sicily, Kingdom of Italy, Tuscany, Papal States, Switzerland, Confederation of the Rhine, Prussia, Kingdom of Denmark and Norway, Illyrian Provinces, Kingdom of Sardinia, Ottoman Empire, Sweden, Russia, Grand Duchy of Warsaw, Empire of Austria, Montenegro.
2. With a light blue-colored pencil, color and label the bodies of water: Atlantic Ocean, North Sea, Baltic Sea, Black Sea, Caspian Sea, Mediterranean Sea, Adriatic Sea, Aegean Sea.
3. Locate and label the following points on the map: Paris, Waterloo, Leipzig, London, Lisbon, Constantinople, Alexandria, Moscow, Trafalgar, Corsica, Vienna, Rome, Elba, Berlin, Madrid.
4. With a red-colored pencil, trace Napoleon's route into and out of Russia in 1812.
5. Shade the countries in the French Empire solid red with a red-colored pencil.
6. Mark the countries subject to or controlled by Napoleon with stripes using a red-colored pencil.
7. Mark the countries allied to Napoleon with stripes using a blue-colored pencil.
8. On what island was Napoleon born? _____.
9. On what island was he first forced to live in exile? _____.
10. At what location in 4 above was the final defeat of Napoleon? _____.
11. What location is the spot at which the British Navy ruined his Egyptian campaign?
_____.
12. At what location did the British Navy inflict a defeat that ended plans for an invasion of Britain? _____.
13. In what country did severe winter weather contribute to Napoleon's defeat?
_____.
14. In what country did French troops face guerilla forces? _____.



Napoleonic Europe, 1815



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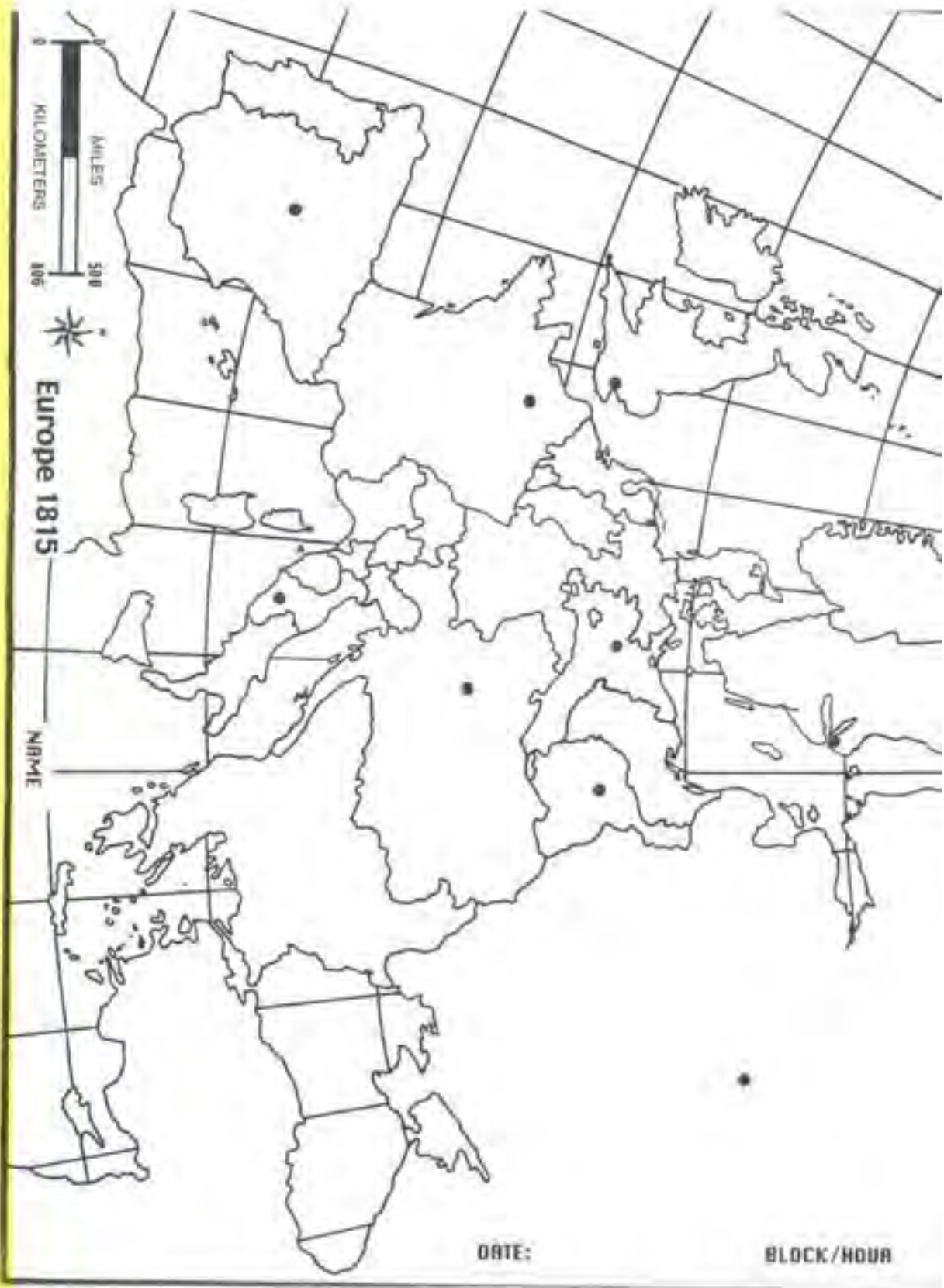
NAME

DATE

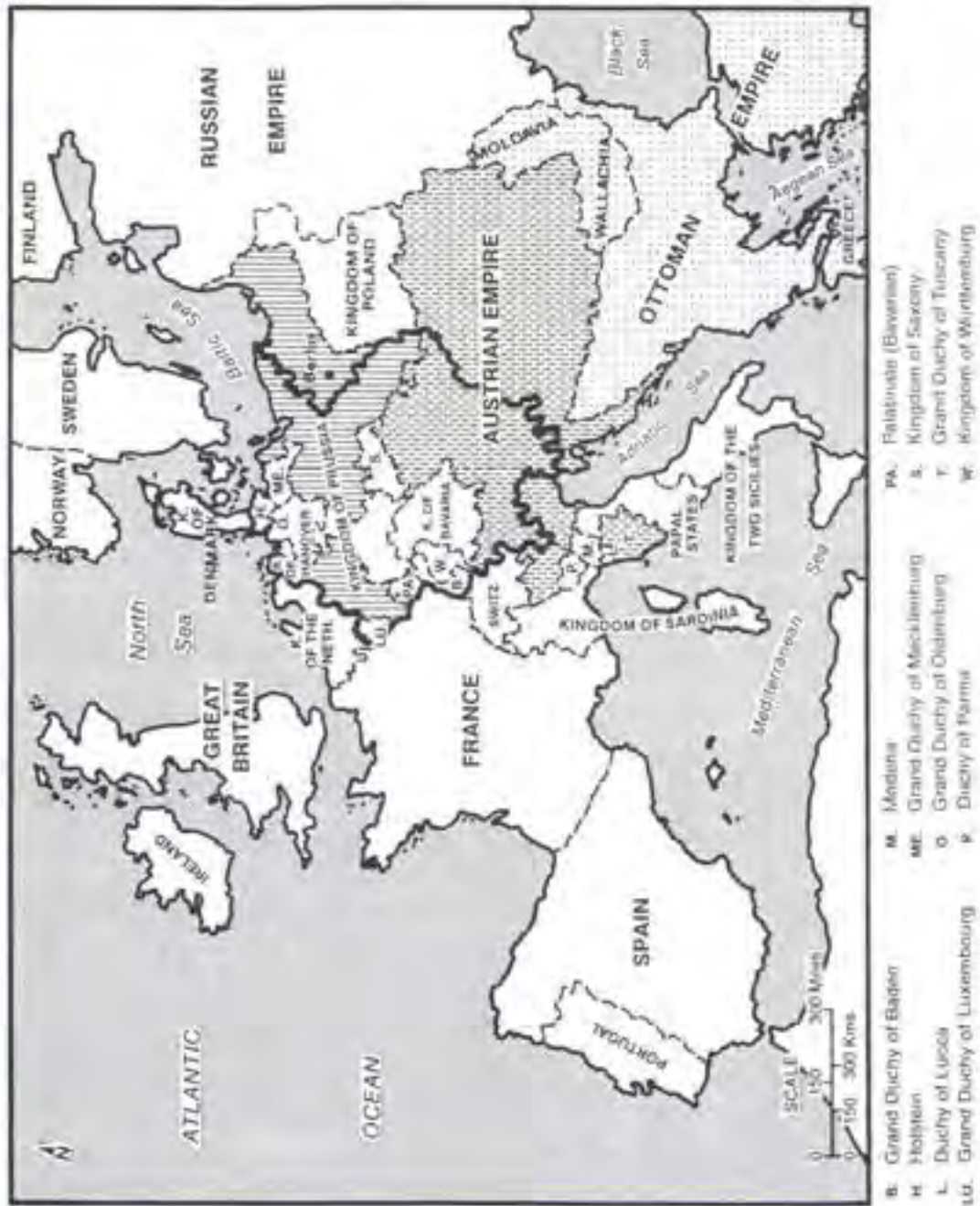
EUROPE 1815

Read all directions before starting work. Print all labels neatly.

1. Label the following countries on your map: Portugal, Spain, Kingdom of the Two Sicilies, Kingdom of Sardinia, Tuscany, Papal States, Lombardy, Venetia, Parma, Modena, Switzerland, Prussia, German Confederation, Denmark, Ottoman Empire, Empire of Austria, Russia, Kingdom of Norway and Sweden, United Kingdom of Great Britain and Ireland, The Netherlands, Luxembourg.
2. With a light blue-colored pencil, color the bodies of water. Label the following in dark blue: Atlantic Ocean, North Sea, Baltic Sea, Black Sea, Mediterranean Sea, Aegean Sea, Adriatic Sea.
3. With a red pencil, draw the border of the German Confederation.
4. Locate and label the following cities: Paris, Rome, Amsterdam, Madrid, London, Copenhagen, Vienna, Moscow, Stockholm, Berlin, Warsaw.
5. Label the following areas: Scotland, England, Wales, Finland, Ireland, Poland, Balearic Islands, Sardinia, Corsica, Sicily, Malta, Crete, Cyprus, Crimea, Finland, Tyrol, Greece.
6. Where was the conference (or congress) held that decided these boundaries?
_____.
7. What five countries were represented at the conference when the important decisions were made? _____.
8. What country controlled most of Poland in 1815? _____.
9. What countries were members of the Quadruple Alliance?
_____.



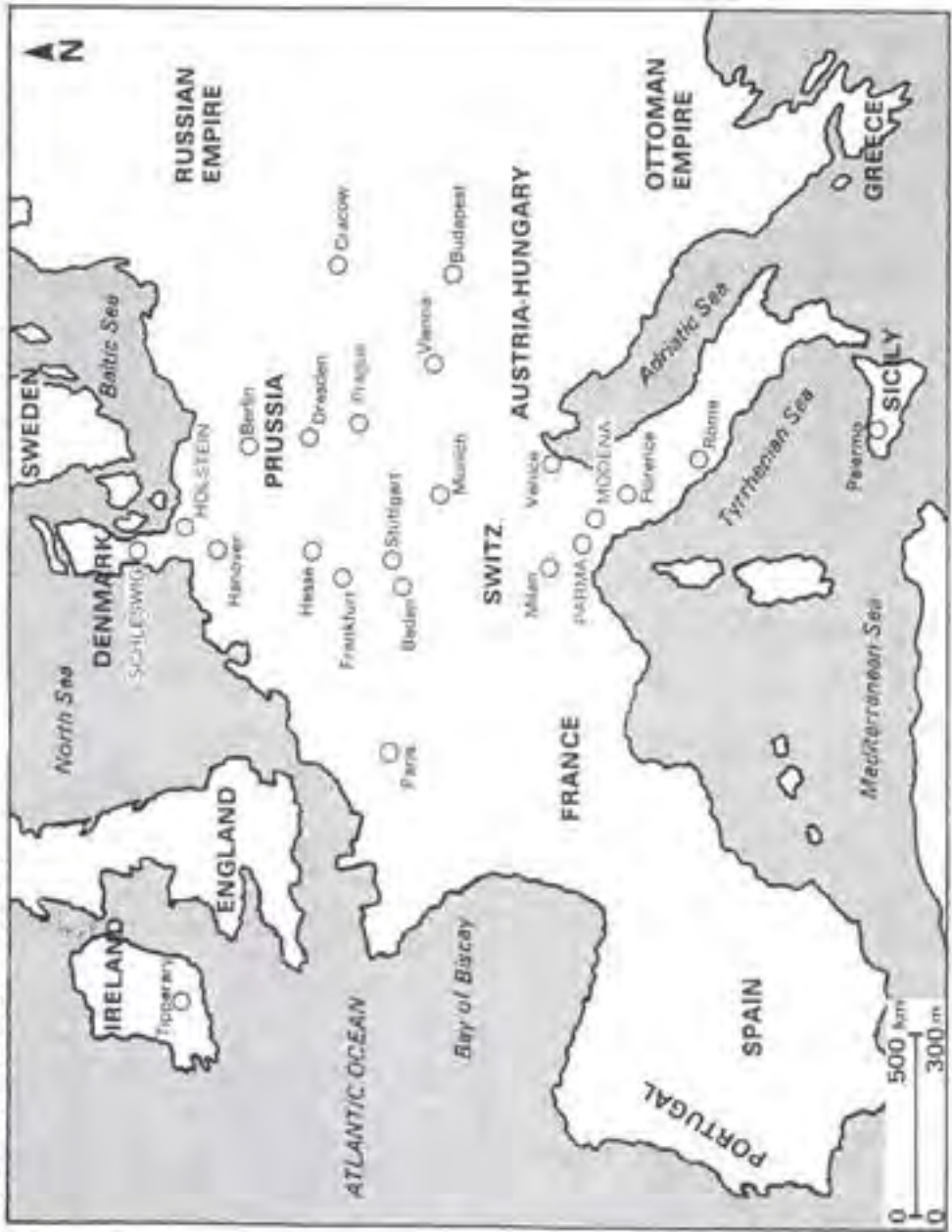
Europe after Congress of Vienna, 1815



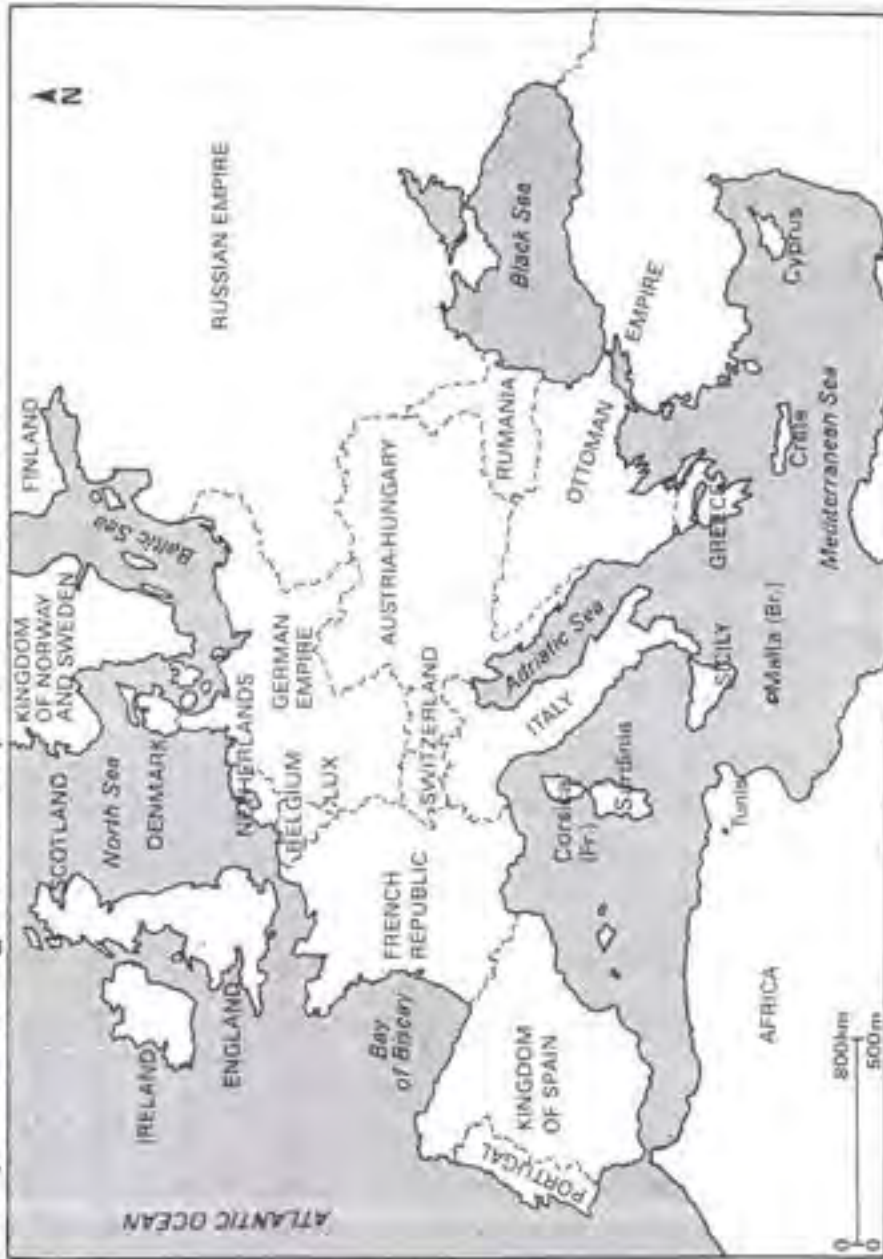
European Revolutions, 1820-1831



Revolutions of 1848



Europe Following the Treaty of Frankfurt, 1871



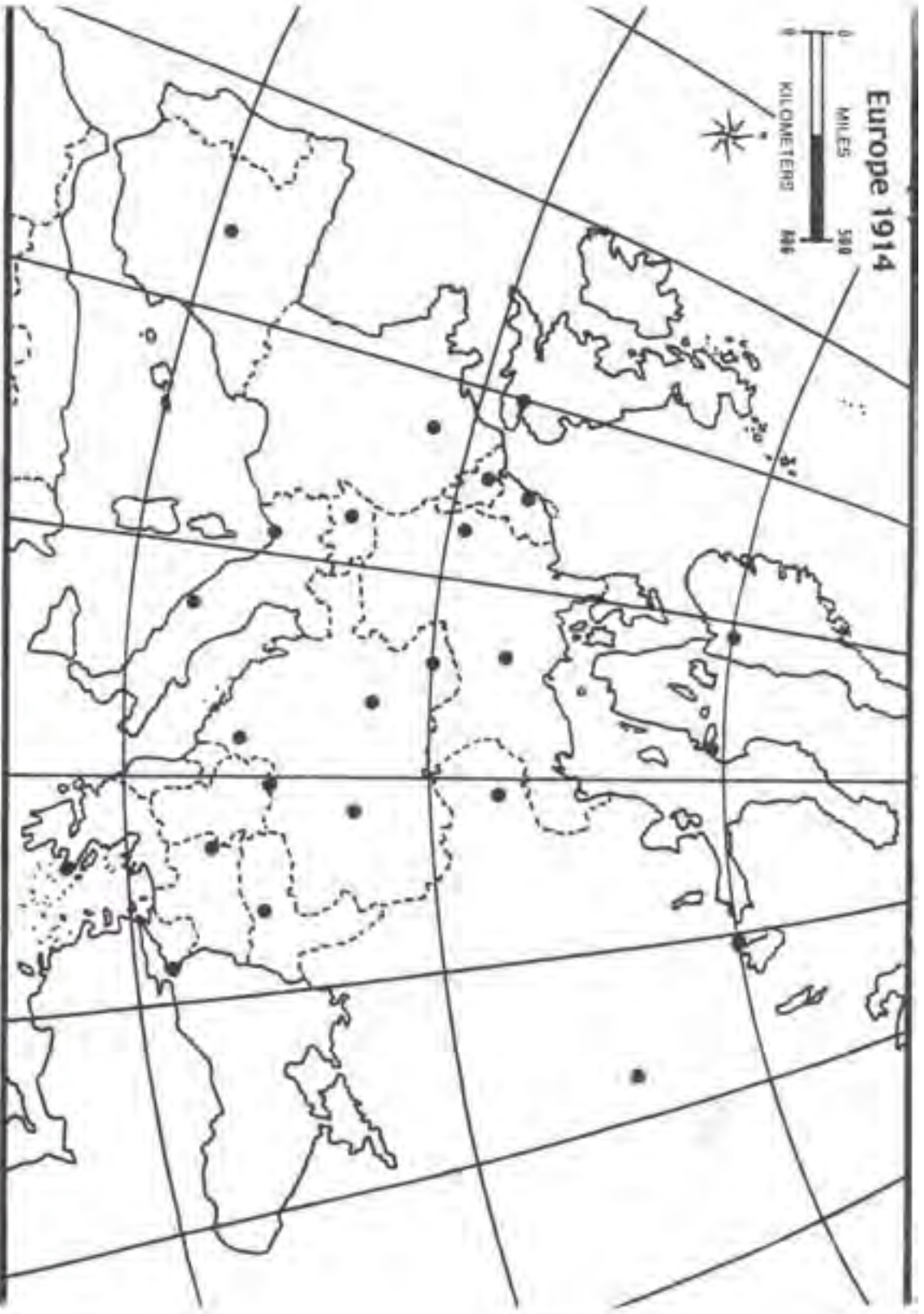
NAME

DATE

EUROPE 1914

Read all directions before starting work. Print all labels neatly. Use a key.

1. Label the following countries on your map: Norway, Sweden, Denmark, Ireland, Great Britain, Portugal, Spain, France, Switzerland, Italy, Tunisia, Belgium, Luxembourg, The Netherlands, Germany, Russia, Austria-Hungary, Bulgaria, Ottoman Empire, Serbia, Montenegro, Albania, Romania, Morocco, Algeria, Greece.
2. Label the following islands: Balearic Islands, Sicily, Corsica, Sardinia, Cyprus.
3. With a blue-colored pencil, shade or outline and then label the following bodies of water: Atlantic Ocean, Black Sea, Mediterranean Sea, Baltic Sea, North Sea.
4. Label the following points: Brussels, Dardanelles, Paris, Prague, Constantinople, Rome, Genoa, Copenhagen, Gibraltar, Danzig, Bern, Amsterdam, Sofia, Trieste, Berlin, Vienna, Madrid, Sarajevo, Venice, Stockholm, Bosphorus, London, St. Petersburg (Petrograd), Budapest, Belgrade, Moscow, Warsaw, Christiania, Bucharest, Cologne, Athens.
5. With a red-colored pencil, shade the members of the Triple Entente.
6. With a green-colored pencil, shade the members of the Triple Alliance.
7. With a black "X," mark the city in which the archduke was assassinated.
8. Label the Balkans in green.
9. Mark the Alsace-Lorraine region with purple stripes.
10. Mark Bosnia with orange stripes.



NAME

DATE:

BLOCK/HOUR

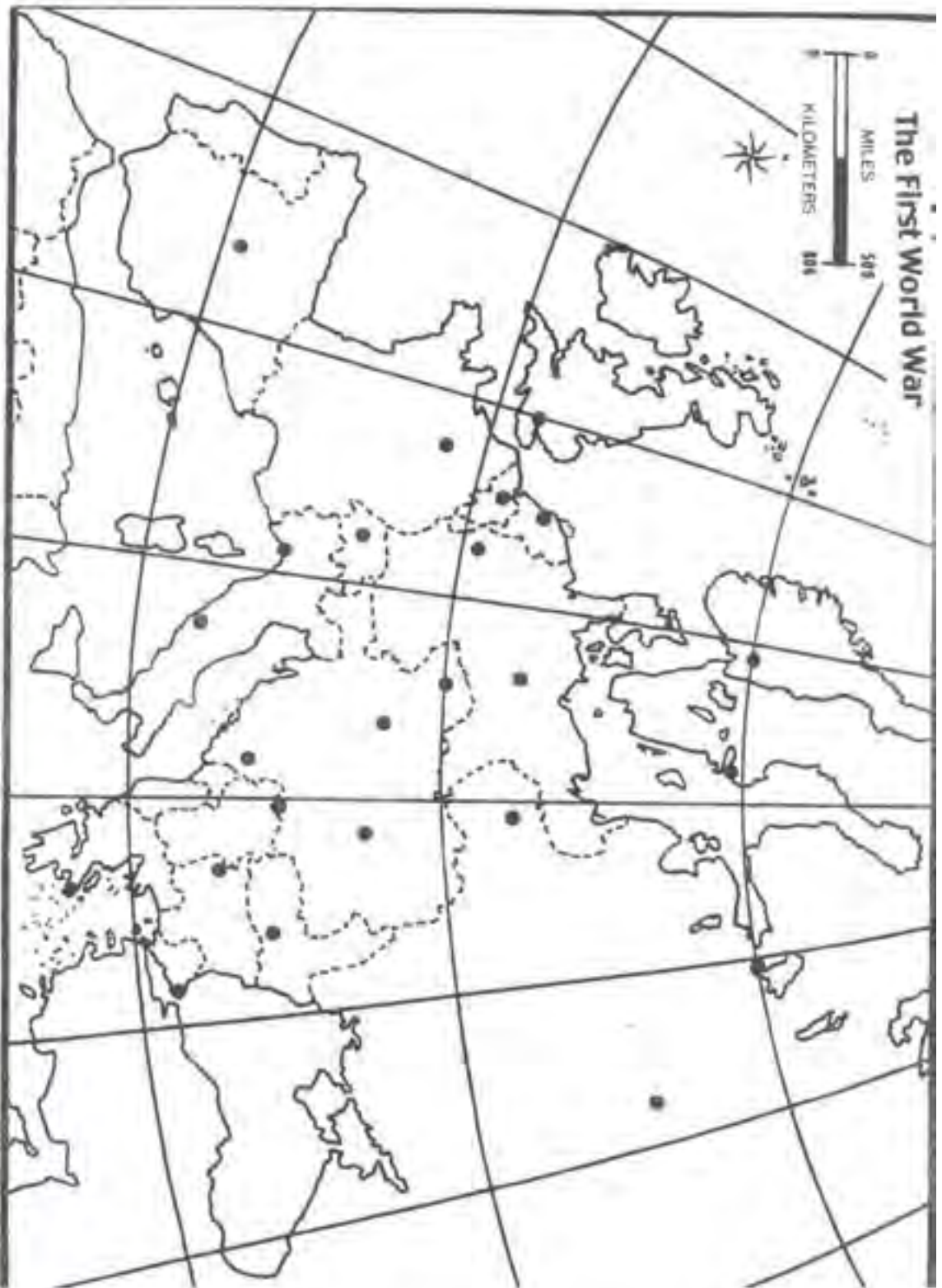
NAME

DATE

THE FIRST WORLD WAR

Read all directions before starting work. Print all labels neatly. Use a key.

1. Label the following countries on your map: Norway, Sweden, Denmark, Ireland, Great Britain, Spain, Portugal, France, Switzerland, Italy, Tunisia, Belgium, Luxembourg, The Netherlands, Germany, Russia, Austria-Hungary, Bulgaria, Ottoman Empire, Romania, Serbia, Montenegro, Albania, Greece, Morocco, Algeria.
2. Label the following islands: Balearic Islands, Sicily, Corsica, Sardinia.
3. With a blue-colored pencil, shade or outline and label the following bodies of water: Atlantic Ocean, Black Sea, Mediterranean Sea, Baltic Sea, North Sea.
4. Label the following points: Suez Canal, Paris, Prague, Constantinople, Rome, Gibraltar, Berlin, Vienna, Sarajevo, Madrid, Brest-Litovsk, Bosphorus, London, St. Petersburg, Budapest.
5. With a red-colored pencil, mark the following locations with an "X" and label them: Battle of Jutland, Lusitania sunk, Dardanelles, Gallipoli, Verdun, Tannenberg, Ypres, Caporetto, Marne River.
6. With a green-colored pencil, shade the Allies.
7. With a red-colored pencil, shade the members of the Central Powers and their allies.
8. With a dark red arrow, show the approximate route of the German attack on the Western Front in 1914.
9. With a brown-colored pencil, make a line along the Western Front and label it.
10. With a brown-colored pencil, make a line on the Eastern Front showing the farthest advance of the Central Powers.
11. The first battle in which gas was effectively used was at _____.
12. The Allies attempted an invasion which failed here _____.
13. Bread riots in this city touched off a revolution which took the country out of the war. The city was _____.
14. The Russians signed a peace treaty at the city of _____.



Europe in 1915



 The Allies  The Central Powers  Neutral nations

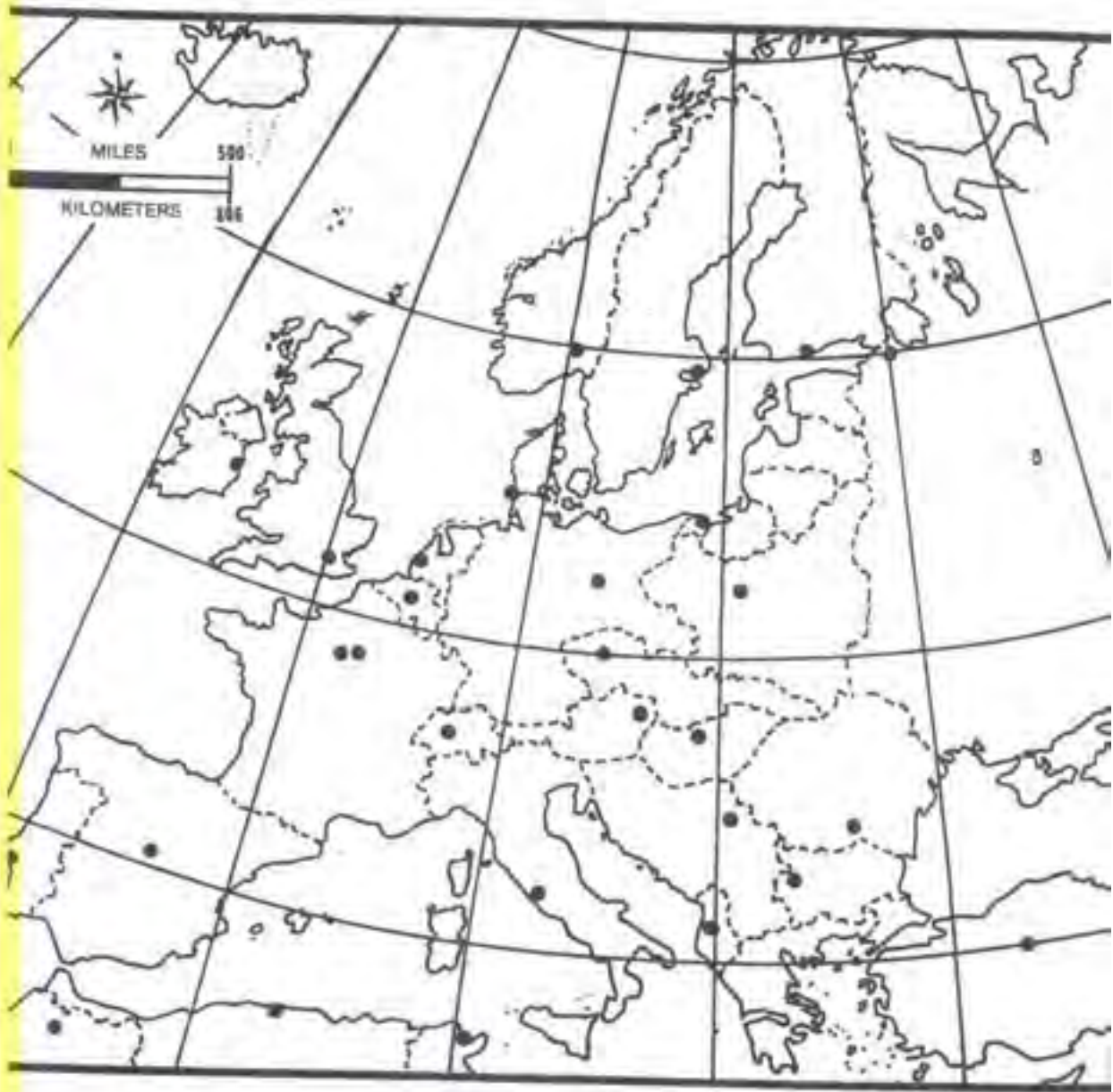
NAME

DATE

EUROPE AFTER THE FIRST WORLD WAR

Read all directions before starting work. Print all labels neatly. Use a key.

1. With a colored pencil shade or outline and label the following bodies of water:
Baltic Sea, North Sea, Atlantic Ocean, Mediterranean Sea, Adriatic Sea, Aegean Sea, Black Sea.
2. Label the following countries: Ireland, Great Britain, Portugal, Spain, France, Czechoslovakia, Hungary, Yugoslavia, Estonia, The Union of Soviet Socialist Republics, Turkey, Tunisia, Italy, Switzerland, Belgium, Luxembourg, The Netherlands, Saar, Albania, Bulgaria, Latvia, Morocco, Norway, Sweden, Finland, Denmark, Germany, Austria, Romania, Poland, Lithuania, Algeria.
3. Locate the following cities and label them: London, Paris, Versailles, Brussels, The Hague, Berlin, Copenhagen, Stockholm, Helsinki, Leningrad, Moscow, Warsaw, Danzig, Prague, Vienna, Budapest, Bucharest, Belgrade, Sofia, Tirana, Athens, Ankara, Rome, Algiers, Oslo, Bern, Madrid, Tunis, Lisbon, Fez, Dublin.
4. With a red-colored pencil, shade and label the areas lost by Germany: Alsace-Lorraine, Schleswig, Polish Corridor.
5. With a green-colored pencil, shade the areas lost by Austria.
6. With a yellow-colored pencil, shade the areas lost by Russia.
7. With a brown-colored pencil, shade and label the demilitarized Rhineland.
8. In what famous palace was the peace treaty drafted? _____.
9. What country was newly independent of Great Britain? _____.



Europe After the First World War

NAME:

DATE:

BLOCK/HOUR:

NAME

DATE

EUROPE 1939

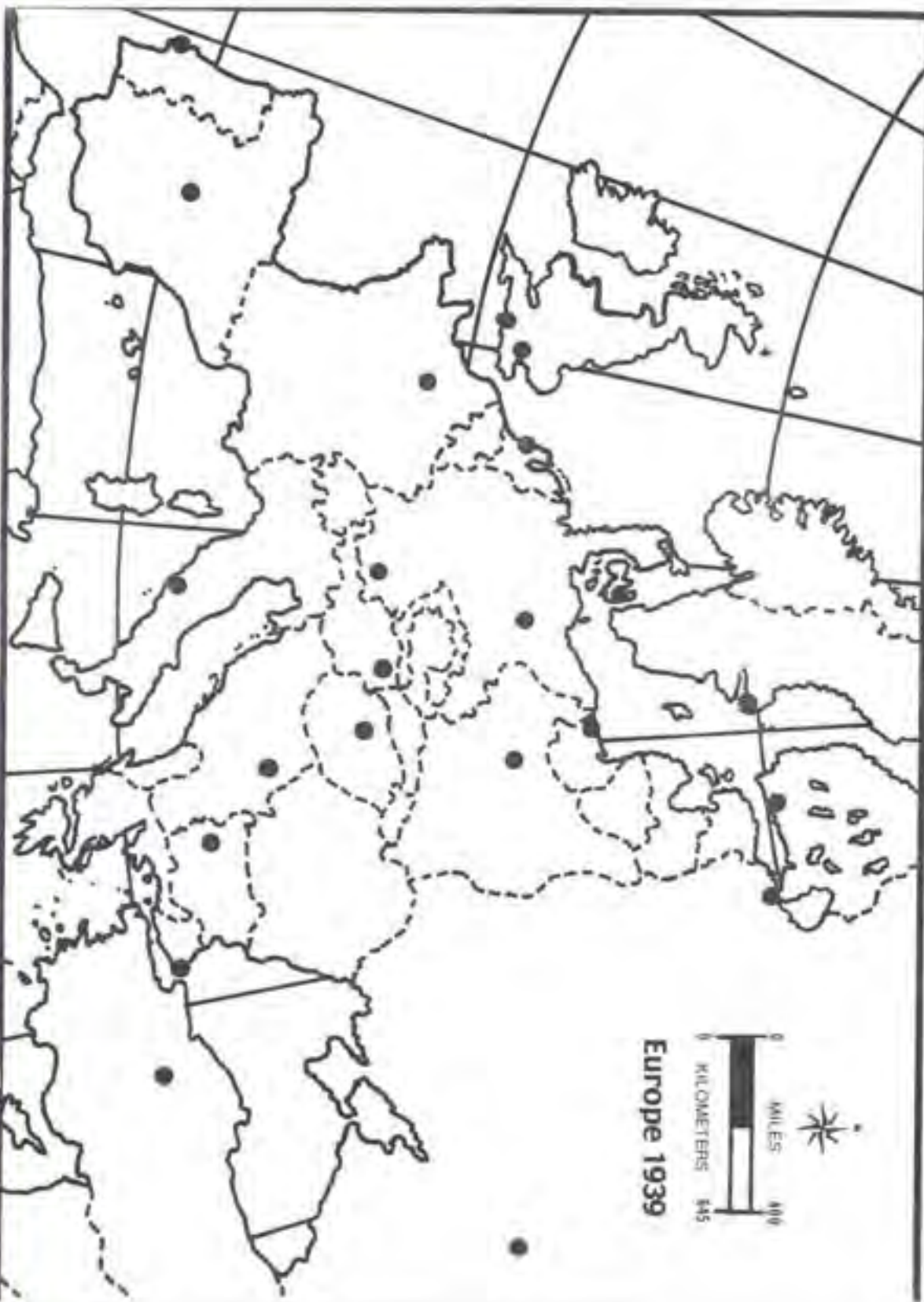
Read all directions before starting work. Print all labels neatly.

1. With a blue-colored pencil, shade and label the bodies of water: Baltic Sea, North Sea, Atlantic Ocean, Adriatic Sea, Mediterranean Sea, Aegean Sea, Black Sea.
2. Label the following countries: Morocco, Algeria, Tunisia, Turkey, Greece, Bulgaria, Albania, Yugoslavia, Romania, Hungary, Austria, Poland, Czechoslovakia, Switzerland, Germany, Denmark, Latvia, Estonia, Lithuania, Finland, Union of Soviet Socialist Republics, Sweden, Norway, Great Britain, Ireland, Portugal, Spain, France, Belgium, Luxembourg, The Netherlands.
3. Locate and label the following cities. London, Lisbon, Madrid, Paris, Rome, Athens, Istanbul, Ankara, Sofia, Belgrade, Budapest, Warsaw, Danzig, Berlin, Munich, Vienna, Leningrad, Stalingrad, Helsinki, Stockholm, Copenhagen, Bergen, The Hague.
4. With a red-colored pencil, label "Civil War 1936-1939" on the country that had a major civil war in those years.
5. With a yellow-colored pencil, shade the countries which formed "The Axis" in 1936.
6. With a brown-colored pencil, shade the Rhineland with brown stripes. Label the Rhineland "Remilitarized 1936" in brown.
7. With an orange-colored pencil, shade Austria. Label it "1938."
8. With a brown-colored pencil, shade the Sudetenland solid brown. Label it "1938."
9. With a purple-colored pencil, shade in the portion of Czechoslovakia taken by Germany in 1939. Label it "1939."
10. With a green-colored pencil, shade the area taken by Italy in 1939. Label it "1939."
11. What African country from the map did Italy take in 1935? _____.
12. What happened to the Saar in 1935? _____.

NAME:

DATE:

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NAME

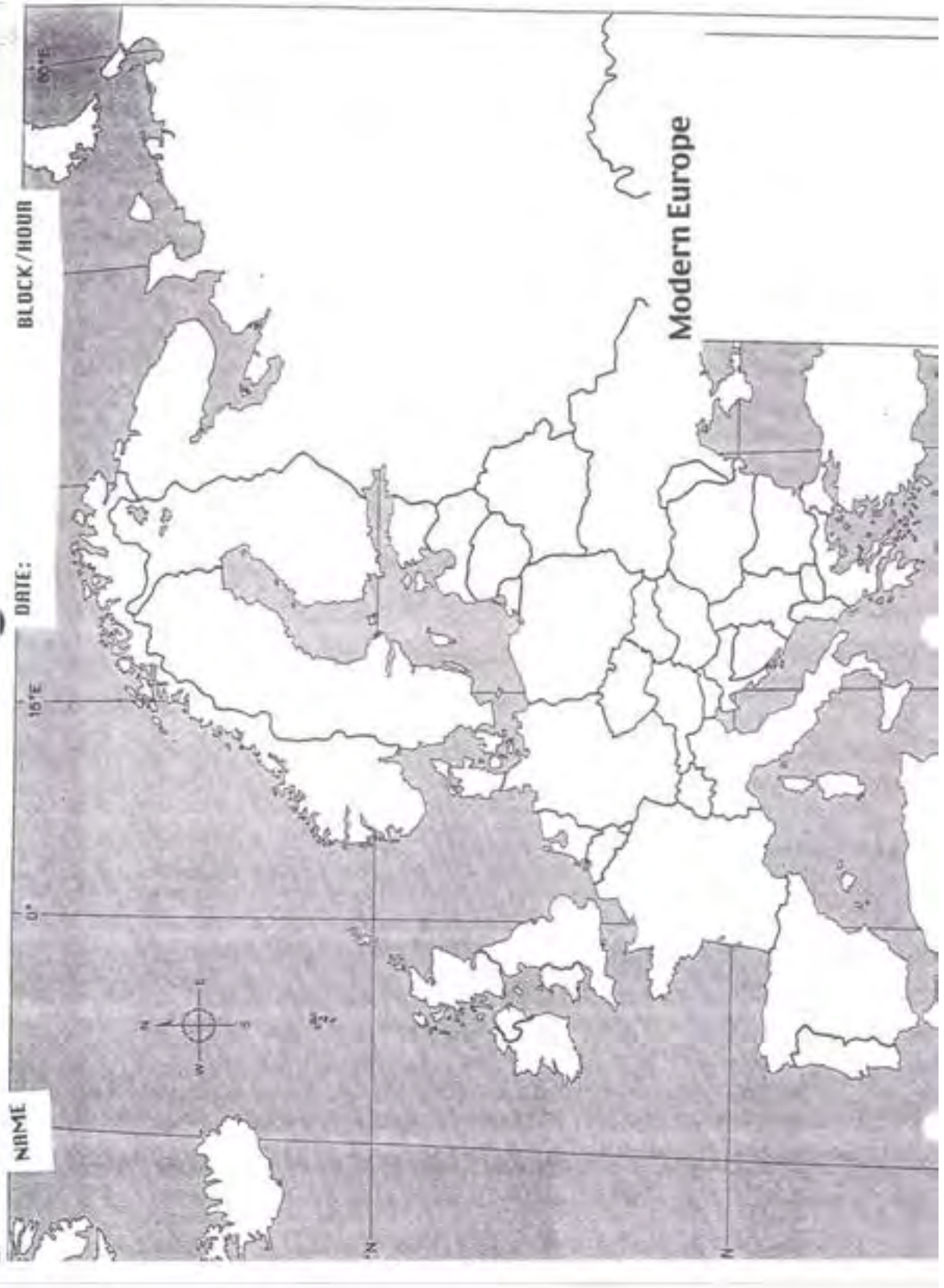
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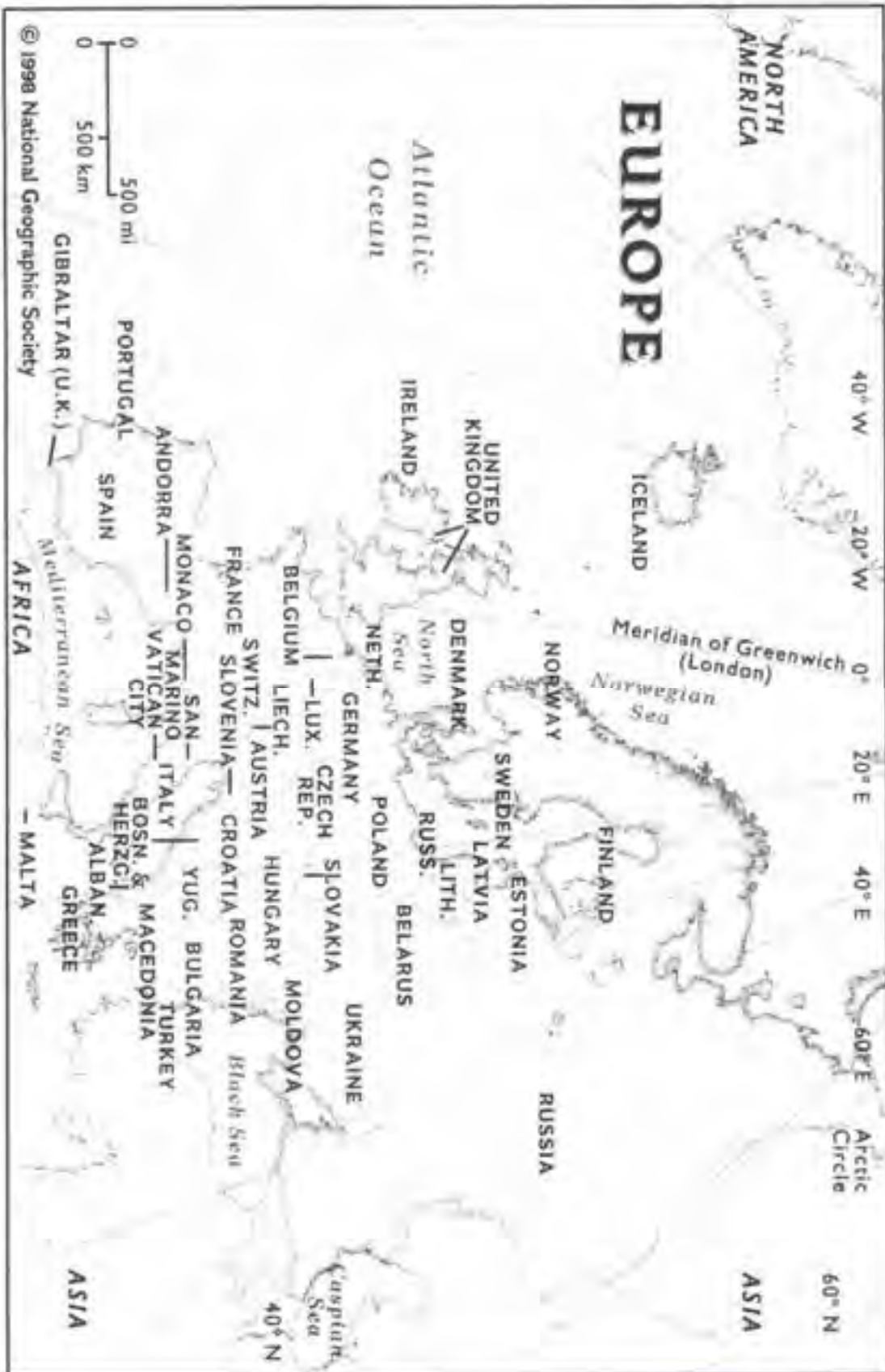
MODERN EUROPE

Read all directions before starting work. Print all labels neatly.

Label the following European countries.

- | | | | |
|-----|--------------------|-----|----------------|
| 1. | Albania | 33. | Romania |
| 2. | Andorra | 34. | Russia |
| 3. | Austria | 35. | San Marino |
| 4. | Belarus | 36. | Slovakia |
| 5. | Belgium | 37. | Slovenia |
| 6. | Bosnia Herzegovina | 38. | Spain |
| 7. | Bulgaria | 39. | Sweden |
| 8. | Croatia | 40. | Switzerland |
| 9. | Czech Republic | 41. | Turkey |
| 10. | Denmark | 42. | Ukraine |
| 11. | Estonia | 43. | United Kingdom |
| 12. | Finland | 44. | Vatican City |
| 13. | France | | |
| 14. | Germany | | |
| 15. | Gibraltar | | |
| 16. | Greece | | |
| 17. | Hungary | | |
| 18. | Iceland | | |
| 19. | Ireland | | |
| 20. | Italy | | |
| 21. | Latvia | | |
| 22. | Liechtenstein | | |
| 23. | Lithuania | | |
| 24. | Luxembourg | | |
| 25. | Macedonia | | |
| 26. | Malta | | |
| 27. | Moldova | | |
| 28. | Monaco | | |
| 29. | Netherlands | | |
| 30. | Norway | | |
| 31. | Poland | | |
| 32. | Portugal | | |





NAME

DATE

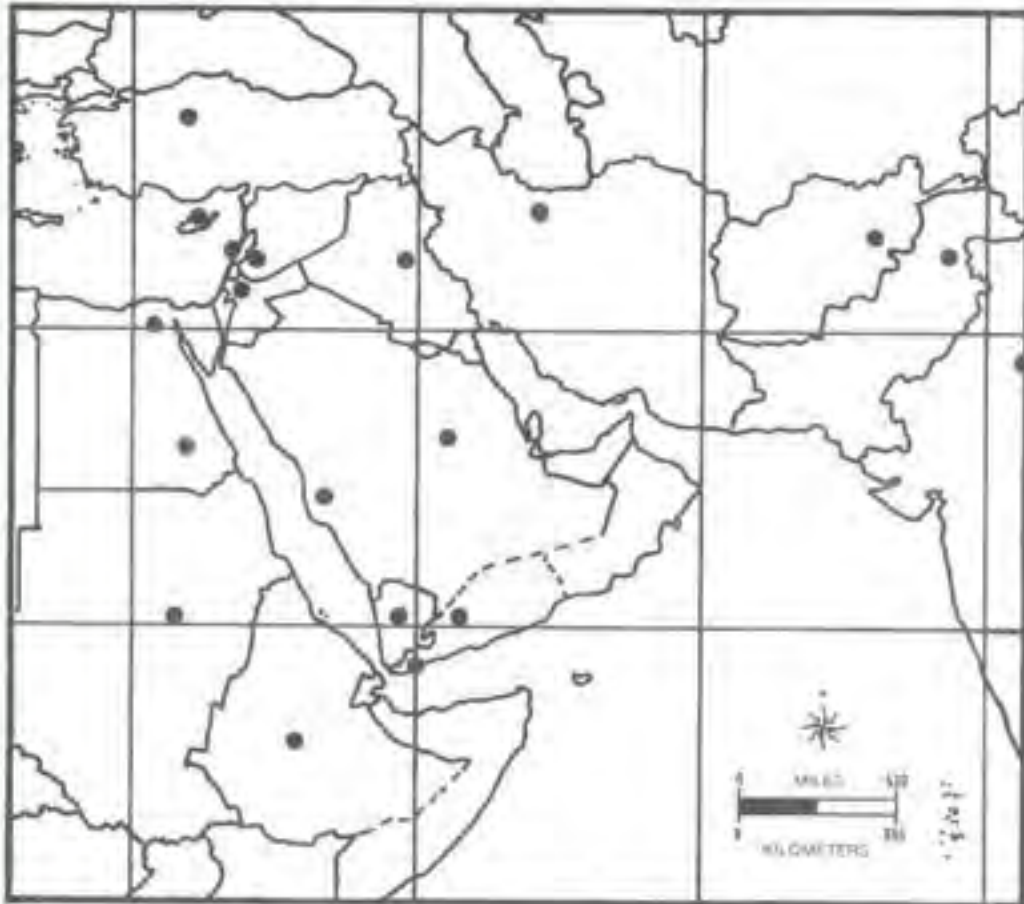
THE MODERN MIDDLE EAST

Read all directions before starting work. Print all labels neatly.

1. With a blue-colored pencil, color the bodies of water light blue. Label the following: Black Sea, Caspian Sea, Persian Gulf, Gulf of Oman, Arabian Sea, Red Sea, Gulf of Aden, Gulf of Aqaba, Suez Canal, Mediterranean Sea.
2. Label the following countries: Libya, Chad, Sudan, Egypt, Ethiopia, Somalia, Qatar, Djibouti, Israel, Jordan, Saudi Arabia, Yemen (North), Yemen (South or People's Democratic Republic), Oman, Bahrain, Trucial States, Kuwait, Cyprus, Greece, Syria, Iraq, Iran, Afghanistan, Pakistan, India, Soviet Union, China.
3. Locate and label the following cities: Beirut, Cairo, Amman, Ankara, Damascus, Baghdad, Tehran, Kabul, Islamabad, Khartoum, Addis Ababa, Djibouti, Aden, Aswan, Mecca, Nicosia, Riyadh, Kuwait.
4. With a red-colored pencil, color the country which is a "homeland" for the Jewish people.
5. With an orange-colored pencil, color the island that has been divided by a civil war between Greek and Turkish settlers.
6. With a yellow-colored pencil, color the country that has been torn by a civil war between Moslems and Christians.
7. With a purple-colored circle, mark the area that is the land disputed between Iran and Iraq.
8. With a brown-colored pencil, mark the country that was occupied by thousands of troops from the Soviet Union.
9. With a green-colored pencil, color the countries on the map that are members of the Arab League.

NAME _____ DATE _____ 70

THE MODERN MIDDLE EAST



Muslims in Europe: Current Issues Lessons

Map – Muslims in European Countries

Data Chart –Number of Muslims in European Countries

Areas of Focus:

- 1) Isolation of – Desire to keep true to / pass on own religious & cultural beliefs
 - Fear of westernization / Europe’s religious apathy
 - Belief in Islam as a comprehensive way of life
 - Standard of Living / Education of...
- 2) Hijab –Reasons for hijab...
- 3) Targeting Muslims by Dress
- 4) Terrorism – Effects of on Muslim population
 - Fear & reaction

Sources (initial):

Frontline: Al Qaeda’s New Threat: <http://www.pbs.org/wgbh/pages/frontline/shows/front/map/>

The Brookings Institute: <http://www.brook.edu/views/op-ed/fellows/taspinar20030301.htm>

Data Chart: Muslims in Europe:

<http://users.fmg.uva.nl/jrath/downloads/@RSF%20European%20Research%20on%20Islam%20and%20Muslims.pdf>

Europe’s War on Terror & Winning Europe’s Muslim Hearts

http://www.economist.com/agenda/displayStory.cfm?story_id=2569554

As Muslims Call Europe Home, Isolation Takes Root

<http://www.post-gazette.com/pg/05192/536250.stm>

NPR Audio Clip Download http://stream.publicbroadcasting.net/ros/open_source_050719.mp3

Group Activities:

Where Are Europe’s Muslims & Why Europe?

Map: Where are most of Europe’s Muslims?

Article: Why Europe for Muslims? (Modern Immigration History -Post-WWII)

Notes: Muslim Population Europe (Power Point)

Integration vs. Isolation: Islam in Current European Society

Notes: Islam & Society (Relationship Religion & Government)

Pan-Islamic Movement (Umma Concept)

History of Integration (article)

Recent History of Muslims living/adapting to mainstream Europe

Why Isolation? (article)

Evolving Religious & Cultural Identities of Muslims

Key Questions

- Is isolation beneficial or harmful to Muslims in Europe?
 - To what extent should an immigrant culture assimilate?
 - What identity issues / problems stem from integration?
 - Is European culture contradictory to Islamic culture?
-

The Situation Today: Life for European Muslims in Various Countries

Situation of Europe's Muslims (Group activity – articles)

Top 10 densely populated Muslim countries and their standard of living / situation today

Divide Class into Groups of 2-3 students (each)

- 1) Each group represents a European country and gets 2-3 articles on their European Muslim population.
- 2) Read and discuss articles, writing critical information on a chart.
- 3) Present and discuss articles.

Issues confronting Muslims in various countries:

Hijab / Dress

Religious Education

Mixing (men & women)

Citizenship

Poverty

* Political / global issues that dominate Muslim-Euro relations

Terrorists, Extremists and Their Effect on the Other 99%

Stay in country groups from previous activities.

All groups read the article on Islamic Terrorism in Europe.

Analyze your country's reaction to the Spanish bombing and London bombings from two perspectives:

- 1) European populace / government
 - 2) European Muslim's point of view.
-

Future Relations

How can current stereotypes and relations between Muslims and other European groups (mainstream Europe) be improved in the future?

Summit with representatives from other European Countries (other groups from the previous activities) at an "EU conference:"

- 1) Identify key problems
- 2) Identify ways to solve problems
- 3) Develop concrete EU policies based on solution ideas .

Muslims In Europe: Current Issues

Day 1 Maps Lesson and discussions about European Muslims

Data chart, Europe map, questions

Muslim world map, questions

Day 2 The Assimilation Process

Notes: Modern Muslims in Europe (growth and identity)

Audio Clip: Integration & Extremism: Muslims in Europe (NPR)

Articles: Two perspectives of Muslim leaders

Day 3 Hijab

Notes: The Issue of hijab

Articles: France and hijab

Day 4 Problems with Muslims in Europe

Activity: Muslims in various European countries

Country profiles (10 countries)

Use data chart from Day 1 to create a table with 10 rows and 4 columns. In each row, write the name of a country and use one of the following headings (Population Estimate, Where From, Big Immigration Dates, Modern Issues) for the columns. Fill in information for each country based on the profiles included.

Read, synthesize, discuss material with class.

Day 5 Future Relations Lesson

Notes: Barriers to a Multicultural Europe

Summit: Discuss Solutions (by country group)

**European Union Countries
with The Largest Muslim Populations**

Table 1

Country	Muslim Population	% of Total Population
France	4-5 million	7.1-8.9%
Germany	3 million	3.7%
Britain	1.4 million	2.6%
Italy	700,000	1.2%
Netherlands	696,000	4.4%
Greece	370,000	3.7%
Belgium	370,000	3.6%
Spain	300,000 - 400,000	0.7-1%
Austria	300,000	3.7%
Sweden	250,000 - 300,000	2.8-3.4%
Switzerland	310,000	4.2%

Source: Buijs, F. & Rath, J.: "Muslims in Europe: The State of Research" (Russell Sage Foundation, October 2002). Figures are estimates.

Data Analysis Questions

Directions: Use the data from Table 1 and your completed map to answer the questions below. Please answer completely & be sure to respond to all parts of the question.

1. Which 2 countries have the largest Muslim population in relation to the overall population of the country **highest percentage?*
2. A. List the top 3 factors that might motivate someone to immigrate to a country.

B. Why do you think Germany, France, and Britain have the heaviest Muslim populations in terms of number of Muslims who immigrate there?
3. Looking at the map, are there any countries that you are surprised have significant Muslim populations? Which ones (pick 2) and why?
4. The 2002 data table has changed significantly in the past 3 years. What factors might affect the number of Muslims (growth or shrinking) in any particular European country over time?

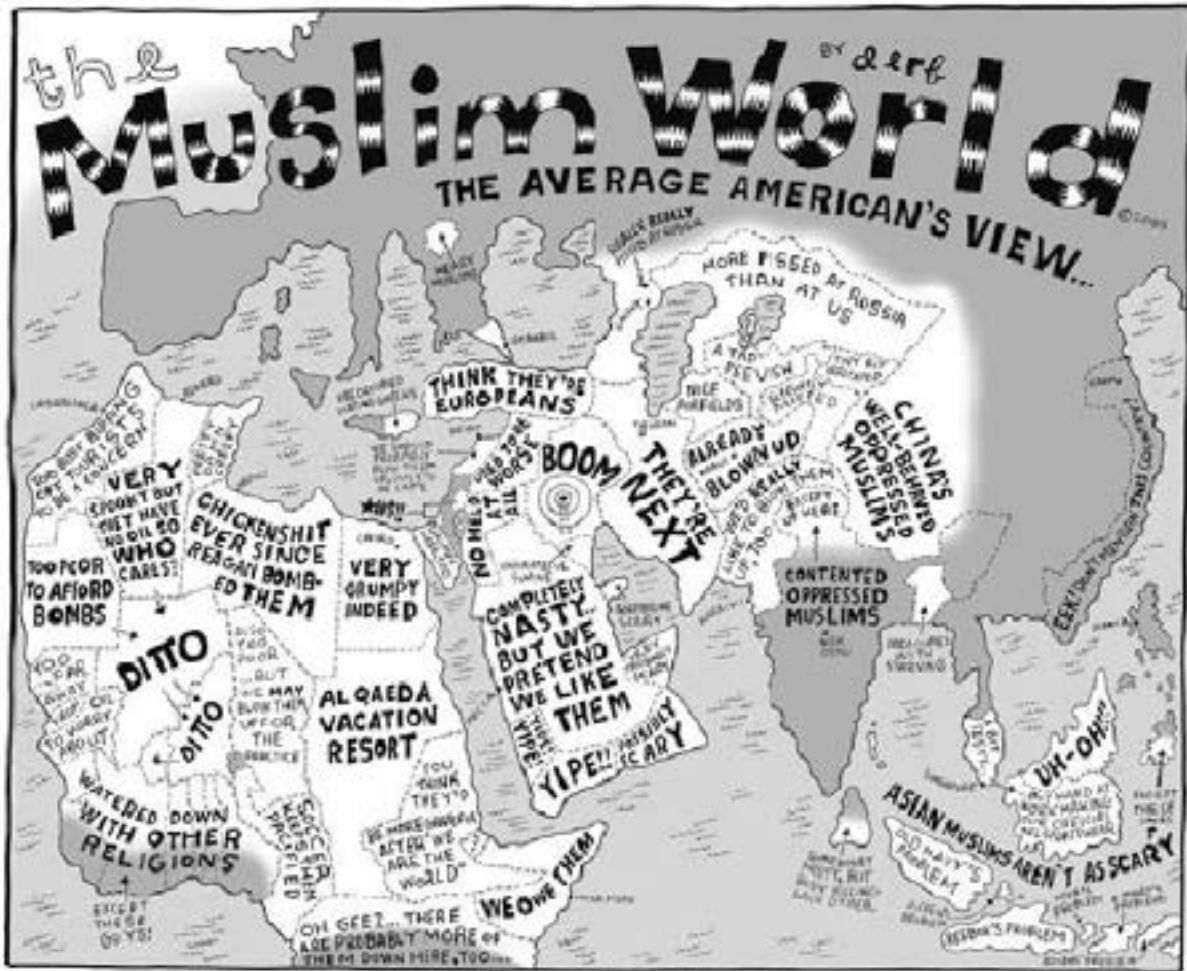
Modern Europe Map

Directions: Label the 10 countries listed in the data on the Europe Map below. Shade in the countries (around the label) according to the following code:

<u>Size of Muslim Population</u>	<u>Color</u>
1 million	Red
1 million – 500,000	Blue
500,000 or less	Green



MUSLIM WORLD MAPS



Questions to Ponder

- 1) What is the focus of the cartoon map? Rather than by identifying countries by their names, how does it identify them?
- 2) A. According to the Average American's perspective, which Muslim countries or regions is the USA **not worried** about?
B. What are some reasons the USA is not concerned with these Muslim countries?
- 3) A. According to the Average Americans perspective, which Muslim countries or regions is the USA concerned with?
B. What are some reasons the USA is worried about these Muslim countries?
- 4) Explain the underlying message of the cartoon map. Who/What is it satirizing? Use the map title and country descriptions to support your answer.
- 5) Look at how the map characterizes the feelings of Muslims in Europe. How accurate do you think this description is? Support your opinion with any factual information you know about Muslims in this region.
- 6) If this were a map done from the perspective of Europeans, do you think it would look different? What differences might we see in the country descriptions?

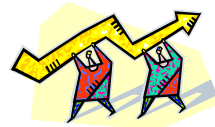
Modern Muslims In Europe

1945 - Present

Astounding Facts!

- Today Muslims are the biggest immigrant group in most Western European countries.
(although not by any means a big percent of any country's overall pop.)

- The number of Muslims on the continent (Europe) has tripled in the last 30 years.



More... Astounding Facts!

- Islam is the fastest growing religion in Europe .



- The European National Intelligence Council predicts that Europe's Muslim population will double by 2025

Why Are Europeans Worried?

- Shrinking Population for Native Europeans
1.45 children / couple BORN
2.1 children / couple NEEDED to replace aging population
- Many Muslims in Europe are:
 - * **Segregated** - living in their own ethnic enclaves,
 - * **Poor** - jobless & living in ghettos,
 - * **Less Educated** - less formal education,
(Many of the older generation do not speak European languages well if at all.)
 - * **Isolated** - do not have a common history, culture, & ethnicity with native Europeans.



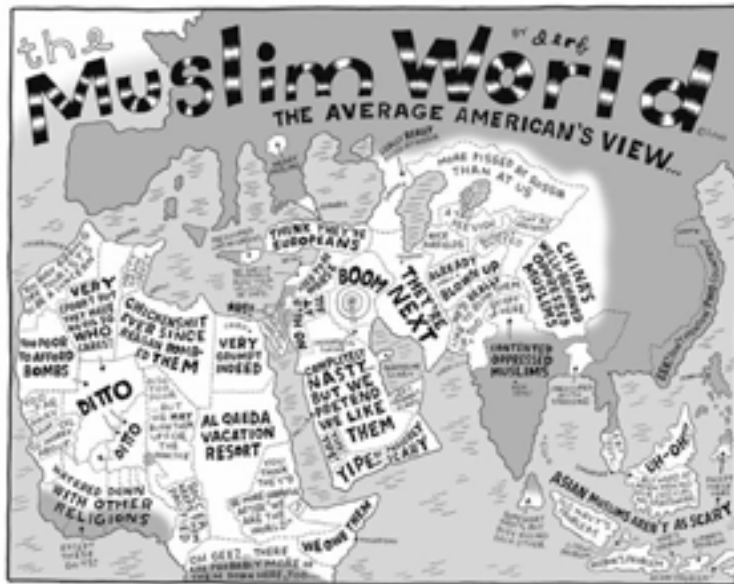
Isolated

Disadvantaged

Segregated

Poverty-Stricken

And Growing



What do you think about the characterization of Muslims in Europe?

Why Are Europeans Worried? Cont...

- Today's Muslim Youth = Children of Guest Workers & New Immigrants Seeking Better Life
- Isolated & Feel Rejected from European Society
- Many turn toward their own communities for belonging and latch onto fringe movements (extremists).
- Religion becomes all-important (life has a purpose); US vs. THEM mentality develops.

Why Are Europeans Worried? Cont...

- Europe prides itself on being a VERY secular society
 - little / no state sponsorship of religion
 - no preferential treatment of religious groups
- Higher percentage of atheists than USA
Much lower church attendance than USA
- Growth of overtly religious Muslim populations in Europe's midst...
= Extreme Discomfort!



Why Are Europeans Worried? Cont...

Post 9/11 Attacks, Madrid Bombs, & Summer
2005 London Blasts

SO

Europe is VERY anxious
about its Muslim population.
Highly suspect minority
group



Worry, Suspect, Fear!



Europe's Reaction To Muslims

- Curb influx of disaffected minority population = Limit Immigration
- Attempt to Integrate Muslim Populations
Convince OR Coerce (via legislation)
minority population to be like the majority

France's No Headscarves
Efforts = in Public Schools



Muslims Reaction to European Fear



- Before 2 Clear Options for Muslim Youth:
Integrate into mainstream European society
OR
Reject Society & Embrace Islamic Community
- Muslim Leaders Preach "NEW" Option to Muslims:
 - * Integration (at least partial) YET Retain Values of Islam (Muslim Identity)
 - * Idea that Islamic Community Has Valuable Contributions to Make to European Society

Your Assignment



- 1) **Read the Christian Science Monitor Articles**
“Third Way Speaks to Europe’s Young Muslims ”
& the “Belgium Malcolm X”

- 2) **Prepare Questions** following each article!

*Be prepared to discuss the views of each
community leader tomorrow!*

'Third way' speaks to Europe's young Muslims

Tariq Ramadan targets the struggle of balancing Muslim roots, European present.

By Sarah Wildman | Special to The Christian Science Monitor

PARIS - The lecture draws such a crowd at the Institut du Monde Arabe that its organizers begin to panic. Tables are removed and more chairs added. Still, by the time Tariq Ramadan arrives, it's standing room only, with stylish 20-somethings - many wearing headscarves - lining the walls.

For this throng of *jeunes de banlieue* - sons and daughters of Muslim immigrants struggling to break free of the impoverished suburbs ringing French cities - Mr. Ramadan is a combination of spiritual leader and rock star.

Soft-spoken, with the charisma of Bill Clinton, the Swiss-born professor teaches at the University of Fribourg and the College de Geneve, but travels extensively around Europe on speaking engagements. He offers a fresh approach to Islam's troubled encounter with the Western world: a "third way" of integrating Muslims into European society.

For a rising generation in search of an identity that straddles Muslim roots and a European present, the paramount question is "how to be at the same time fully Muslim and fully Western," says Ramadan, who has been speaking on this issue for about a decade. He urges young Muslims neither to assimilate - and thus lose their culture - nor to separate themselves and reject Europe. "The essence of my work," he says in an interview, is to break down the "us versus them," or "ghetto mentality."

Ramadan's credibility among his young listeners is powerfully enhanced by his lineage: His grandfather, Hassan al-Banna, founded the radical Muslim Brotherhood to fight the British occupation of Egypt.

But that same lineage makes some French wary. Ramadan, now in his 40s, was once associated in the French press with the radical-leaning Union of Islamic Organizations in France (UOIF) because he gave speeches to their followers.

But the professor is critical of extremism and fundamentalism. He has spoken out against French mosques that receive money from the Gulf States, including Saudi Arabia, concerned that this reliance will promote radicalism, imported along with imams from these countries. He publicly distanced himself from his brother Hani Ramadan after Hani published articles advocating literal interpretations of *sharia*, or Islamic law. Ramadan calls himself an independent, promoting Western values of open dialogue by using his bully pulpit liberally. The activist scholar is known for his stance of inclusivity toward women, Europeans, and Jews. At times critical of the West, he also takes his coreligionists to task for the Sept. 11 attacks and for anti-Semitism.

Ramadan has written a series of books aimed at reconciling the relationship of Muslims, their faith, and their adopted countries. He presents, says Jocelyne Cesari, a resident scholar at the

Center for Middle Eastern Studies at Harvard University, "what young people want to hear ... [the idea] that you can find a way to practice Islam without questioning the basic values and norms of European society and secularity."

Writing and lecturing primarily in French, Ramadan has had particular impact in France. The majority of his audiences are the descendants of immigrants from France's former colonies, especially Algeria, Morocco, and Tunisia. The majority of immigrants first came to France to fill labor shortages in the 1960s and, like their counterparts who went to other West European countries, were expected eventually to go home.

But by the 1980s, it was clear the newcomers were in France to stay. They began to debate what it means to be a Muslim in the West - a situation that the Islamic world has seen as incompatible. With some 5 million Muslims, the largest number in Europe, France has been struggling to understand and integrate this ever-growing population, only half of whom are citizens.

Ramadan asks Muslims to go back to the sources of their faith- - the Koran, *sharia* -and reread them to find ways to live comfortably in the secular West. In his 1999 book, "To Be a European Muslim," he wrote: "Whereas one might have feared a conflict of loyalties, one cannot but note that it is in fact the reverse.... Loyalty to one's faith and conscience requires firm and honest loyalty to one's country: Sharia requires honest citizenship."

That means engaging in the political process, talking to political parties, and making clear requests for rights as citizens.

"That doesn't mean it's easy," he says. "Even for a Jew, even for a Christian, even for anyone who has some values, who wants to be faithful to his or her values. It's difficult to have a spiritual life in a modern society."

For Ramadan, jihad is not a war against non-Muslims, but "a spiritual effort to remain faithful to values. "You can't base policy only on confrontation," he says, referring to the volatile choices of another European Muslim, Belgium's Dyab Abou Jahjah, because confrontation eventually only "promotes and nourishes a rooted feeling of victimization."

Recognizing common ground

While Ramadan wants Muslims to integrate into and learn from Europe, he also asks that Europeans work to accept the Muslims among them. Many of Ramadan's followers believe that racism and a fear of Islam contribute to the high unemployment rates among young people in their communities - hitting 30 percent in some of the *banlieues*. One way toward better understanding, he says, is to promote "inclusive memory" - recognizing the commonalities and overlap between Muslim philosophy and Western philosophy - so that Muslims "feel part of" and invested in "the present."

To reframe the dialogue between Islam and the West, Ramadan proposes that Muslims, rather than seeing the West and Western democracy as "anti- Islamic," view democracy as "a model respecting our principles."

Accordingly, France, in the spirit of democracy, should be more flexible on such issues as the right to wear a headscarf -a decade-long area of contention between religious Muslims and the French government. Girls and women are not allowed to wear the scarf to school, as France believes it contradicts the laws of *laïcité*, or separation of church and state. By keeping girls who wear the scarf out of school, Ramadan says, the state pushes them toward Koranic schools - thus separating them and their families from public schools and the mainstream. The result could be insularity and ultimately, perhaps, radicalism.

Like any spiritual figure in a secular country like France, Ramadan has his critics. Some, like Olivier Roy, an expert in the Islamic World at National Center for Scientific Research (CNRS), say that Ramadan's philosophy is ambivalent because it doesn't offer anything to Arabs who choose not to practice Islam, who simply want to be French. Some worry that his admonition to return to Islam's sources will inevitably lead to fundamentalism.

Others disagree. "I think that people don't understand what he wants to do. They put on him the image of Hassan al-Banna, but they don't really listen to what he is saying." says Ms. Cesari.

From the May 19, 2003 edition - <http://www.csmonitor.com/2003/0519/p07s02-woeu.html>

'Belgian Malcolm X' seeks office

Even as Europe's Islamic population rises, many Muslims feel marginalized and uncertain of their place in European society.

**By Jennifer Ehrlich and Tom Vandyck | Special to The Christian Science Monitor
ANTWERP, BELGIUM**

To his supporters, Dyab Abou Jahjah is a hero, a champion of Europe's Muslim immigrant underclass.

But to many Belgians, the young, Lebanese-born activist embodies the Continent's growing fear of extremism within its Muslim population.

Now, the man sometimes called the "Belgian Malcolm X" is trying to make the leap from activism to political office: He is running for a parliamentary seat in a heated election Sunday in which immigration is a pivotal issue.

Mr. Abou Jahjah's confrontational style is forcing Belgians to consider questions echoing elsewhere in Europe: Are immigrants welcome? What does it mean to be a European?

Railing against high minority unemployment and government inertia, Abou Jahjah says he wants to form a Continent-wide political movement to defend Muslim rights.

"I am not going to be docile, I am not going to tell you what you want to hear," he says

repeatedly in public appearances, separating himself from mainstream moderate Muslim politicians who have emphasized integration.

Handsome, clean-shaven, often dressed in jeans, Abou Jahjah is a charismatic debater. With a master's degree in international politics and fluency in four languages, he has all the right European credentials.

Since founding the Arab European League (AEL) two years ago, he has attracted a following of thousands of jobless, frustrated young immigrants who feel shut out by mainstream European society.

The AEL now has growing branches in France and the Netherlands.

"He says what we all think," says Hafid, an unemployed Moroccan-Belgian from Borgerhout, an impoverished immigrant neighborhood in the port city of Antwerp.

"They don't want us in Belgium. They call us monkeys. But we were born here. This is our country, too. But what do we get? Everybody thinks we are terrorists and criminals."

Abou Jahjah is among a handful of young Muslim leaders emerging in Europe. While their religious emphasis and methods vary - some borrow protest techniques and slogans from the US civil rights movement - their message is the same: Improve conditions for the Continent's minorities.

Professor Herman De Ley, director of the Centre for Islam Studies at the University of Ghent, attributes Abou Jahjah's popularity to a new assertiveness among the children of the Muslim immigrants who began arriving in Belgium to fill labor shortages after World War II.

"This generation ... demands their rights as citizens and are willing to use radical means to have their demands met," he says. The expansion of the AEL "is not dangerous," he says. "Rights have to be fought for."

But Belgian authorities view Abou Jahjah as a danger, a "fundamentalist agitator" whose militance is apparent in his editorials in Arabic newspapers and his AEL activities. In a piece for an Egyptian paper, for example, he wrote that after Sept. 11, "in the Arab ghetto in Brussels, people were smiling."

Police have blamed Abou Jahjah for fomenting recent racial violence. They have also investigated him for alleged links with "criminal elements" and for suspected funding from extremist organizations in the Middle East. Recently, however, Belgian State Security released a report saying it had found no evidence of terrorist ties, and has categorized him as a radical Arab Nationalist.

Abou Jahjah received political asylum in Belgium in 1991 after telling authorities he had fled Lebanon because he had had a falling out with the armed group Hizbullah. Now, however, he says he never belonged to Hizbullah, but fought in the Lebanese Civil War

within Arab Nationalist factions who sought an end to the Israeli occupation of southern Lebanon.

Abou Jahjah also argues that he has never had terrorist connections - and he rejects the Muslim fundamentalist label. "We're not folkloristic clowns who want to force Islamic law on other people," he says.

For example, Abou Jahjah says he supports Belgium's legalization of gay marriage - an idea that would be anathema in Muslim countries. The parliamentary candidate also says Europe should adopt anti-discrimination policies like those of America.

Among his other stated goals: Designating Arabic the official fourth language of Belgium, and founding Islamic schools that would receive the same state funding that Jewish and Catholic schools receive in Belgium.

In his outspoken anti-Semitism and the threatening undertones of his speeches and editorials, Abou Jahjah clashes with moderate Muslim immigrant leaders in Belgium who have stressed integration.

These Muslim moderates, such as Mimount Bousakla, a young member of the Antwerp district council, question the activist's motives. "Who is Abou Jahjah?" she muses. "He is just a guy from the Middle East who wants to fight the conflict they have there in the streets of Antwerp."

Most Belgians first heard of Abou Jahjah last November, after his arrest for allegedly inciting race riots after a mentally disturbed Belgian killed a young Islamic religion teacher.

Five days later, Abou Jahjah was released because of insufficient evidence. But the incident thrust the topics of immigration and prejudice - which mainstream politicians had been reluctant to openly discuss - into the limelight, revealing deep cultural divisions and resentment between predominantly Catholic Belgians and the country's almost 400,000 Muslims.

AEL activities have fanned many Belgians' worst fears about the group's motives. Weeks before last November's riots, the AEL organized Muslim "civilian patrols" to monitor alleged police brutality in immigrant neighborhoods in Antwerp. The patrols carried video cameras, and they wore black, which reminded older Belgians of the black uniforms of prewar Nazi brigades.

In Antwerp, which Abou Jahjah refers to as the international capital of Zionism, due to its large Orthodox Jewish population, the AEL organized a pro-Palestinian rally last April that drew 3,000 young Muslims, with protesters chanting "jihad" and "Osama bin Laden." The march ended in riots in Antwerp's commercial center.

"Groups like the AEL "are a growing factor because of the growing population rates of immigrants - and because, I think, we still fail on measures of integration, acceptance, and tolerance," says Hannes Swoboda, vice chairman of the European Parliament's Committee on Foreign Affairs.

According to the Vienna-based European Monitoring Center for Racism and Xenophobia

(EUMC), Europe's ethnic minorities are more likely to be unemployed, hold less-secure jobs, and receive lower pay. In a study following the Sept. 11 attacks, the EUMC found signs of increased interest in Islam among Europeans, but also evidence of a worsening situation for Europe's Muslim immigrants. The report concluded that immigrants felt increasingly isolated by suspicion as the political debate over immigration collided with a crackdown on terrorist threats.

"When people have so much fear and are looking for simple solutions, that means you'll find all the 'isms' increasing - fundamentalism, nationalism, extremism," says Beate Winkler, director of the EUMC. "There [can be] positive aspects [such as the beginning of dialogue], but political leaders have to show leadership, there must be concrete actions that counter them."

In neighborhoods like Borgerhout, crime is on the rise, along with unemployment, which is 40 percent for immigrants under age 30 - compared with Belgium's overall unemployment rate of 11.6 percent.

"Many of us are angry," says Hafid. "You can't get a job, you can't get an apartment, and most of the Belgians don't even speak to you. That's why a riot is like a party."

From the May 16, 2003 edition - <http://www.csmonitor.com/2003/0516/p06s01-woeu.html>

Hijab



What is Hijab?

Comprehensive Definition:

Hijab is the word used in the Islamic context for the practice of dressing modestly, which ALL practicing Muslims past the age of puberty are instructed to do in their holy book, the Qu'ran.

Common Meaning:

A scarf that many Muslim women use to cover their hair.

Male Hijab



The Kufi

Why Do Some Ladies Wear It?



As a Muslim woman Zaheera chooses to wear traditional clothing in-line with the Qu'ran. Having recently taken on the Muslim style of dress she has noticed many people's attitude change towards her. Although this frustrates her she is determined to remain true to the teachings of her faith.

Go to http://www.bbc.co.uk/videonation/articles/g/gloucestershire_muslimdress.shtml to play Video Clip

Arguments Against Hijab

- Not Mandated in Qu’ran
Room for interpretation of “modesty” verse
- Heavy Responsibility
Especially in Western or non-Muslim societies
- Not a Fundamental Tenant of the Religion
(less important than prayer, Shahada, charity, etc...)
- Desire to Assimilate Into Society
Can limit opportunities & ignite stereotypes



Types of Hijab

The type most commonly worn in the West is a square scarf that covers the head and neck but leaves the face clear.



Types of Hijab



- The **al-amira** is a two-piece veil. It consists of a close fitting cap, usually made from cotton or polyester, and an accompanying tube-like scarf.
- The **shayla** is a long, rectangular scarf popular in the Gulf region. It is wrapped around the head and tucked or pinned in place at the shoulders.

Types of Hijab



- The **khimar** is a long, cape-like veil that hangs down to just above the waist. It covers the hair, neck and shoulders completely, but leaves the face clear.
- The **chador**, worn by Iranian women when outside the house, is a full-body cloak. It is often accompanied by a smaller headscarf underneath.

Types of Hijab



- The **nikab** is a veil for the face that leaves the area around the eyes clear. However, this may be obscured by a separate eye veil. It is worn with an accompanying headscarf, such as a *khimar*.
- The **burqa** is the most concealing of all Islamic veils. It covers the entire face and body, leaving just a mesh screen to see through.

How Muslims dress is largely cultural, depending on where they live.



This Pakistani woman is covering her head. Not all Muslims cover up in this way, while some wear it just whenever they feel like it.



Does this picture surprise you? Why?

What does this picture reveal about our expectations of people who wear hijab?

Expectations & Hijab





<http://postsecret.blogspot.com>

Sexy?





There has been lots of controversy about a Muslim's right to wear hijab. This demonstrator in Copenhagen is fighting back against the decision made in France not allowing any symbols of religious faith to be worn in schools.

My Hijab:
My Freedom

My Freedom:
My Hijab



Your Assignment



- 1) **Read the BBC Articles** Entitled “French Headscarf Ban Opens Rifts” and the “Q & A: Muslim Headscarves”
- 2) **Prepare Questions** after reading each article!

Be sure you have a solid understanding about what is being banned, the reasons why, and affected groups

Be prepared to discuss your opinions on the Headscarf Ban tomorrow!

French headscarf ban opens rifts

By Caroline Wyatt BBC correspondent in Paris

As expected, the French parliament has voted in favour of a new law to ban the wearing of Islamic headscarves in schools (Sept 2004).

And despite mass protests by French Muslims in recent weeks, the ban won by a landslide.

It will not just affect Muslim girls - large Christian crosses and Jewish skullcaps are also banned, as almost certainly are Sikh turbans.

After months of public debate, the vote in parliament was a brief affair.

Just five minutes for each party to sum up their position on this controversial new law.

Then, the vote itself - passed by 494 votes in favour, with just 36 against.

This means that as long as it is approved by the upper house next month, the new law will come into effect in September, banning all obvious religious symbols from schools.

President Jacques Chirac's ruling centre-right UMP party has been the driving force behind the law, which is backed by some 70% of French people.

It's a law for their well-being, they shouldn't take it as something aggressive, they shouldn't take it as a negation of what they are Ghislaine Hudson, Headteacher

UMP deputy Jerome Riviere says France's secular nature was being challenged by a small minority of hardline Islamists, and he insists the law is not about suppressing religious freedom.

"We have to give a political answer to what is a political problem," he said.

"We don't have a problem with religion in France. We have a problem with the political use by a minority of religion."

Yet others warn that far from uniting the country, this new measure will divide it more than ever.

At a small demonstration outside the National Assembly, just under 200 protesters gathered to oppose the new law. Most were young Muslim women, all wearing headscarves.

Risk

As the children of immigrants, they say, they have a dual identity - both French and

Muslim - and they blame France for failing to accept its newer citizens.

"It is unjust and I am very angry, angry yes, it's not just, it's a law, a segregation," one woman told me.

Another protester said: "We are very upset especially with this law, we think this is very unfair against the Muslims. But this is not only a threat for Muslims but for whole French community."

Others here say that that feeling of rejection or alienation could even drive some young Muslims into the arms of Islamic fundamentalists.

Green party leader Noel Mamer opposed the new law.

"I think it's a very bad law, a law which takes the risk to make worse the rift between two parts of the French population," he said.

Yet teachers in France are relieved that it will no longer be up to them to arbitrate on disputes over whether Muslim pupils can wear the Islamic headscarf in class.

Personal choice

Ghislaine Hudson, a headteacher who gave evidence to the Stasi commission on secularity, says she understands the concerns surrounding the law, but believes it is the only way to ensure that all pupils are equal in the classroom.

"We have to work with our teachers, we have to work with the students, the families, we have to explain to them that this is a law for their own protection," she said.

And that's a view supported by some French Muslims, some of whom came to France partly because it is a secular state in which religious belief is kept a private matter. Iranian-born writer Venus Kavoussian says that as an immigrant, she values and respects France's traditions.

"It's important that school stays non politic, non religious - personally I am living in France because it is a secular space," she said.

But others say this will leave some young Muslim girls with little choice but to leave French state schools and seek private education elsewhere - leading to less integration, exactly the opposite of what the French government says it intends.

<http://news.bbc.co.uk/2/hi/europe/3478895.stm>

Q&A: Muslim headscarves

The French government has passed a law banning the wearing of Islamic headscarves in schools, which comes into effect at the start of the new school year on 2 September. BBC News Online examines the controversy surrounding the ban, which will affect millions of Muslims.

Q: Why was a law banning the wearing of headscarves passed?

The French had been debating this issue for two decades, but it intensified in the past couple of years, with dozens of girls expelled from secular schools for refusing to remove their head covering.

Few things declare religious identity so emphatically. The visible Muslim presence has therefore added a pronounced religious dimension to rising French concerns about immigration and integration.

In addition, many French people regard the headscarf as a symbol of oppression of women, as well as the embodiment of a political worldview that rejects secularism and even, for some, embraces Islamic extremism.

And then there was a centre-right government under pressure from the far right National Front. The law was passed in March, ahead of regional elections. Polls at the time suggested that between 60-70% of the population supported the ban.

Q: Why is there such sensitivity to overt religious symbols in a Catholic country?

Secularism in France has a unique definition, more accurately expressed in the French term "laicite." It underpinned the French Revolution, which among other things sought to end the domination of the Roman Catholic Church over the state. There ensued much conflict between the church and secular authorities, and an atmosphere of anti-clericalism emerged.

The matter of public religious symbols has been ambiguous, however. In 1989, a court ruled that the wearing of religious insignia in state schools was permissible as long as it was not done with the aim of "pressure, provocation, proselytism or propaganda". Much of the debate focused on whether certain symbols fell into these categories.

Q: Will French Muslims be able to challenge the law in court?

They will. There are clearly different interpretations of a French constitution that protects freedom of conscience, education and expression of religious belief. France is officially a pluralistic society and many Muslims argue that their rights to express their religious identity would be infringed by this law. Muslim women who wear the headscarf insist it is nothing to do with politics, but about dignity and obedience to God. Banning the wearing

of it, they maintain, requires them to disobey their religion, or compromise their education.

If a challenge in the French courts failed, they could also take the case to the European Court of Human Rights. Article nine of the European Convention on Human Rights enshrines the freedom to manifest one's religion or beliefs, subject "only to such limitations as are prescribed by law and are necessary in a democratic society in the interests of public safety, for the protection of public order, health or morals, or for the protection of the rights and freedoms of others".

However, the European Court of Human Rights recently upheld a ban imposed by Istanbul university in Turkey on a student who refused to take off her Islamic headscarf.

Q: Apart from the French Muslim community, are other religious groups also angry about this law?

Yes, Christian and Jewish groups reacted angrily to the ban on "overt" religious symbols in schools. As well as having the biggest Muslim community in Europe, France also has the biggest Jewish one. While one Jewish group had no problem with the ban, the Grand Rabbi of France, Joseph Sitruk, opposed it.

Others of no particular affiliation have argued that unity comes not through uniformity, but through diversity. Far from encouraging integration, they say, it will do the opposite, victimising Muslims in particular (most of whom are North African immigrants) and potentially pushing some towards political extremism.

It will also probably lead to more private, confessional schools. There are hundreds of private Catholic schools, but the first Muslim school, a junior high school in Aubervilliers, outside Paris, opened only two years ago.

Some Muslim groups have told girls to wear whatever they want and have pledged legal aid and private tutoring if they are expelled from school.

Q: Can Muslim girls wear headscarves to schools in other parts of Europe?

Yes, although the situation is very chequered. In Britain, Muslim girls are free to wear the headscarf. In Germany, there is a heated debate over the issue and some states are considering banning headscarves in schools.

The most striking parallel with the current situation in France is Turkey. There, the secular republic banned headscarves in public institutions. That has led to many girls being excluded from the public system.

In France headscarves are already forbidden for people working in the public sector, but that rule - which is not a law - is occasionally broken. A Muslim employee of the city of Paris was recently suspended for refusing to take off her scarf or shake men's hands.

<http://news.bbc.co.uk/2/hi/europe/3328277.stm>

Muslim girls unveil their fears

By Elizabeth C Jones, Director of The Headmaster and the Headscarves

Although France has banned religious symbols from schools, some of the country's 1,200 veiled Muslim schoolgirls are still searching for a compromise.

"French education", declares a trim man behind a big desk, "aims to allow each person, irrespective of their religion or their community, the chance to start on an equal footing and receive the same education."

This impassioned defence of French secularism comes from Raymond Scieux, headmaster of Lycee Eugene Delacroix in Drancy, a suburb northeast of Paris.

For much of last year, Scieux and other French headmasters, had the unenviable task of guiding staff and students through a new French law banning all conspicuous religious symbols from state schools.

The law is widely supported by the French, who regard secularism as a pillar of the Republic.

No crucifixes, no skullcaps, no Islamic headscarves. There can now be nothing within the walls of a state school that can immediately identify a religious affiliation.

Dispute

From the beginning, the French law was perceived by most of France's five million Muslims to be an ill-concealed attempt to ban veils from the classroom.

"There's a lot of tension in the Islamic community which feels targeted," Scieux admits, "but it's actually applicable to all religions".

Between May and October of last year, the BBC filmed at Lycee Eugene Delacroix with people from both sides of the debate.

Teachers, their headmaster and pupils were caught up in an emotional drama that would ultimately decide whether or not a handful of veiled girls would be expelled for wearing the Islamic headscarf in school.

Personal choice

"What does this veil mean to me?" asks Touria, a softly-spoken and serious pupil at Delacroix. "It's part of who I am. It's not just some bit of fabric on my head. It's everything.

"Looking back on it, I can't imagine taking it off. What I'm wearing today I consider the minimum."

What Touria is wearing is a bandanna, a simple scarf that covers her hair but not her ears or neck. She says she prefers to wear this so she doesn't draw attention to herself or her religion.

Touria is one of five veiled girls from Delacroix who are meeting once a week in a friend's flat to discuss their strategy to fight a strict interpretation of the law at their school.

Others come to the meetings too, including a handful of anti-law teachers and non-Muslim schoolfriends.

Their fear is that the headmaster will decide to ban all headcoverings, so they're looking for a compromise.

Secular France

The headmaster, however, is under pressure from the majority of his teachers, who want a total ban on headcoverings.

He has decided to hold a public meeting at the school term so all interested parties can air their views.

Among the speakers at the public meeting is Eric Finot, a history teacher at Delacroix with strong views on the subject.

As he rises to speak, he says he wants to address the veiled girls in particular.

"We are only asking you to abide by the principle of secularism," he says.

To the anger of the girls, he then adds: "We are thinking of those girls who we could maybe protect a little bit at school... This law is here to protect those girls who are compelled to do things they don't want to do - not to be forced into marriage, not to wear the veil."

Separate issues

For the veiled girls, the public meeting confirmed their worst fears. The pro-law lobby was mixing everything Islamic in the same pot: Sharia law, forced marriage, veils.

They understood very well the feminist arguments condemning many aspects of their faith, but all of them insisted that they were under no pressure at home to wear the veil. In fact, quite the opposite. Their parents would prefer to them to de-veil than jeopardize their education.

Touria adds: "People say that it's the women who wear the veil that are submissive..."

but I think it is those women who are submissive, because it is what men want, women half naked."

As the veiled girls agonized over whether or not they would de-veil, their headmaster became convinced that a compromise was possible.

When Lycee Eugene Delacroix opened for the new school year, it was one of the only schools in France to allow girls to wear a discreet bandanna.

But for veiled girls like Iptiseim, this was not the outcome she had hoped for.

"Now that I'm wearing a bandanna in school," she says, "when I come out I can't wait to put my veil back on. It was always important, but now even more so."

The Headmaster and the Headscarves was broadcast in the UK on Tuesday, 29 March, 2005

Chirac: Ban headscarves in schools

December 17, 2003

PARIS, France (CNN) --French President Jacques Chirac has called for a law banning religious symbols and clothing in state schools and hospitals.

Chirac's remarks Wednesday came in response to a commission report favoring the banning of Muslim head scarves, Jewish skullcaps and large Christian crosses in public schools. He said he would sponsor legislation to make the ban law by next autumn.

In an address to the nation, Chirac said : "I feel that wearing any kind of symbol that ostensibly shows faith, I feel that that is something that should not be allowed in schools and colleges.

"If we are talking about a star of David, the hand of Fatima or a small cross, those are acceptable, but when it's very obvious, in other words, when if they are worn people can immediately see what religious faith they belong to, that should not be accepted."

Later in his remarks, Chirac said the ban should also apply to hospitals.

And he added: "Nothing can justify that a patient refuses, on principle, to be cared for by a doctor of the opposite sex. The law must consecrate this rule for all the ill who go to a public hospital."

Chirac said the wearing of religious symbols threatened the cohesion of the French people and France's separation of church and state.

"Secularity is one of the republic's great achievements," said Chirac. "It plays a crucial role in social harmony and national cohesion. We must not allow it to be weakened."

He also said he did not favor enacting new state holidays honoring different religions to supplement those holidays already on the books.

Chirac said France, whose Muslim and Jewish populations are the largest in Europe, must remain a multicultural society.

A poll published Wednesday, showed the majority of French people side with Chirac. The poll published in the Paris daily Le Parisien showed 69 percent favor a law banning the wearing of head scarves and other religious symbols.

Although directed at all three religions, the recommendation was seen as being aimed at countering Islamic fundamentalism, The Associated Press reported.

Muslims, who comprise about eight percent of France's population, had urged Chirac not to propose a law to enforce any ban. Christian and Jewish religious leaders have also voiced opposition.

"A law on religious symbols in the school environment could stigmatize a whole community," Dalil Boubakeur, president of the French Council of the Muslim Faith, told Reuters.

The topic took on new life after dozens of girls were expelled from school in the past two years for refusing to remove headscarves.

Some human rights groups said they opposed the measure. The International Helsinki Federation for Human Rights said the law would violate France's commitments to protect freedom of religion, Reuters reported.

The group added that a head scarf ban would result in alienation and marginalization of Muslims living in France.

<http://www.cnn.com/2003/WORLD/europe/12/17/france.headscarves/>

Austria

Demographics

There are approximately 200,000 Muslims in Austria, just over 4 percent of the population. The two major ethnic groups are of Turkish descent, about 120,000, and Bosnian, about 50,000.

Labor Market

Although, there are no readily available statistics for Muslim unemployment in Austria, the unemployment rate is more than 1.5 times as high for the foreign-born, of which a substantial proportion are Muslim.

Education

The OECD collects data on education from various statistical agencies within the country, the majority of which comes from census data from the year 2000. The OECD classifies educational achievement using the International Standard Classification of Education (ISCED): ISCED 0/1/2: Less than upper secondary; ISCED 3/4: Upper secondary and post-secondary non-tertiary; ISCED 5A: "Academic" tertiary; ISCED 5B: "Vocational" tertiary; ISCED 6: Advanced research programs. 0-2 are considered low, 3-4 as medium, and 5 and above are considered high. This data is not reported by religion, but does have country of origin as reported by the respondent. It is thus possible to construct an approximate picture of the educational achievement of the population in the country with ancestry from predominately Muslim countries. One significant problem is that some countries, such as India and Nigeria, have large Muslim populations but the immigrant population cannot be readily classified as predominately Muslim or non-Muslim. As such, the educational data is split by predominately Muslim origin, predominately non-Muslim origin, and a separate category for those whom classification would not seem justified. Proportions are for all reported data, individuals with no reported ancestry or education are excluded.

	High	Medium	Low
Muslim	6%	30%	64%
Non-Muslim	11%	55%	34%
Indeterminate	8%	32%	60%

State and Church

For many years, as the center of the Austro-Hungarian Empire, Austria closely related with Islamic populations in the Balkans. With this history, Austria's relations with Islam as a religion have been relatively unproblematic compared to other European countries. The Austrian government provides religious freedom for all. Although Roman Catholicism is preponderant among the population, the state is generally secular. Religious organizations are established by the 1874 Law on Recognition of Churches and the 1998 Law on the Status of Religious Confessional Communities. Organizations are categorized as religious societies, religious confessional communities, and associations with distinct legal status (US State Dept, 2004). Classification as a religious society allows participation in the state-run contribution system, the provision of religious instruction in public schools and financing for private schools. Islam was recognized as a religious society in 1912.

Muslims in Legislatures

It does not appear that any Muslims have been elected to the national or European legislatures.

Muslim Organizations

Muslims in Austria are officially represented by the Islamic Faith Community of Austria (IGGIÖ), which was established in 1912. The organization manages most relations with the state, including Islamic instruction, chaplaincy, etc. Regional committees select the organization's leadership.

Islamic Education

The government provides funding for instruction in all state-recognized religions at public schools, and instruction in Islam has been offered at public schools since 1983. Recent counts had some 35,000 children participate in such classes at 2,700 schools across the country, and the number continues to rise. IGGIÖ organizes teachers and is in charge of the content of the instruction, which is held in German. According to the organization, the purpose of the instruction is to improve students' knowledge of Islam and to encourage them to reflect upon and discuss issues related to religious identity and living as a Muslim in Austria. Since 1999, a private Islamic Religious Academy has been training religious teachers of Islam in Vienna. The academy offers a three-year program in cooperation with a public pedagogical college. In a newspaper article published in September 2004, the president of an umbrella organization for Turkish associations in Austria claimed that his organization has received numerous complaints from parents about the instruction in Islam at public schools. According to him, these complaints suggest that some teachers of Islam are seeking to spread inflammatory ideas and that this problem is compounded by the fact that the teachers generally are poorly trained. The president of IGGIÖ rejected the allegations as unfounded and defamatory, although he admitted that he, in his role as educational inspector, is not able to personally oversee all Islamic classes organized in the country. In a separate statement, IGGIÖ emphasized that it greatly appreciates the way instruction in Islam is organized in Austria and that it takes its responsibility in this respect seriously. The organization said that it is engaged in continuing efforts to ensure and improve the quality of instruction. Among recent measures taken are the establishment of the Islamic Religious Academy and the appointment of a commission to develop a new curriculum for instruction in Islam, which will offer teachers "practical and detailed guidance." Only two of the 1,552 private schools, recognised in 2005-06 by the government as running in compliance with the Private School Law, are Islamic schools. Source: www.statistik.at, Schulstatistik 2005/06.

Security, Immigration and Anti Terrorism Issues

In May 2004, a new law substantially restricted asylum rights by limiting appeals and nations of origin. The law was immediately challenged in court and is currently under review (IHF, 2005).

Bias and Discrimination

In Austria, threatening and offensive comments against Muslims have become more common (IHF, 2005). Women with headscarves have had difficulties finding jobs (ENAR Schattenbericht, 2002), and social acceptance of the headscarf has decreased in recent years. (IHF) This has occurred to the degree that employment offices have sometimes considered the headscarf as a disability in a job search.

Islamic Practice

There has not been significant controversy at the legal level over the Islamic headscarf in Austria. (IHF) Halal slaughter was restricted by state governments until 1998, at which point a federal court mandated that the practice was protected by the guarantee of freedom of religion in Austria. (IHF)

Media Coverage and Intellectual Discourse

As in other European countries, there have been concerns that foreign imams are not well-integrated, speak little German, and may be spreading ideas that are hateful and violent. IGGIÖ monitors mosques and professes the willingness to intervene, which they say has happened "once or twice" in the past decade. The Ministry of Interior also plays a similar role in monitoring potentially violent speech. (IHF)

Political Discourse

The European Commission against Racism and Intolerance has criticized the tone of Austrian politics as anti-immigrant sentiment has become more powerful over the last few years. (IHF, 2005). The Freedom Party and its leader, Jorg Haider, have made a great number of anti-Muslim comments, often couched as attempts to protect traditional Christian society. "The increasing fundamentalism of radical Islam which is penetrating [Europe], is threatening the consensus of values which is in danger of getting lost." (As quoted in Murad, 2000).

Belgium

The emergence of the Muslim population in Belgium has similar roots as in the Netherlands and Germany. The main waves of immigrants from Muslim countries began in the early 1960s when migration agreements were signed with Morocco and Turkey and then at the end of the 1960s with Algeria and Tunisia. In contrast with the Netherlands, Belgium had no relations with the Muslim world during the colonial period. In 1974 Belgium imposed strict conditions on the entry of foreign labour but remained one of the most liberal countries in Europe as regards the immigration of spouses and children.

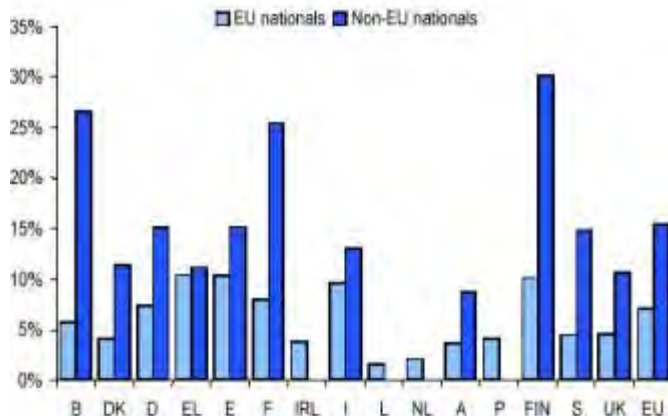
The number of Muslims in Belgium is estimated at around 400,000, which is about 4 percent of the total population of the country. Similarly to the other countries of the EU the Muslim population in Belgium is very young. Almost 35 percent of the Turks and Moroccans, who constitute the largest Muslim groups in the country are below 18 years old, compared with 18 percent of the native Belgians. One of the consequences of this situation is that one-quarter of Brusselians under 20 years old are of 'Muslim origin'. Moreover in 2002 in the region of Brussels the most popular names given to babies were Mohammed and Sarah (Bousetta 2003:8).

In the country's multicultural Muslim community the largest groups are made up of Moroccans (125,000) and Turks (70,000). Members of the smaller groups come from Algeria (8,500), Tunisia (4,000) Bosnia-Herzegovina, Pakistan, Lebanon, Iran, Syria and Egypt. According to Marechal, 113,842 people from the 'Muslim countries' had acquired Belgium citizenship between 1985 and 1997. In addition, every year at least 8,000 Moroccans and 6 000 Turks receive Belgium citizenship. There are also in the country 6,500 political refugees from the Muslim world. The number of converts is between 3,000 and 15,000 (2002:21).

The spatial distribution of Muslims across Belgium reflects the nature of the process of their immigration. The greatest concentration is in Brussels. A significant part of the remainder are in the industrial areas of the French-speaking south. Brussels conurbation is a home for more than 50 percent of the Moroccans. They can be also found in Antwerp, Liege, Hainaut, in the region of Charleroi and in Limburg. Half of the Turks have settled in Flanders, especially Antwerp, Ghent and Limburg. They live also in certain districts of Brussels (ex. Schaerbeek, Saint-Josse) and in the Walloon area of Belgium in the region of Hainaut and Liege (Bousetta 2003:8).

The Muslim Voices project has found out significant differences between two major Muslim groups in the country. While the Turks still remain a very close-knit community and maintain many of their rural traditions (i.e. choosing spouses from one's parents' villages) the Moroccans appear to be far better integrated not only in the economic but also social, cultural and political sphere. They have for example higher rate of mixed marriages with Belgians. The Turks on the other hand, seem to master the country's languages less well than the Moroccans and consequently they also do worse in school (Glavanis 1999:94).

All groups of non-EU nationals are over-represented among the unemployed. As one may see in the graph below (graph 1) there were five times more non-EU nationals being unemployed than EU-nationals in Belgium in 2001.



Graph 1
Unemployment rate of EU and non-EU nationals in 2001 (% of their active population 16 -64) Source: LFS, Eurostat

Relations with the State

In Belgium, which has inherited a Napoleonic legal system, there is a formal legal link between the State and church, or rather 'churches'. The Government accords "recognized" status to Roman Catholicism, Protestantism, Judaism, Anglicanism, Islam, and Orthodox Christianity. These religions receive subsidies from government revenues. The Government also supports the freedom to participate in laic organizations. These secular humanist groups serve as a seventh recognized "religion" and their organizing body, the Central Council of Non-Religious Philosophical Communities of Belgium, receives funds and benefits similar to those of the six other recognized religions.

By law each recognized religion has the right to provide teachers at government expense for religious instruction in schools. The Government also pays the salaries, retirement, and lodging costs of ministers and subsidizes the construction and renovation of church buildings for recognized religions. The ecclesiastical administrations of recognized religions have legal rights and obligations, and the municipality in which they are located must pay any debts that they incur. Some subsidies are the responsibility of the federal government while the regional and municipal governments pay others. According to an independent academic review, government at all levels spent \$523 million (23 billion Belgian francs) on subsidies for recognized religions in 2000 (3.5 percent of this funds went to Muslims). During 2001, the Muslim Executive Council applied for the first time for subsidies. In 2002 the government recognized 75 mosques and started to pay salaries to imams assigned to these mosques (Religious Freedom Report 2002).

Legislation

One of the most important recent pieces of legislation which may influence the situation of Muslims in Belgium concerns anti-discrimination. In December 2002 the country voted a new anti-discrimination law banning discrimination on all grounds specified in art. 13 of the EU treaty, in accordance with the framework directive. The scope of the Belgian anti-discrimination law is wider than scope of the framework directive as the Belgian law covers not only employer/employee relations, but also bans discrimination in the general provision of goods and services, in relations between government and civilians and in "any other public activity". [1]

Belgium is not immune to Hijabophobia. In recent years and especially after the September 11th terrorist attacks, there were several cases reported of women and girls wearing traditional dress or headscarves being publicly insulted. In January 2001, the Court of Cassation, the nation's highest court, ruled that municipal authorities could not deny an identification card to a woman wearing a headscarf. (Religious Freedom Report 2002)

In response to a number of highly publicized mass suicides and murders in France, Switzerland, and Canada by members of the Solar Temple cult (including some Belgian citizens who were leaders and members) the Parliament in 1996 established a special Commission to examine the potential dangers that sects may represent to society, especially children, and to recommend policies to deal with those dangers. In 1998 Parliament adopted recommendations from a 1997 commission's report on government policy toward sects, particularly sects deemed "harmful" under the law. (Religious Freedom Report 2002)

In 2000 a new nationality law came into force which further liberalizes the right to Belgium citizenship. Under this law all those born in Belgium, those with at least one Belgian parent, or those residing in the country for at least seven years, may become citizens simply by registering in their commune. Those who had lived in the country for over three years, must fulfill language and cultural requirements to qualify for citizenship.

The country has undertaken various steps in order to integrate its foreign population. For instance, in January 2000, Belgium began its second regularization campaign [2] . It last until the end of 2002 and as a result of it about 60,000 undocumented migrants applied for legal status. In November 2003 the senate home affairs committee adopted the legislative proposal that non-EU nationals who had lived in Belgium for at least five years should be able to vote in local council elections, though without the right to be an elected representative themselves. [3]

Major Muslim Organizations

In the country where Islam has been a legally recognized faith since 1974 there was until recently no representative organization. Muslim organization in the country for a long time could not assemble themselves and agree upon a representative structure. Besides, the states strict criteria as it did not want any 'fundamentalists' on such assembly made the situation even more complicated.

EMB — l'Executif des Musulmans de Belgique (Muslim Executive Council)

Established in May 1999 the organization is responsible for administrative managing of the Muslim worship in Belgium. It plays the role of a mediator between the state and Muslim communities. Its responsibilities range from providing religious educations at schools and educational training for imams to appointment of Muslims chaplaincies in hospitals and prisons. The EMB is made up of 17 members, 7 of whom are Moroccans, 4 are Turks, 3 converts and 3 of other nationalities. The EMB has been receiving state subsidies since 2001. In 2002 the State supported the organization with 420 000 Euros, while the Catholic Church was given 350 million Euros.

ICCB — Islamic Cultural Centre of Belgium

Until the establishment of the EMB it has been de facto representative of Muslims in Belgium. Its board of trustees is chaired by the ambassador of Saudi Arabia. The land for the Centre was handed over to King Faisal in 67 as a gift in exchange for donations he has made. The center was build with the financial support of the Muslim World League.

AEL — Arab European League

The organization which aims among others at defending the civic rights of Arabs in Europe has attracted a following of thousands of jobless, frustrated young immigrants who feel shut out by mainstream European society since its inception 2 years ago. Its leader, Abou Jahjah often portrayed by the media as Belgium Malcolm X is a charismatic debater with MA in international politics and fluency in 4 languages. The organization together with the leftist party set up a party 'Resist' and run in the last elections in 2003. Taking into account the media popularity of its leader its elections achievements were relatively poor. However, Abou Jahjah has already announced the creation of a new political party, Muslim Democratic Party with which he expects to achieve better results in the next year's national elections and in the local elections in 2006. The AEL now has growing branches in France and the Netherlands.



France

Number of Muslims and ethnic groups

4,155,000 Muslims living in France, out of a total population of 58,520,688. The great majority – about 2,900,000 – are from the Maghreb (1,550,000 of Algerian origin, 1,000,000 of Moroccan origin, and 350,000 of Tunisian origin), but there are large populations from other areas as well: 100,000 from the Middle East, 315,000 from Turkey, 250,000 from sub-Saharan Africa, 100,000 Asians, 100,000 of various other origins, and 40,000 converts. There are also approximately 350,000 asylum applicants and illegal workers who are Muslim. An estimated three million are French citizens. Muslims are settled throughout the country, but there are concentrated communities in the Ile-de-France (35 percent), Provence-Alpes-Côte d'Azur (20 percent), Rhône-Alpes (15 percent), and the Nord-Pas-de-Calais (ten percent).

It is not permitted to collect statistics on the basis of religious affiliation, and the census does not ask questions regarding religion.

Main Muslim associations

Muslim associations have formed several federations to identify and represent common interests vis-à-vis the State. For the moment, these associations remain the principal medium for communication between the State and Muslim communities.

Several national organizations have sought recognition as the official State representative of the Muslim community. These include the National Federation of the Muslims of France (FNMF), the Paris Mosque, the Union of the Islamic Organizations of France (UOIF), and the Tabligh.

The FNMF was established in 1985, and aims to meet the religious, cultural, educational, social and humanitarian needs of Muslims.

The Paris Mosque (established in 1926) numbers more than 500 local associations among its members. Until 1993, it was financed by Saudi Arabia; today it is funded by the financial contributions of its members (a majority of whom are of Moroccan origin), and is closely affiliated to the Algerian Government. It has always been closely associated with various Government initiatives.

The UOIF (established in 1983), is the French branch of the Union of the Islamic Organizations in Europe. It manages the European Institute of Social Sciences of Saint Léger de Fougères (Nièvre). The Tabligh – a movement of Pakistani origin – is also a major actor within the Muslim community. The association “Faith and practice,” which belongs to this movement, is especially active in providing assistance and services to the residents of the so-called disadvantaged districts.

Though they have established a strong presence at the regional and local level, local Muslim groups and associations were largely excluded from the Consultation until July 2001, when the Framework Agreement proposed to establish a Regional Council of Muslims in France along with the National Council.

Through regional and local groups, demands articulated by the younger generations (mainly for public recognition of their religion and a more active fight for equality among French citizens, regardless of their cultural and religious differences) are voiced alongside more traditional claims for Muslim plots in public cemeteries, new places of worship, and respect for dietary requirements by public service providers, reflecting an increasing will on the part of Muslim communities – including both observant and non-observant Muslims – to involve the State more actively in managing their affairs.

Legislation

Laïcité is considered one of the principal Republican values. State policies to exclude religious expression from public institutions such as schools and the regulation of the public rights and representation of certain recognized religious minorities date back to the beginning of the 19th century. The 1905 Combes Law created a legal

framework, Applicants for a certificate of nationality are given a long list of official documents required, including their own birth certificate and one for each of their forebears going back three generations, an official document recording births and deaths in each family for themselves, their parents, in-laws and grandparents, corresponding bank certificates, and personal record of military service and work testimonials. However, the list is marked as “provisional,” and other documents may be requested after an initial review of the application.



The French term of *laïcité* is used in order to stress the specificity of the concept in the French context, as French experts assert that “institutional dissociation of religion and morals; the creation of secular morals, the transmission of which is ensured by educational institutions, make French *laïcité* something more than the simple separation of Church and State whereby freedom of conscience and free exercise of religion are guaranteed and protected through a system of separation between State and religious affairs. Within this system, the definition of religion is denominational; religions officially exist only in and through their institutions, and are publicly recognized primarily on the basis of the practices and rituals of their places of worship.

Laïcité is meant to provide a framework for the harmonization of collective and individual interests. The President of the Fonds d’action et de soutien à l’intégration et de lutte contre les discriminations (FASILD) has emphasized that the process of integration should end neither with conversion, nor with renouncement of one’s faith. However, a rigid interpretation of *laïcité* makes it difficult to embrace multiculturalism, as culturally (and religiously) specific characteristics and differences are considered secondary to the concept of equality for all individuals: In France, people confuse the defense of *laïcité* and the right of each person to live according to his own convictions. This country so much fears the loss of the benefits of *laïcité* that people cannot express their religious convictions freely anymore.

The Minister of Interior has competence for religious questions and issues. Since 1990, there has been a series of ministry-led governmental initiatives to establish official representation for Islam.

Though representing different political positions, these initiatives have shared a common policy objective: to organize a centralized, hierarchical representation of Islam.

Public policies in religious matters always implicitly refer to the model of the Roman Catholic Church, which serves as a reference point for the State when it comes to the question of organizing Islam: ... the religious institutional

infrastructure of the Roman Catholic Church constitutes an implicit reference to the religious institutional construction of the Republic itself ... But in order to make this system work beyond Catholicism, it is necessary for religious institutions to fit into this denominational framework. It is in particular necessary that religious institutions could send qualified representatives to talk with the public authorities, but also [who are likely to] be recognized by the believers as legitimate persons to speak on their behalf.

Indeed, the Muslim community has been criticized regularly by public officials for having failed to produce a single, common representative according to this model, on the grounds that this has prevented the institutionalization of Islam and impeded dialogue. The Consultation is intended to encourage what State officials see as the necessary process of “standardizing” the relationship between the State and Islam.

In 1999, Minister Chevènement launched the latest of these initiatives, the “Consultation on Islam of France” (also referred to as the *Istichara*), which will be taken forward by the newly-elected Government, under the leadership of the present Minister of Interior, Nicolas Sarkozy. Minister Chevènement concluded, at the close of the Consultation’s preliminary review phase, that “...the legal texts which govern the different forms of worship and organize *laïcité* in our country can also be appropriate for Islam and must therefore help its integration as well as the organization of the Muslim religion in France.” The Consultation initially included five organizations: the Union of the Islamic Organizations of France (UOIF), the Muslim Institute of the Paris Mosque, the National Federation of Muslims of France (FNMF), the *Tabligh* (a movement of Pakistani origin) and the *Diyanet* (Office of Religious Affairs representing the Turkish). Participants in the Consultation were divided into two colleges. The first college involves representatives from the principal national federations; the second gathers six large and independent regional mosques. Six significant personalities have been associated with the project to advise the two colleges and the Minister. All participants were requested formally to recognize Republican laws so “it is publicly stated that there is no conflict of principles between the tradition of Muslim worship and the legal organisation of religion in France.”

The objective of the Minister was to finalize a text which would provide guidelines to prefects in meeting the needs of local Muslim communities. In addition, Consultation participants enumerated the principal issues for which they see an urgent need for a concrete solution:

- the creation of denominational organizations as foreseen by Title IV of the Combes Law of 1905
- the creation of new places of worship
- a statute for regulating the rights and needs of Muslim religious staff

The Consultation produced a draft agreement on a methodology for electing an authority to represent the Muslim community. On the basis of this agreement, on which the participants of the Consultation (but not all Muslims, nor all leaders) have agreed, elections will be organized in registered Muslim places of worship and buildings owned by Muslim associations, with the number of delegates determined by their surface area rather than their attendance. The election was initially scheduled for 26 May 2002 but, due to the electoral timetable, elections have been postponed indefinitely.

The Consultation has opened real opportunities for dialogue and exchange to facilitate the resolution of certain problematic issues. On the other hand, many important issues are not addressed, and it does not integrate all communities settled in France; some association leaders feel that they have been excluded from the process. Moreover, it has been very difficult to motivate Muslims to actively participate in the initiative, and public interest has also been quite low, despite extensive media coverage.

Education and Schools

Equal access to free public education is guaranteed for all, and all children (including foreigners) of school age are under an obligation to attend school. The sphere of education is framed and regulated by the principle of *laïcité* and by the 1989 Law on Orientation in Education, which affirm the individual right to freedom of conscience. In practice, these two principles have come into conflict, particularly with regard to students belonging to religious minorities, including Muslims. It is a central objective and responsibility of French public schools to train students in Republican values including *laïcité*, and to ensure both equal treatment of individual pupils and respect for pluralism. As such, local officials have the competence to regulate the public expression of religious belonging in

schools, inter alia. The so-called “veil affairs” illustrate the tension between public space and private choices; the difficulties inherent in balancing the requirements of *laïcité* against the needs of Muslim students. The Council of State concluded that the practice of wearing veils at school can not be systematically prohibited, but rather that each case should be judged individually to determine if a student’s choice to wear the veil is incompatible with *laïcité*. The opinion suggested that the decision could be conditioned by considerations such as the “ostentatiousness” of the veil; whether wearing a veil would harm the smooth operation of the school; and whether wearing the veil can be associated with proselytism. The Council of State’s opinion is quite vague, providing only broad guidelines for a pragmatic approach to the resolution of individual cases rather than a binding rule; there is no indication of how to determine “ostentatiousness,” or of how to determine incompatibility with the principle of *laïcité*.

Teachers and other local authorities did not universally agree with this approach. In October 1993, an MP and former headmaster of a college highlighted to the National Assembly that school officials were experiencing great difficulties in compelling compliance with decisions on individual students’ right to wear the veil. The Bayrou circular of 20 September 1994 sought to affirm headmasters’ competence to take such decisions as part of their responsibility to instill and maintain school discipline, of which ensuring *laïcité* is a part. Overall, interpretations of the circular have led to a hardening of headmasters’ policy; the internal regulations of colleges and high schools clearly have become more hostile to the practice of wearing a veil.

Despite the vagueness of the Council of State’s opinion, it did break with a traditionally more dogmatic and restrictive vision of *laïcité* by recognizing the right to publicly and individually express one’s belonging to a religious community. This principle has been applied in a majority of the 49 cases which reached the Council of State between 1992 and 1999; in 41 of these cases, a school administration’s decision to restrict the right to wear the veil was overruled. Although it has permitted the adoption of certain restrictions for reasons of safety, health, hygiene, or security,

By contrast, a series of legislative proposals have proposed more restrictive readings of *laïcité* rather than increased recognition for cultural diversity.

Public schools are established and maintained by the State, and private schools are governed by associations, religious groups, or other private groups, and may or may not be under contract with the State. In parallel with the process of secularization of education, several laws have contributed to the development of a private school sector (primary, secondary, and university).

Officially, private schools cannot benefit from public financial support of more than one tenth of their annual expenses. For many years, private schools were sponsored exclusively by private sponsors, though several forms of indirect assistance were available, such as allocation of rooms, State social grants for pupils (children attending private schools are eligible for these grants since 1951). The Debré Law of 1959 introduced two possibilities for a private school to receive State funding: the simple contract (*contrat simple*) and the contract of association (*contrat d’association*). Under a simple contract, staff expenses are covered by the State for teachers and State-accredited professors; though private schools with a simple contract have autonomy in determining the content of their curricula, they retain the obligation to prepare students for official degrees, and must use authorized books and organize the teaching program in line with the programs and schedule of public schools. The contract of association allows for more significant financial support: the State pays for staff expenses and also for material expenses on the basis of costs in the public sector. It also allows more freedom in defining the content of the teaching program.

Schools have also been the scene of a number of other controversies relating to religious expression, such as parental requests that religious dietary requirements be respected in school cafeterias or that their children be excused for religious holidays or from certain courses. There is no law and little guidance to assist public authorities in deciding these cases, and few cases have been taken before courts.

Muslims identify two issues of particular importance to their communities in the area of education. First, they seek adequate religious instruction for their children and improved education on the history, culture, and contributions of Islam for all public school pupils. Second, they are concerned to ensure adequate training for teachers, religious instructors and imams.

In one recent survey, 85.7 percent of Muslim pupils (both practicing and non-practicing) stated that their religious convictions were “important” or “very important” to them. Confronted with this reality, some observers have suggested that religious history (including the history of Islam) should be reintroduced as part of the curriculum of public schools.

At present, the religious education of young Muslims is provided either by the family at home or by associations and mosques in the framework of Koranic courses, independently and outside of regular school hours. The lack of qualified teaching staff and the need to provide training to imams have become increasingly important issues since the beginning of the 1990s. Several attempts have been made by Muslim associations to develop appropriate training institutions for imams. For example, in 1992, the private European Institute of Social Sciences opened an Islamic theological training institute in Saint-Léger-de Fougeret, near Château-Chinon (Nièvre) for imams and religious educators. The institute aims “to give Islam stable structures responding to the needs of Muslims while taking into account the specificity of their surroundings.” The Institute has 160 students from France and other European countries. Its buildings and grounds belong to the Union of Islamic Organizations of France (UOIF), and financial support is provided by the States of the Arab peninsula. Complete training lasts six years (eight years for converted Muslims, who need more time to learn Arabic) and costs approximately \$2000 per year.

It is also possible to attend the Institute for shorter training courses, particularly for classes in Arabic. In January 2000, the Institute opened a branch near Paris (in Saint-Denis). There have also been discussions in Strasbourg regarding the establishment of a Muslim faculty of theology just as there are Protestant or Catholic faculties of theology.

However, these attempts have not received sufficient levels of support and have failed to satisfy either the Muslim community or the public authorities, and the Consultation plans to elaborate a concept to ensure improvements in training opportunities. Such initiatives would facilitate the emergence of a group of imams who are not only well-versed in Islam, but sensitive to the French context. This would also encourage greater knowledge and understanding of Islam in France more generally. Recently, the Minister of Interior declared himself in favour of the establishment of a university institute of Muslim theology, to be financed partly from public resources, in order to train Muslim religious authorities.

There is one private Islamic school, the medersa Taalim oul Islam of Saint Denis of the Réunion, which has been under contract with the State since 1990, and several projects to support the establishment of private Islamic schools, including one operated by La Réussite, an association based in the Parisian suburbs.

Germany

Due to work migration of the 1960s and several waves of political refugees since the 1970s, **Islam** became a visible religion in **Germany**. As of 2004, there are 3 million Muslims (3.2% of the population). After the Protestant and Roman Catholic confessions, Muslims are now the third largest religious group in the country. The large majority of Muslims in Germany is of Turkish origin, followed by people from Arab countries, former Yugoslavia, Iran, Afghanistan and Pakistan. German converts play a major role in Islamic organizations and public debates. Most Muslims live in the big cities of former Western Germany. However, unlike in most other European countries, except Austria and the German speaking part of Switzerland, sizeable communities exist in some rural regions of Germany, especially Baden-Württemberg, Hessen and parts of Bavaria and North-Rhine Westphalia. Due to the lack of labor immigration before 1989 there are only very few Muslims in the former GDR. Most Muslims in Germany are Sunnis. There are some members of the Shia, mostly from Lebanon. Furthermore many Turks are Alevi and many Pakistanis belong to the Ahmadiyya. Both groups are considered non-Muslim by many mainstream Muslims.

Organizations

Only a minority of the Muslims residing in Germany are members of religious associations. There are a number of organizations that represent German Muslims; two of the main groups are the Central Council on Muslims and the Islamic Council. Both groups supported a lawsuit that in January 2002 won butchers the right to slaughter meat in accordance with Islamic ritual.

In addition there are numerous local associations without affiliation to any of these organizations. Two organizations have been banned in 2002 because their program was judged as contrary to the constitution: The "Hizb at-Tahrir" and the so called "Caliphate State" founded by Cemalettin Kaplan and later lead by his son Metin Kaplan .

Citizenship

Of the more than 3 million Muslims live in Germany, only 15 percent are German citizens. Germany's Muslims primarily hail from Turkey and Yugoslavia; the German government has solicited for Turkish labor for the reconstruction effort following World War II and again in the 1970s. A third of Germany's Muslims are under the age of 18.

Public Schools

German public schools are gradually incorporating Islamic education into their curricula, although proponents face resistance from the general public. The Berlin Islamic Federation, which won the right for Islam to be taught in Berlin schools, fell under suspicion from the government for its ties to a Turkish extremist group. The state of Bavaria, which ran an Islamic education program on a trial basis in one of its schools in 2003-2004, also is one of two states that have barred teachers from wearing headscarves in public schools. (Baden-Wuerttemberg is the other.)



Currently discussed topics are the head-scarf worn by teachers in schools. The freedom of belief enjoined by the teacher contradicts in the view of many the neutral stance of the state towards religion; many people also see the head-scarf mainly as a political symbol of the oppression of women even though many Muslims reject this view. As of 2004, some of the German states have introduced legislation banning head-scarves for teachers. It is unclear if these laws will prove to be constitutional. However, unlike in France, there are no laws against the wearing of head-scarves by students.

In the German federal states with the exception of Bremen, Berlin and Brandenburg, lessons of religious education overseen by the respective religious communities are taught as regular subject in public schools. It is being discussed whether apart from the Catholic and Protestant (and in a few schools, Jewish) religious education that currently exists, a comparable subject of Islamic religious education should be introduced. However all efforts to deal with the issue in cooperation with the existing Islamic organizations is due to the dilemma, that none of them can be considered a representative of the whole Muslim community.

Controversies

Since Islam is not a traditional religion in Germany and since most problems with migration into Germany focus on this religious point, currently there are several intensive disputes about the place of Islam in the German state and society.

The construction of mosques occasionally arouses hostile reactions in the respective neighborhoods. Fears of

religious fundamentalism came into the focus of attention after September 11, 2001, especially in relation to a renewed religious fundamentalism of second- and third-generation Muslims in Germany. Also the various confrontations between Islamic religious law (Sharia) and the norms of German *Grundgesetz* and culture are being discussed hotly. German critics come also from the rank of the liberals and from Christian circles. The first claim that Islamic fundamentalism violates basic fundamental rights whereas the latter see Germany as a state and society grounded in the Christian tradition. German Muslims reported an increase in harassment following the Sept. 11 attacks, the ensuing investigation into the Hamburg terrorist cell, and the March 11, 2004 Madrid train bombings. Germany's aggressive post-9/11 terror campaign has included raids on 70 mosques, but critics say the effect has been to encourage a mutual distrust between Muslims and non-Muslims.

Multicultural Symbol or Gateway to Fundamentalism

Of the issues dividing Europe and its Muslim communities, the headscarf, or hijab, is perhaps the most controversial. In Germany, Muslim teachers are fighting for their right to wear headscarves to class.

Having spent the last 15 years of her life wearing the Muslim hijab, Emine Oztürk, who is studying to become a teacher, can't imagine taking it off in public, even for just one minute.

But that's exactly what Oztürk might have to do if she ever wants to get a job in a Berlin public school.

"It's part of my identity," said the 25-year-old German of Turkish descent. "How can I lay my identity at the door of the classroom?"

It is a question on the minds of many here following a decision last fall by Germany's highest court allowing teacher Fereshta Ludin to wear her head scarf in class as long as there were no state laws against it. Though the court upheld Ludin's right to wear the hijab, it also opened the door for states to pass laws banning teachers from donning it in the classroom. Since the decision, the southern German state of Baden-Württemberg, where Ludin first brought her case, has passed just such a law.



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Germany: Unveiling Prejudices

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How much foreign culture are Germans willing to absorb without losing their identity? After a five-year legal battle fought by a Muslim teacher over her right to wear her headscarf (hijab) in class, the German Federal Constitutional Court ruled on Sept. 24 in her favor. But the ruling, "one of the greatest challenges for the German jurisdiction" (*Der Spiegel*, Sept. 29), left it to Germany's 16 states to decide if, and how, to enforce the law. Martin Klingst, writing in *Die Zeit* (Sept. 25) under the headline "Cowardly Judges," lamented that the ruling hadn't gone further

and called it a “timid, narrow-minded, and outdated decree [that] denies Muslim women legal protection of their rights.” Several European countries have already struggled with similar dilemmas. Judging from the media’s reactions in Germany, however, the fiercely debated “patchwork of headscarf rulings,” as it is referred to, has a far greater significance and historic meaning in a country hardly known for its racial and cultural diversity. At press time, seven states had already declared that they would not allow the hijab in schools.

Commentators were deeply divided among those who consider the hijab a symbol of gender oppression that has no place in German schools, those who want to maintain the separation between church and state, and those who accept religious symbols as an integral part of a multicultural, open society. Namo Aziz, a Muslim commentator writing in *Die Zeit* (Oct. 2), vehemently rejected the last position. “I wouldn’t let my child be educated by a woman wearing the hijab, and I believe that mosques belong only in Arab countries. The ruling has shown an indifference to gender oppression in Islamic societies. Those who allow the hijab in German schools should also permit punishments according to the Shariah....And perhaps we should allow Hindus to scatter the ashes of their dead in the Rhine?” *Der Spiegel*, in its 14-page cover story (Sept. 29), remarked bluntly: “The Muslim teacher asked for tolerance in the name of intolerance....To tolerate the hijab would mean to underestimate the aggressive craving for legitimacy of fundamentalism....The oppression of girls is now manifested by law.” “We’re talking about a headscarf, not a veil,” argued Heribert Prantl in *Süddeutsche Zeitung* (Sept. 25). “The court’s ruling marks the beginning of a legitimate public discourse and is not a ‘headscarf-über-alles-debate.’ ” Armin Adam, writing in the same paper (Sept. 29), added: “A ruling against the hijab today could mean a ruling against a kippah [Jewish skullcap] or a cross tomorrow.” Many commentators debated whether the hijab would encourage fundamentalism, a view that Navid Kermani, a Muslim, angrily repudiated in *Die Tageszeitung* (Oct. 9). “To imply that wearing a hijab proves fundamentalist tendencies and a willingness to be oppressed is defamation. You promote a climate where women wearing a hijab will be spat at and ordered to return to the mullahs.” But the hijab wasn’t really the issue, claimed Martin Klingst in *Die Zeit* (Sept. 25). “What matters is who chooses to wear it....Banning religious symbols from the classrooms won’t promote neutrality—but a sterile environment.”

Italy

Number of Muslims and ethnic groups

In the past ten to 20 years, Italy has been transformed from an emigrant country into an immigrant country. Foreign labor has proven indispensable for accelerating and sustaining the rate of economic development – resulting in the appearance of new minority groups, including a substantial number of Muslims. Muslims constitute the second largest religious community in Italy.

They come from different ethnic groups and different parts of the world, speak different languages, and have different social backgrounds and legal status. In fact, religion often is the only link among these diverse communities. This diversity has led to an extensive academic debate as to whether Muslims in Italy should be considered a “community” at all.

The Muslim population, concentrated mainly in the regions of Lazio, Lombardia, Campania, Sicilia, Veneto, Emilia-Romagna, represents just above one percent of the total population and about 36 percent of the immigrant community.

Presently, the total Muslim population numbers approximately 700,000. About 40,000-50,000 (among them about 10,000 Christians who converted to Islam) are Italian citizens whose rights and obligations are protected and regulated by the same legal provisions that apply to other Italian citizens. However, the majority of Muslims are immigrants who arrived within the past ten to 20 years, and have not obtained Italian citizenship.

Of these, approximately 610,000-615,000 persons have obtained “regular status,” and have the legal right to reside and work in Italy. In addition, 80,000-85,000 persons are “illegal migrants” without residency or work permits. According to current estimates, persons coming from traditionally Muslim countries are the fastest growing immigrant group.

Labor Market

Italian research has shown that those of Moroccan heritage face substantial discrimination in employment. They are also clustered in low-skilled positions and reportedly experience difficulties in obtaining skilled positions despite sufficient professional and linguistic qualifications.

Housing

In Italy, a number of small-scale surveys were conducted in the late 1990's. These tend to show that Muslims tend to live in overcrowded conditions in substandard housing (ECRI Report on Italy, 2001). Studies have shown that people of immigrant origin are charged higher average rents than native Italians.

Education

The OECD collects data on education from various statistical agencies within the country, the majority of which comes from census data from the year 2000. The OECD classifies educational achievement using the International Standard Classification of Education (ISCED): ISCED 0/1/2: Less than upper secondary; ISCED 3/4: Upper secondary and post-secondary non-tertiary; ISCED 5A: "Academic" tertiary; ISCED 5B: "Vocational" tertiary; ISCED 6: Advanced research programs. 0-2 are considered low, 3-4 as medium, and 5 and above are considered high. This data is not reported by religion, but does have country of origin as reported by the respondent. It is thus possible to construct an approximate picture of the educational achievement of the population in the country with ancestry from predominately Muslim countries. One significant problem is that some countries, such as India and Nigeria, have large Muslim populations but the immigrant population cannot be readily classified as predominately Muslim or non-Muslim. As such, the educational data is split by predominately Muslim origin, predominately non-Muslim origin, and a separate category for those whom classification would not seem justified. Proportions are for all reported data, individuals with no reported ancestry or education are excluded.

	High	Medium	Low
Muslim	9%	26%	65%
Non-Muslim	8%	28%	63%
Indeterminate	12%	30%	58%

State and Church

Italy has formal freedom of religion but provides special status to some, especially the Catholic Church. The concordat between the Catholic Church and the Italian government is long-standing, but many of its legal provisions have been extended to other religions. Despite the large Muslim population, the lack of a clear leadership structure has prevented the state from establishing such an agreement for Islam (US State Dept., 2004). As one might expect, the Catholic Church maintains a clearly preferential relationship with the Italian state (Ferrari, 2005).

The problem of proper representation is cited as the chief cause for the lack of recognition of Muslims as a religious community in a State agreement. The dilemma for the State is that once it recognizes one of the groups as representing the entire Islamic community, with powers to appoint Imams, administer money contributed to religious denominations, etc., other groups may refuse to recognize that group's representativeness. The State's position is that it is "too early to conclude such an agreement with Muslims," until the Muslim community is rooted and proper representation emerges. Experts note that there are "rudiments" of dialogue between the State and Muslims, but that further efforts are necessary.

Muslims in Legislatures

It does not appear that any Muslims have been elected to the national or European legislatures.

Muslim Organizations

There are a number of Muslim organizations that are becoming increasingly active in articulating the concerns and demands of their communities. Muslims who identify themselves primarily as a religious community have articulated claims regarding the right to free practice of their religion. On the local level, they have requested permission to open mosques; on the national level, they have sought a State agreement (intesa) with the Muslim community, which many other smaller religious minorities have already achieved.

The largest Muslim organisation is UCOII (Union of Islamic Communities in Italy), a federation of about 50 mosques across the country. The UCOII has a network all over Europe and supports an “international Muslim brotherhood.” It has sought recognition from the European Parliament as a confessional minority in Europe that supports “not individual but collective integration.”

The Centro Culturale Islamico (Islamic Cultural Centre) is based in Rome. The Centre has played a leading role in the construction of the most important mosque in Italy. Its Board is largely composed of the ambassadors of Islamic States. Besides serving as a spiritual and social focal point, organising celebrations of religious holidays and observance of other religious rites, the Centre plays an important educational role. It provides Arabic language classes and religious instruction and has an extensive library on Islamic history, culture and contemporary affairs. The Association of Italian Muslims (AMI) and Coreis are smaller organisations, composed predominantly of Italian citizens who have converted to Islam; both have pledged to guarantee non-fundamentalism if a State agreement were to be concluded with them. Both organisations are self-financed, and actively promote inter-culturalism and tolerance.

These organizations have competed with each other and with other organizations for the right to represent the Muslim community.



Security, Immigration and Anti Terrorism Issues

Italy has ratified the principal international legal instruments for combating discrimination and protecting minority rights.

The rights of Muslims who are Italian citizens are regulated by the legislation that applies to all citizens. The legal status of immigrants who do not have Italian citizenship is regulated by the Law on Immigration and the Legal Status of Foreigners Costituzione della Repubblica Italiana, approved by the Constitutional Assembly December 1947 and published in the Official Gazette of 27 December 1947, N. 298, Art. 80. (Hereafter, “Constitution.”) In some cases, more favorable treatment of immigrants has been justified on the basis of international treaty.

The Constitution stipulates equality under the law and equal social status without distinction as to sex, race, language, religion, political opinions, and personal or social conditions for all citizens. Moreover, the Constitutional Court has confirmed that “equality under the law” applies to non-citizens (including illegal immigrants) as well. Italian courts have proven willing to apply anti-discrimination provisions in practice. Constitutional anti-discrimination provisions are complemented by Law 286/98, which contains a detailed definition of direct and indirect discrimination, and provides for a simplified procedure for filing complaints. In cases involving allegations of discrimination against employers by employees, the complainant may use statistical data attesting a difference in the hiring or firing of workers to prove discrimination. Courts have imposed sanctions on public authorities and private individuals found guilty of discrimination. The anti-discrimination provisions of Law 286/98 (which otherwise applies primarily to immigrants) are explicitly extended to Italian citizens as well.

Some of the new provisions have been criticized by opposition parties and a number of non-governmental organizations as restrictive and discriminatory. Particular criticism was provoked by a provision requiring all immigrants who apply for a residence permit to be finger-printed. In response, the Government proposed to extend this requirement to include citizens as well. Other controversial provisions include: reduction of the period of validity for residency permits from three to two years; the exclusion of those over 18 from the family reunification program; and withdrawal of the residency permit in case of loss of one's job.

However, the effectiveness of the legal framework is apparently limited by low public awareness of its existence, particularly among immigrant communities.

Italian immigration is mostly governed by the 2002 Bossi-Fini law. This law tightly controls entry and stay of immigrants. Italy also accepts a very small number of refugees due to the vague laws, incompetent administration, and the low likelihood of acceptance (IHF, 2005). An additional law in 2003 increased penalties for illegal immigration, created more temporary detention centers and limited family reunification.

In Italy, laws ban the dissemination of ideas of racial superiority or ideas that are based on hatred on the basis of race or ethnic origin and instigation to discriminatory or violent acts on the basis of race, ethnicity, nationality and religion (Decree No.205/1993, Art.1).

After the London train bombings of 2005, the Italian legislature enacted a number of new laws intended to make it easier to confront the threat of terrorism. These laws were criticized by various Muslim organizations for their focus on after-the-fact remedies rather than action oriented towards preventing the problems from arising.

Islamic Education

There are neither legal nor political obstacles to full and equal access to education for all children, regardless of their citizenship, national or religious status. The Constitution sets forth a general policy of full integration through the educational system, stating that "schools shall be open to everyone." Foreign children, regardless of their legal status, have the same right to education (and the same compulsory education requirement) as Italian children. Foreign children as well as Italian nationals may apply for enrolment at any time during the school year.

However, emerging patterns of lower than average attendance and achievement, and higher drop-out rates among immigrant children, indicate that full and equal access to public education for all children in practice has yet to be achieved.

As immigration is a relatively new phenomenon, there are still relatively few immigrants (including Muslim) children in the educational system. Furthermore, there are no comprehensive data concerning school attendance specifically for Muslim pupils.

The number of immigrant children attending school has dramatically increased over the past ten years, from 25,756 enrolled at the beginning of the 1990s to 162,774 in 2001 (with an annual growth of more than 28,000 students). Among these, 20 percent attend kindergarten, 44 percent elementary school, 24 percent middle school, and 12 percent high school. African and Asian children represent 45 percent of immigrant schoolchildren.

In some regions the levels of integration of immigrants, including Muslim children, in schools have been very high. For example, in the province of Turin almost 95 percent of immigrant children who are enrolled in elementary, middle and high schools (irrespective of religious affiliation) regularly attend, although attendance decreases slightly at the higher level of school (from 96.6 percent attendance in elementary schools to about 93 percent in middle schools and in high schools).

However, official reports show that only a slight majority of foreign minors in the country as a whole attend school. There is little research on the problems experienced by individual Muslim students in schools, although there is some evidence that they experience certain discomfort vis-à-vis State educational establishments, with a negative impact on attendance and academic progress. For example, according to studies conducted in Modena, Turin, Brescia, Bologna, Genoa, Bari, Padova, Arezzo, and Ravenna, about one third of immigrant pupils expressed a wish

to have separate education for members of the same group. Among pupils of North African origin, 71.4 percent of girls prefer an open school, but 46.5 percent of boys are said to feel uncomfortable in the “free climate” of Italian schools.

School curricula do not provide for specific courses on the culture of the countries of origin or elective classes in the native languages of immigrant children.

Some Muslim representatives asserted during interviews that State schools do not manifest a sufficiently inter-cultural approach: while Catholic religious education is a mandatory part of the curriculum, little information is provided about other religions; moreover, images of Islam in text books are reportedly distorted and sometimes inaccurate. Inter alia, school cafeterias often do not take into consideration the dietary requirements of Muslim pupils. Further, there have been reports that occasionally parents and even teachers display intolerant attitudes towards Muslim pupils; such attitudes became more noticeable following the events of September 11. Italian institutions are highly concerned with the soaring rate of foreigners not accomplishing schooling requirements (*evasione dell’obbligo scolastico*), and have taken a number of steps to facilitate equal access to education in practice.

State, regional and local governments are required to facilitate equal access to education by setting up language classes and other activities for foreign students to learn Italian, so that they may fully participate in classroom work. The Government has sponsored the employment of “cultural and linguistic mediators” to assist and support teachers working with large numbers of foreign children. The “linguistic mediator” is usually an adult of the same nationality as foreign students, who has the task of helping them adjust to school and easing relations between the school and the family. Cultural mediators assist teachers of publicly funded literacy and integration classes for foreign adults. Usually, mediators are called upon by schools to assist in the process of enrolment, when there are linguistic barriers to Muslim representatives reported that after September 11 some parents and even teachers verbally harassed Muslim students, calling them “terrorists” and “friends of Bin Laden.”

These classes are offered at specially established Centri Territoriali Permanenti (Permanent Territorial Centres) for the education and training of adult immigrants. The Centres are established and receive State funding on the basis of O.M. 455/97 communication.

A special register of qualified assistants is maintained by the Provincial Education Offices, which also organize regular classes and training sessions for the assistants.

Government efforts are complemented by the work of private institutions (mainly Catholic charitable organizations) and NGOs, which offer a wide range of literacy and language classes to facilitate the access of foreign minors to the educational system.

Muslim immigrants speak the different languages of their different countries of origin – usually a “neo-Arabic” language – which are quite distinct from classical and literary Arabic. There is no publicly funded education in Arabic for Muslim students coming from Arabic-speaking countries (or in other language for other immigrant groups). No data has been collected concerning the demand for public education (including provision of foreign language classes) in Arabic or other languages spoken by Muslims, and no efforts have been made to develop initiatives in this area.

In accordance with the Constitution, the educational system does not provide separate public funding for religious education. However, schools and “educational institutes” may be established at private expense, provided they guarantee equal access and equal educational treatment for all and observe standard curriculum requirements. Moreover, private schools, including those with a religious orientation, may receive direct or indirect State funding, mainly through regional governments. Numerous private Catholic schools operate on this basis. However, no legally-accredited Islamic schools have been established. Muslim representatives have asserted that, as a group that is not recognised as a minority, they are at a disadvantage in obtaining State funding to establish and support their own educational establishments. The curricula of public schools include Catholic religious education, although any pupil has the right to attend or not to attend such classes.

In practice, however, no such courses have been organised for Muslims in public schools, despite requests from Muslim representatives and parents. Many Catholic as well as non-Catholic students choose to be exempted. Still, some Muslim representatives have expressed dissatisfaction with this solution, as children who choose exemption are left to “loiter” during those class periods.

The issue of Islamic education in public schools is likely to increase in importance as the number of Muslim students continues to grow. It is almost inevitable that in a short time public school authorities will be confronted with a strong demand for classes in Islam and Arabic as a foreign language, according to the pattern already established for other religious groups and by older Muslim communities in other EU countries. However, there have been no State initiatives in this area as of yet.

The State educational system does not aim to develop differentiated minority education for non-historical minority groups. Instead, for groups not currently recognized as minorities, the Government has focused attention on promoting the integration of minorities as well as greater awareness of and appreciation for minority culture and identity in mainstream schools.

Spain

Demography

Migration Waves

Spain's interaction with the Muslim world extends back to the 9th century and Islamic expansion into Europe. Most Muslims were expelled in 1492, although there is strong evidence that some did remain behind and publicly proclaimed Catholicism but privately practiced Islam. This tendency faded over time, and the Muslim presence in Spain disappeared until the 1960s.

Initially, many Moroccans entered the tourist industry on the Mediterranean coast. They were primarily undocumented and transient, often attempting to get into France. The profile of these Moroccans began to shift, and they began to come from the Spanish protectorate area in northern Morocco, and settle in Catalonia.

As countries further north of Spain began controlling immigration more tightly, many immigrants began settling in Spain so that by the late 1970s it is estimated there were 100,000 Moroccans in Barcelona.

Since the 1980s most of the growth of the Muslim population has been due to family reunification. Current estimates put the Muslim population of Spain at 500,000, predominantly Moroccan.

Other points of origin include Syria, Lebanon, Jordan and Iraq whose citizens came as students and entrepreneurs. By 1977 these numbers expanded to include Palestinian refugees, and in 1979 Iranian refugees. While socially important, demographically their impact is minimal.

An important group of Muslims in the country is composed not of migrants, but of converts. In the 1970s there seems to have been a marked increase in the number of Spaniards accepting Islam. Various theories have been put forward as to why this might be the case, including the need to recover an authentic Spanish identity by look back at the period of Muslim rule. The result has been that in the mid-1990s converts had founded over half the Muslim groups. Current estimates place their numbers at 6,000 individuals.

Religious Sociography

Mosques

In 1990, there were two purpose built mosques. Presently, there are approximately 12, with several hundred other premises being used as mosques. A mosque was opened in Granada (<http://www.granadamosque.com/index.html>) in 2003 to much fanfare as a return of Muslims to an ancestral home.

Schools

In Cordoba, the Ibn Rushd Islamic Academy was established in 1995. One of the ongoing debates is the state's role in funding Islamic education in the public school system. While Spain is a secular state, it does enter into reciprocal relationships with religious organizations, including the funding of schools. Muslims are arguing that Catholic schools receive preferential treatment in state support.

In the islands of Ceuta and Melilla, which are predominantly Muslim, disagreement has arisen over the certification necessary to teach Islam in the schools. The Spanish government wants religious education teachers to receive the same level of certification as teachers in the secular school.



Main Muslim Organizations

The history of the Muslim organizations in Spain chronologically short, but due to the early proliferation of the groups, it is difficult to get a true sense of the impact these groups. The first group was founded in 1968, and during the next two decades, an additional 15 came into existence. The groups that survived until 1989 merged on 23 September into the Spanish Federation of Islamic Religious Entities (FEERI). Over the next year several more Muslim groups were created and they eventually merged into the Islamic Community's Union in Spain (UCIE). In April 1992, these two umbrella groups, FEERI and UCIE, merged into the Islamic Commission of Spain.

Relations between the state and religious groups

Spain recognizes Islam as a religion of the state and extends various privileges as a result. Amongst these privileges are Islamic instruction in public and private schools, the right for Muslims to set up their own schools, the right to religious holidays, and recognition of Muslim marriages under civil law. The official policy is known as *convivencia*, or peaceful co-existence.

The 1978 Spanish constitution formerly declares Spain to be a secular state with no state religion. However, it does allow the state to enter into agreements with religious bodies to aid in ensuring rights and privileges. In 1992 the government of Spain entered into such an agreement with the Islamic Commission of Spain. The agreement, in part, deals with "the status of Islamic Religious Leaders and Imams, determining the specific rights deriving from the practise of their religious office, their personal status in areas of such importance as Social Security and ways of complying with their military duties, legal protection for their mosques, civil validity of marriage ceremonies held pursuant to Muslim rites, religious services in public centres or establishments, Muslim religious education in schools, the tax benefits applicable to certain property pertaining to the Federations that constitute the Islamic Commission of Spain, commemoration of Muslim religious holidays and finally, co-operation between the State and such Commission for the conservation and furthering of Islamic Historic and Artistic Heritage." [material taken from the official translation provided by Spain's Ministry of Justice regarding Law 26 of 10 November 1992.]

Some of the practical implications of this accord have been in the workplace. Workers are allowed time off for prayers, and to take off an hour early from work during Ramadan. There is some speculation that while the accord may have been legally beneficial, it is providing a means for discrimination in the work place as employers can argue that certain positions cannot be filled by those who take the time off from work.

Public Opinion and Debate

The mosque in Granada opened in July 2003 and has become a major issue for debate. The project started over 20 years ago and faced several legal challenges. In addition, there were several acts of vandalism against the construction site, encouraging the "Moors" to go home. Islamophobia and xenophobia colored the debate on mosque construction, and while the immediate concern has died down, the concern of successful interreligious dialogue remains.

Other recent concerns have focused on using Cordoba's Mezquita-Cathedral as a mosque once more and the celebration of *La Toma*, the capture, commemorating a Spanish defeat of Muslims.

Due to a recent downturn in the Spanish economy, there has been an increased backlash against immigration and immigrants. Since the majority of immigrants now are Muslim, the rhetoric often displays itself in religious terms. It is unclear how embedded these feelings towards Muslims truly are in Spanish society.

In 2002 a debate arose as to the permissibility of students wearing headscarves to school. While there had previously been no concern in Muslim majority areas, a girl outside of one of these areas wore her *hijab* to school and was expelled. Conservative politicians saw it as a sign that immigrants were not adapting to Spain, and liberals saw it as oppression of women. The student was allowed to return, but the state has yet to formalize protection for those choosing to wear *hijab*.

Inter-religious Dialogue

Both the issue of school funding and the opening of the Granada mosque have caused tension between the Muslim and Catholic communities. Official communications continue at the national level, but a great deal of isolation persists at the local levels.

Spain's Muslims: Living on Society's Edge

<http://www.dw-world.de/dw/article/0,,1146159,00.html>

Though Islam is woven into the fabric of the country's history, Moroccans and other Arabs living there today are struggling to find their place in society as well as their role in the Muslim world.

Mustafa Bougrine is a Moroccan who has lived in Spain for 19 years. He's married to a Spanish woman and runs a restaurant. He fears that a new feeling of Islamophobia may be growing in the Spanish population. "When people hear the word 'Islam', they think about Bin Laden, Saddam Hussein or Gaddafi, but that's not Islam," he says. "I'm against every form of fanaticism, suicide bombers and everything that is referred to as 'jihad'. Muslims here in Spain believe in democracy and peaceful coexistence between Christians, Jews and Muslims." Change is definitely brewing among Madrid's Muslims. The city's Lavapiés neighborhood (see related link below), where many immigrants live and the suspected culprits of the March 11 terrorist attacks ran a telephone shop, has practically come to a standstill. The mosque on the M30 highway beltway is the largest in Madrid. But these days it's conspicuously empty. Before last Thursday's terrorist attacks on the city, as many as 1,000 would come at a single time to pray here. Now it's difficult to find more than 50 people who have come here to pray in the direction of Mecca.

Many Muslims are staying home and out of the public eye as Spanish investigators shift their focus from Basque separatists toward the attack's suspected Moroccan culprits. Spanish newspapers are reporting sources alleging links between Thursday's terrorist attacks and bombings in Casablanca last May that also killed dozens of Spaniards. The developments have sent shockwaves through Spain's Muslim community, which is struggling to establish its own identity in a staunchly Catholic country.

An influx of economic refugees

Close to 600,000 Muslims live in Spain, with the majority originating from northern Africa's Maghreb countries, mostly Morocco which is located just kilometers across the Strait of Gibraltar. Islam is not a new religion in Spain. No other European country has as many traces of the religion in its history. For several hundred years, right up till the end of the 15th century, Islam was a dominant presence on the Iberian Peninsula. Most of those living here today came during the 1980s. Their numbers grew in the 1990s as they took jobs in Spain's growing agricultural, construction, hospitality and service industry. They are the silent majority of Spain's Muslims. Many of the dominant voices heard in Spain are those of Spanish Islam converts or leaders of Islamic cultural centers financed by the Saudi Arabian government – groups that play a prominent role in negotiating the rights and duties of Muslims within the Spanish state.

Finding their place

But for most Moroccans, eking out a living is the most important aspect of daily life. Through countless grassroots associations, Moroccans in Spain are fighting for their economic survival as well as the construction of mosques in their neighborhoods. Muhammad Chouirdi works for the Association of Moroccan Workers and Immigrants. He finds alarming the miserable circumstances under which his fellow countrymen are forced to fulfill their religious obligations. Strapped for cash, the temptation to take money from other Arab groups is tempting, but the political dangers are considerable. Moroccan Muslim leaders like Chouirdi are also wary of other branches of Islam, which they fear are being accepted uncritically by Moroccan immigrants. "We suspect that small Moroccan living-room mosques on the outskirts of Madrid are already receiving Saudi Arabian money," Chouirdi explains. "By doing so, Saudi Arabia is trying to spread its form of Islam and practices -- primarily Wahhabi Muslim. The problem is that Moroccan immigrants have a low level of education and there's a danger that they will not recognize the danger of these religious practices. For them, practicing Islam means praying five times a day and following many rules. What we get from the outside world -- in this case from Saudi Arabia -- is accepted with out critical discussion."

Islam from Saudi Arabia, with its fundamentalist characteristics, has spread in Spain in recent years. All the big representative mosques in Spain were built with Saudi money. And frequently the Saudis have also sent imams who interpret the Quran according to the Wahhabis. Wahhabism rejects all modernity, any dialogue between religions, any opening up to other cultures. The breeding ground for last week's attacks could have been here. For both the culprits in the Casablanca bombing in 2003 and the alleged perpetrators of the Madrid attacks belong to terrorist groups that have been influenced by Wahhabi ideologists.

A religious border

Now people are asking themselves how a minority in the Muslim community could have become susceptible to Islamist propaganda. The disparities between Spain's Catholic and Muslim societies could provide some clues. A look at Ceuta, one of the two Spanish cities on the Moroccan Mediterranean coast, is revealing. Ceuta is the gateway to Europe. The border between Africa and Europe, between Islamic Morocco and Catholic Spain, is here. Half of Ceuta's 72,000 residents are Christian, while the other half are Muslim, mainly of Moroccan origin. The chairman of Islamic Community of Ceuta, Abselam Hamadi, says that many Muslims still feel like second-class citizens, that they don't have the same opportunities Christians have. "Only few Muslims get jobs in Ceuta's state administration. The response is always the same: professional qualifications lacking. That's not the truth, of course. But if more Muslims were accepted, there would be more Muslims than Christians in the administration one day, and that scares the Christians." The fact is, Ceuta's Muslim residents have dramatically lower standards of living and levels of education than Christian residents. They mainly live in the El Principe district, a poor, entirely Muslim neighborhood right on the border to Morocco, where integration doesn't exist. Young Muslims born in Spain to Moroccan parents live here. They don't feel Moroccan, but they aren't fully accepted by Spanish society either. Many fear the promises of the "real Islamic message" may be received with open arms in communities like Ceuta, creating the kind of dangerous backdrop that could breed future terrorism.

Sweden

by Jonas Otterbeck

Demography

In August 2000, the total population was 8.876.611 but no statistics covers religious affiliation. If counting immigrants coming from countries with significant Muslim populations and then estimating the number of Muslims from the percentage of the population of the country of origin, you arrive to estimations around 250.000–300.000 including the children born in Sweden. If you, on the other hand, only count those who are active in the Muslim communities that are entitled to obtain state grants you will reach the figure 90.000. Thus, 1 % to 4 % of the total population of Sweden is Muslim. According to a rough approximation, a third or more of the Muslim population is below the age of 20. Sweden's Muslim population is from several countries. No one group dominates. Countries from which more than 20,000 Muslims have moved are Iraq, Iran, Turkey, Bosnia and Palestinians from Lebanon, Syria and Jordan. There are probably some 1,000 Afghanis, Somalis, and Albanians from Kosovo.

Swedish citizenship: can be obtained after a five years of legal residency in the country if at least 18 years of age. There are no exceptions connected to any countries with any significant Muslim population.

Geographical distribution

Muslims live in the major city areas as Stockholm (South and North–West of the city), Gothenburg (North, East and South of the city) and Malmoe (City centre, South and East of the city). However, there are quite a few active Muslim communities in the mid-size cities (population of 30.000 to 90.000) of Sweden. The rural areas are not where the Muslims live.

Migration waves

In the 1960's, the Labor migration took place, then Family reunion started in the late 1960's and with acceleration from 1973-74 and onwards. Refugees (apart from one wave from Uganda in 1972) started to come from Muslim countries from 1979 and onwards. During a period from 1984 to 1993, 48 % of the immigrants (from countries outside the Nordic countries) came as refugees, 46 % came as family and only 6 % for other reasons. From the beginning of the 1980's we can start talking about a significant Muslim population of Sweden. Before that it was only a small, fairly anonymous minority.

Religious sociology

There are 4 Sunni, 1 Shiite, and 1 Ahmadiyya mosques. There are at least 100 prayer rooms (musallas). The school system is such that we talk of free schools and private schools. The free schools get funded by the government up to a certain level that is changed now and then. At the moment it is 85 % of the funding for public schools. These schools have to follow the national curriculum and may only add to it not take parts away. All of the Islamic/Arabic schools are free schools: the first Muslim free school was opened during the autumn 1993. In the autumn of 1998, 20 schools, with either Islamic and/or Arabic profile, were active. In general, there are very few free schools in Sweden. Halal slaughter without pre-stunning the animal is not permitted, but it is legal to import halal slaughtered meat from other countries in the European Union. If pre-stunning is accepted (and most Muslim public voices in Sweden seem to accept it), halal slaughter is legal, and during the autumn of 2001 the first all Islamic slaughterhouse was opened. Before that (and still) Muslim butchers have slaughter according to halal laws in other slaughterhouses. Poultry is an exception to the rule, as it has always been legal to slaughter poultry without pre-stunning. • Much Muslim's foundations (mosques, school) are not that visible in public society.

Media

There are and have been very few publications by or on Muslims, the majority of them are translations. There are only two journals in existence at present: Salaam and Minaret. There are other publications but they are for internal use in different communities.

There are some Muslims who use the local radio broadcasting system. None has reached any prominence, apart from one in the Stockholm area: Radio Islam. However, this is more an anti-Semitic propagation channel than an Islamic

channel. They have been sentenced for crimes against the racial agitation code on a couple of occasions. Web site: <http://hem.passagen.se/sfcm/> is a good address to find the essential links.



Relations between the state and religious groups

Until January 2000, the Swedish Lutheran State Church held a clearly privileged position among the communities. After the separation between the State and the Lutheran church, rules and regulations have been adjusted so that the Lutheran church will be treated as equal to other denominations. They will probably hold the position of foremost among equals for some time to come. There are to be no discrimination what so ever between different denominations and there is no particular status for Islam.

The Commission for State Grants to Religious Communities (Samarbetsnämnden för statsbidrag till trossamfund - SST) has the task to create communication between the State and the different communities in Sweden.

Recognizing Muslims as a religious community, SST gives each community some financial support according to the size of the community (i.e., how many members do they have). Often this support is used to cover rental costs. There are special support to obtain when the communities open up a new field of activity, for example imams visiting sick or prisoners, women's groups and adult education.

There are three organizations on a national level that are supported by the government through the Commission for State Grants to Religious Communities. They are all umbrella organizations for local communities and they organize about 75 % of all Muslim communities in Sweden. They are not clearly divided by ethnicity or by religious affiliation. IKUS is however strictly Sunni. There are other national organization who do not receive support from the government among those are a Bosnian organization, a Muslim youth organization and a strictly Shia organization. All organizations co-ordinate local activities, form discussion groups or groups to deal with specific questions like adult education, marriage licenses, burial details, visiting sick or imprisoned etc.

Förenade Islamiska Församlingar i Sverige (FIFS, United Islamic Communities in Sweden) : it was formed in 1974 to fill the need among the Muslim communities for an umbrella organization. This need was created by the structure for state support which presupposed a national organization that would distribute economic support to the different local communities. This was done by SST which in the middle of the 1970's reformulated its task from supporting the different national free churches, to give support to every kind of religious community including what was called the immigrant churches (which among others included Islamic communities). Thus FIFS organized all kinds of Muslim communities including Shias, Sunni, communities of different ethnic background etc., the only exception being the Ahmadiyyas who have a separate organization.

Sveriges Förenade Muslimska Församlingar (SMuF, United Muslim Communities of Sweden): due to the sensitive issues of economy, there were quarrels and some choose to leave FIFS and form SMuF in 1982. These were mainly Sunnis of Arabic language background, but do contain Shia communities. In 1990, a new split occurred and IKUS was formed.

Islamiska Kulturcenterunionen (IKUS, Union of Islamic Centres of Culture): IKUS has a leaning towards the Suleymanli, but they also co-ordinate quite a few Somali communities (which is obvious if you read their stature

which among other things talk about actions that are to be taken against female circumcision and the chewing of Kat). In IKUS there are no Shia communities.

Sveriges Muslimska Råd (SMR - The Muslim Council of Sweden) was formed in 1990 by FIFS and SMuF to be their active part in their relations with the Swedish majority society. The most active person in SMR is Mahmoud Aldebe who also has held the chairmanship of SMuF for quite a while; SMR can be seen as his project. The specific mission of the SMR is to:

- Create mosques and Islamic schools
- Create information material about Islam directed towards the non-Muslims in Sweden.
- Take active part in the public debate in society.

There are also some other national umbrella organizations that are not recognized as such by SST (partly because FIFS, IKUS and SMuF work against this, and partly because they are quite newly formed). They include a youth organization, a Bosnian association and a Shiite organization.

From an ideological point of view:

The leaders of FIFS, SMuF and SMR are considered close to the Muslim Brotherhood and some have been closely connected to Rabita but, financially, they disregard the support of the Saudis because of their actions all through the 1990's.

The leaders of IKUS tend to lean towards a revivalist, law school bound Turkish Sunni Islam that accept sufism as a form of intellectual piety. There have however been splits among the leaders and recently a Swedish convert educated as a new traditionalist style Imam left the organisation only to set up a new kind of institute called the Swedish Islamic Academy together with a couple of other prominent converts and a Turkish born activist. Together they produce the journal Minaret.

Milli Görüs only has local groups and does not seem to have a strong influence. Ahmadiyyas are scarce, but they do have a mosque of their own. Shiites are mainly from Iran or southern Iraq.

To some extent we have Shiite groups from Uganda (Indian descendent Muslims who were thrown out of Uganda during the Idi Amin nationalist campaigns in 1972) : they are well organised and concentrated in Trollhättan (and to a certain degree in Märsta) where they have their own mosque since the mid 1980's.

There are some habashis, especially strong among Palestinians and Lebanese in the Southern part of Sweden. They co-operate closely with the habashi group of Copenhagen.

Muslims can open Islamic schools on the same premises as everyone else: you have to follow the national curriculum adding to it rather than reducing it, they have to show that they can manage financially etc. They will then be given a grant from the state that is slightly less than what is given to governmental schools. Since the Religious Education in Swedish schools are to be from a non-normative position, no discussion about special qualifications to be able to teach about Islam has taken place.

Though the government have passes a bill saying that all municipalities in Sweden are to offer cemeteries or at least a burial place for non-Christians, this is not always followed.

Islamic law has no legal statues in Sweden. The imams in a couple of mosques have the right to wed couples (but this includes sending in a registration form to the state, without this the marriage is not legal.) Muslim lawyers have tried to merge Swedish law with Islamic by constructing marriage contracts, wills, and other important legal documents that are as Islamic as possible. These are available via the umbrella organizations.

There is no effective Muslims participation in political field and there are no Muslim who put forward his or her religiosity in national politics. There are however persons who have a Muslim background in for example the Social Democratic party who are in the Swedish Parliament. Among them a Kurdish women who some times gets to represent Muslims as immigrants in Sweden, a role she claims she does not want to have. On a local level, there are at least two Muslims active in the Christian Democratic Party. Finally, to be noticed is the existence of the Politisk

Islamisk Samling (PIS, Political Islamic Union). This is an organization with strictly political aims that was formed in 1999. It is the only formal political gathering among Muslims, but it is quite new and its future existence is highly uncertain.

Public opinion and debates

The Muslim is used in the Swedish debate as the standard image of the Other — both when politicians, journalists and others wish to be inclusive and when the same want to exclude someone for being different. This has been a clear trend since at least the mid-1980's. Now and then Muslims as such have been in focus, especially local discussions about the founding of Muslim Schools and about plans to build mosques. The debates tend to engage persons who are generally Islamophobic and who seldom present rational arguments for why the Muslims should be stopped in their planned activities. This is obvious if one studies the argument used which are mostly well established clichés about Islam, violence, terrorism etc.

Sweden has a twofold public debate.

The dominant debate prides itself with tolerance towards all minorities or deviants. There is a very liberal attitude towards personal expressions whether sexual, religious, political or otherwise. The only thing that will not be tolerated in this dominant debate is intolerance. This complicates the relation to some Muslim groups who are known to be intolerant towards homosexuals, deviants within and Jews.

There is however another public debate well anchored in the Free churches of Sweden and the right wing parties and among the general public: that of suspicion against Muslims. All the standard clichés can be mobilized when, for example, criminal youths that happen to be Muslims are engaged in crimes that make the news such as rape, violence, gang fights etc. In major public surveys Muslims as such rank low on the popular scale.

This is reflected on the political scene:

Most of the time, parties integrate Muslims to expose their tolerance.

As for parties that have programs against Islam on a national level, there was a populist right wing party (Ny demokrati i.e. New Democracy) established in 1991 who particularly pinpointed Muslims as the immigrants ruining Sweden (both economically and morally). The party disappeared after a few years but their negative discourse have survived among the local minor right wing parties in Sweden especially attracting young, male voters who are in the margins of society.⁶ Inter-religious relations

The Swedish church, the Free Churches, the mosaic communities and the Islamic communities have found platforms to meet and discuss. In the three major cities, there are well-established discussion groups and there are many contacts between Muslims and Christians in several of the mid-size towns in Sweden. The most important forum is Dialoggruppen (the dialogue group) in Stockholm.

All Swedish mosques seem to have the policy to invite non-Muslims to visit and to be guided in the mosques and also be informed about the faith ; a lot of pensioners' groups, school classes, university courses and others have visited the mosques.

The Muslim schools and the public schools tend to co-operate when it comes to for example language education. There has been political co-operation. For example when a new curriculum was to be passed in the mid-1990's, an inter-religious lobby group was formed that tried to increase the importance of religious values in the curriculum.

There are frequent contacts between different Christian sub-groups to the national parties and the national Muslim organizations. For example, the leaders of the Broderskapsrörelsen (i.e. Christian Social democrats) have a formal co-operation with Sveriges Muslimska Råd (Muslim Council of Sweden).

Islam in Switzerland

By Mallory Schneuwly Purdie August 2003 Updated January 2004

Demographic Data

Immigration Waves Prior to 1960, the presence of Muslims within the Swiss population was rare. That changed with three waves of immigration: one economic-based, one family-based, and one politically-based. The first wave, occurring in the late 1960's, was mainly born of economic reasons and consisted chiefly of men coming to work in Switzerland with no particular intention to stay permanently in the country. These immigrants were mostly from Turkey, the former Yugoslavia, and Albania. The second wave came in the late 1970's after Switzerland changed its legislation concerning foreigners to allow family regrouping. This decision had direct implications: from this point on, Islam was no longer only a masculine ephemeral social fact in Switzerland, but had become a reality with the presence of families. The last wave is a political one consisting of foreigners seeking asylum from oppressive dictatorships, various civil wars, famines and other reasons. More accurately, this is not a wave as much as it is an ongoing movement since it started in the 1960's (mainly from the Middle East) and continues on today with the exile of people from the Middle East, the former Yugoslavia, North Africa and other African countries.

Statistics Based on the census of the year 2000¹, the total Swiss population numbers 7,288,010. Of this number, 310,807 are Muslims, meaning Muslims represent 4.3% of the total population of Switzerland. An element that is important and interesting to note is that of the 310,807 Muslims in Switzerland, only 36,481 have Swiss nationality, having been born Swiss nationals and/or converting to Islam (approximately one-half of the 36,481) or having gone through the process of naturalization to become Swiss citizens. These Swiss Muslims represent 0.6% of the total population of Switzerland, a proportion which remains relatively low--low in comparison to other European countries--because access to Swiss nationality is passed along through the bloodline and not merely by birth on Swiss territory. In general, foreigners must have lived a total of 12 years in Switzerland before they may apply for Swiss nationality².

Of the overall number of Muslims in Switzerland, there are a majority of ex-Yugoslavians

Yugoslavia	108,058
Bosnia Herzegovina	23,457
Macedonia	43,365
Croatia	392
Slovenia	102

followed by Turks and Albanians:

Turkey	62,698
Albania	699

And finally, we find the North African and Middle Eastern immigrants:

Morocco	4,364
Tunisia	3,318
Algeria	2,654
Egypt	865
Libya	489
Iraq	3,171
Lebanon	1,277
Syria	459

The fact that statistics reveal the presence of 169,726 Muslim men compared to 141,081 Muslim women demonstrates that the Muslim presence has evolved and is no longer merely due to a working immigration.

Statistics also show that the Muslim population in Switzerland is rejuvenating. This is another indication that the Muslim community is settling in the country. With all nationalities combined, there are:

Less than 15 years old	77,322
Between 15 and 24	59,867
Between 25 and 34	59,932
Between 35 and 44	46,125
Between 45 and 54	28,675
Between 55 and 64	7,057
Between 65 and 74	3,165
More than 75	1,231



Relations between the State and the religious communities

Switzerland is a laic state. Nonetheless, the Swiss state recognizes both Catholicism and Protestantism as official religions. The relations with the religious communities are based on *the fundamental rights to freedom of religion and philosophy and to equality before the law*³. As a federation of states, all matters of religion fall under the competence of the cantons within the limits of federal (constitutional) law. The only two cantons that have clearly separated the state and religion are Geneva and Neuchâtel. Coincidentally, these are also the only two cantons that have had to deal with legal cases with regards to wearing of the veil. Also of note is a recent case of another type (from May 7, 2003): in Wallis, a Catholic canton, an imam from Macedonia was denied a work permit (to work as an imam in Switzerland) based in large part on the fact that the imam had studied in Medina (Saudi Arabia); the cantonal authorities considered the imam a potential threat to religious peace.

Islam and Law in Switzerland

Muslims in Switzerland must abide by all Swiss laws and regulations. In general, no Swiss laws exist that directly interfere with any Islamic *duty*. For example, no Swiss laws forbid Muslims from exercising their religious beliefs or practices, such as praying or fasting. However, some conflicts with Islamic *rights* may be found in the Swiss family law. For example, according to the shari'a, polygamy is a *right* for the Muslims, but not a *duty*; however, in Switzerland like in other European countries, polygamy is legally forbidden. Similar conflicts may also arise in estate law or in cases where women are called to testify in Swiss courts.

Religion at school

At the Swiss primary school level, catechism is often given as religious class. However, this type of education is evolving as catechism is slowly being replaced with non-religious and interreligious classes. In secondary school,

only an introduction to the history of religions is offered and is most often taught as non-dogmatic or non-confessional. "Enbiro" (Enseignement Biblique Romand) developed a new pedagogy for teaching religion at school. This new program gives an introduction to the most influential religions of the world. This religious teaching was in general openly accepted in French-speaking Switzerland, but not in the canton of Wallis where a controversy exploded in November 2003. Some conservative Christian parents removed their children from religion class when they learned that Mohammed was presented as a prophet receiving God's messages and that the Koran was treated as a holy book. These parents were concerned that Islam teachings were contrary to the religious education that they wanted to provide to their children. All of the objections made towards this new religious teaching aimed at Islam, to the exclusion of all other religions taught. These parents have requested that the "good old" classes of catechism, which respected the Christian faith, be brought back. The question of religious studies falls under the competence of the cantons. Each canton's department for public education decides what weight to give to religion in its schools' programs (usually offering no more than one hour per week). Therefore, in order to provide religious education for their children, Muslims must organize it themselves. The religious socialization is done through the families, and Muslim organizations that offer different classes such as introduction to Islam, the Holy Koran and Arabic. So far, Muslim pupils (as well as pupils of other religious communities) do not benefit from any free hours to attend those classes. They often take place on Saturdays or in the early evening.

To date, there is one exception. In the canton of Lucerne, two communes decided to introduce Islamic religious classes for their Muslim pupils in fall 2002. This class is given in German language to all nationalities together and is optional. After a difficult start largely diffused through the media, this decision has now been accepted.

Political Participation

To date, no Islamic or Muslim political parties exist in Switzerland. Only a few Swiss Muslims are involved politically and the few Muslims elected to office have not made Islam their battle. To the contrary, their religious belonging usually remains silent. Similarly, no Swiss political party has directed its political views against Islam, even with the far right Swiss parties - which tend to take a hard line against foreigners in general - gaining in popularity. Note that the controversy mentioned above about religious classes was largely supported by the UDC (Union Democratique du Centre), a political party often identified as far right. The UDC initiated a similar movement in November 2003. The canton of Zurich was preparing a vote for a modernization of the relations between state and church and the recognition of new confessional communities. This project intended to give some religious communities an official status that would allow them to perceive religious taxes and organize religious teachings. The UDC, opposed to this project, directed its entire campaign against Islam, underlying that violence was a daily fact in Muslim countries, and arguing that the confrontation of Islam with other religious communities had always led to violence. The UDC also publicly claimed that the shari'a (Islamic law) is a threat for the lawful state of Zurich. The UDC's campaign was a success and led to the refusal of the project.

Muslim Religious Holidays

No particular measures exist in Switzerland concerning Muslim religious holidays. However, according to some judicial decisions, Muslims have a right to take days off from work on Muslim religious holidays unless this leave causes a major economical damage to the employer. Also note that no reduction of work hours is legally permitted during the Ramadan fast, but arrangements can be made with the employer on an individual basis. One example of unofficial regulation that exists concerns gymnastics at school during Ramadan. Students following their religious rite of fasting during Ramadan are exempted from gym class due to the danger of fainting or dehydration.

Religious Sociography

Number of mosques and prayer halls Switzerland has registered 97 mosques and/or prayer halls. Only one in Geneva and one in Zurich have the proper Islamic architecture to be considered mosques whereas the rest are mainly prayer halls. Some have real infrastructures with a library and/or a cafeteria, but these are rare.

Islamic Schools

There are no Islamic schools in Switzerland. Thus, the religious socialization of young Muslims is mostly performed by the families and the local associations. The only exception to the rule is the canton of Lucerne mentioned above.

The foundation of the Geneva Mosque intends to create an institute to train imams, a national first. The students will take university-level courses for a minimum of two years. The teachings will be particularly geared towards young Muslims born in Switzerland of second or third generation. The goal is to have people educated in religious matters as well as being integrated in local life. Alongside classes on the Koran and the Sunnah, the students will also follow courses in judicial decisions and comparative law, thus enabling them to profess an Islam adapted to the Swiss laws and way of life. This project is supposed to begin in fall 2004.

Organizations and Associations

There are various Muslim associations in Switzerland. At present, there are 35 generically named Muslim associations, 4 Muslims youth associations, 3 Muslim women associations and 4 Muslim help associations. It should be noted that most of the regular Muslim associations have substructures for their youth and, often, the women are also organized within the framework of the main association. [The main associations are presented below with their websites.] Muslim associations are generally locally organized, but they are also starting to organize themselves within the frame of the cantons. In most cantons, the associations are organizing themselves into unions (for example, the Union of Muslim associations of the canton of Fribourg) giving them more weight to discuss important issues (eg. cemeteries, swimming pools, construction of mosques, etc.). At the Swiss level, two main structures exist: "Musulmans et Musulmanes de Suisse" (MMS) and "La Ligue des Musulmans de Suisse"; however, there is no official representative like in France.

Cemeteries

The issue of cemeteries for Muslims in Switzerland varies. As a federation of states, Switzerland has left this issue to the competence of the cantons. Most often the cantons then let the communes individually decide a solution which best suits their population. However, we can briefly note that Bern was the first canton to set aside and reserve in their cemeteries a section for Muslims. Likewise, Basel, Saint-Gall and Zurich have opted for this solution of "Muslims sections." Moreover, Geneva has a Muslim cemetery and, it appears, Basel has a private Muslim cemetery. The Muslim cemetery in Geneva is now fully occupied and the Geneva authorities are looking for new solutions. In January 2004, a law project was submitted to make confessional cemeteries legal. In Neuchatel and Fribourg, requests for "Muslim sections" of existing cemeteries or for a Muslim cemetery have recently been made but no official response has been given thus far. As for the funeral rites, Muslim organizations usually provide personnel to prepare the body for the funeral. The question of internment also falls under the competence of the communes. When no legislation exists, the parishes do their best to find a solution that is acceptable to the family.

Muslims and the Media

Muslim Media: Muslim publications, bulletins

Er-Rahma — Die Barmherzigkeit: unhangige Teitschrift von Muslimen in der Schweiz.

This bulletin goes out 4 to 5 times a year. It is possible to read the different articles online.

<http://www.barmherzigkeit.ch/typo3/>

Bulletins du Centre Islamique de Geneve.

This report goes out 3 times a year. Like the previous one, it is possible to consult the different articles online.

Muslims do not have their own programs either on TV or on the radio. However there are a certain number of religious programs where Islam is discussed in an inter-religious manner. Themes such as creation, death, health, fundamentalism, etc are examples of subjects that are debated

Muslims in the Media

Unfortunately, in the media, Islam is often presented in terms of problems, discrimination, violence and terrorism. As a direct consequence, Islam generally has a negative image in the public opinion. Rare is it that information speaks positively of Islam or Muslims in general or to find the daily life of ordinary Muslim figures in the newspapers or on TV. The media seem concerned mainly with Islam only for big debates such as religious extremism, the veil, cemeteries or ritual slaughter.

However, in the regional press, articles can be found about Muslims: for example, during the Ramadan 2002, one could read articles on Muslim athletes who were fasting.

The Netherlands

by Nico Landman

Demographic database

The total population is 15,760,225 and Muslims or people said to be of "Muslim origin" are 695,600. They are 4.6 % of the population. Over 1,346,040 immigrants, 40.3 % are less than 20 years old. For Turks and Moroccans, who constitute the largest Muslim populations, this percentage is more or less the same as the one for all immigrants.

Countries of origin: Turkey (284,679), Morocco (247,443), Surinam (35,638), Iraq (28,502), Somalia (26,050), Iran (17,432), Pakistan (15,115), Afghanistan (15,020), Egypt (10,908), others (approximately 46,000).

Foreigners can apply for the Dutch citizenship if they have stayed five years legally in the Netherlands. An increasing number of foreign Muslims have the Dutch nationality (figures for 1999: 66 % of the Turks, and 50 % of the Moroccans).

Muslims are concentrated in urban centers, in particular the four largest cities of Amsterdam, Rotterdam, The Hague and Utrecht. The Hague has a large concentration of Surinamese. There were several migration waves: the first arrivals were mainly Turks and Moroccans during the labor migration starting in the late 60s, a large part were single males who start family reunions in the 70s. There was postcolonial migration from Suriname, especially in the years before the Surinamese Independence (1975). Many were asylum seekers from specific parts of the Muslim world : Iran and Iraq in the 1980's, Somalia and Afghanistan in the 1990's. In addition, there was a constant influx of smaller groups from all over the Muslim World, who came for economic reasons.

Religious sociology

There are approximately 380 public prayer halls, of which 30 are newly built (usually with a minaret); apart from some invisible prayer halls, all institutions are visible in public space.

Education

There are 32 Islamic primary schools and one secondary school in Rotterdam that started in August 2000, which are recognized and financed by the state. The courses offered must follow a national curriculum which fill most of the available time, whereas the Islamic identity can only be expressed by a few hours a week religious lessons, and religious ceremonies. It is no training for Islamic religion teachers. In addition, most mosques have their Quran courses. There is also the "Islamic University of Rotterdam" (IUR), privately funded, and some smaller training institutes. In 2001, part of the IUR-staff broke away to establish the Islamic University of Europe, in Schiedam. There is also a four year training program in the "Education Faculty of Amsterdam" to train teachers for Secondary schools and some introduction programs are being established, that it will become obligatory for new imams.

Main Muslim organizations

Turkish: Islamic Foundation Netherlands (Diyanet, 140 mosques), Milli Görüs (30 mosques, 60 youth and women organisations), Islamic Centre Foundation (Süleymanci, 30 centres) and Alevis (30 local organisations and a federation, HAK-DER).

Moroccan: Union of Moroccan Muslim Organisations in the Netherlands (100 mosques), several smaller clusters of mosques in which movements like the Jamaat et-Tabligh or Muslim brothers are influential.

Surinamese and Pakistani: World Islamic Mission (30 mosques)

There are no independent Muslim cemeteries, but in some towns an area in the general cemetery are set apart for Muslims. There are at least four Muslim booksellers; in addition, many mosques sell religious literature. There are halal butchers in all towns in the Netherlands in which concentrations of some thousands of Muslims are living.



Media's Reviews and publications produced by Muslims:

Several local and national Muslim organizations publish bulletins, mainly for their own members. Some of these are in Dutch. An example is the quarterly Al-Fadjr of the Ahmadiyya (Lahore) Movement. An example of a bulletin which has a somewhat wider circulation, and which can be found in some public libraries, is al Nisa, the bulletin of the organisation of Dutch-speaking Muslim women. There are no periodicals about the Muslims. However, some magazines and periodicals on migration regularly have articles on religion of immigrant communities, in particular Islam:

Migrantenstudies (quarterly, mostly research reports of social scientists)

Contrast (weekly, news on migration issues)

Begrip Moslims-Christenen (two-monthly) reports about the Muslim-Christian dialogue, both in the Netherlands and abroad

As for radio and TV broadcasting, The Netherlands' Muslim Broadcasting has been television program of 30 minutes a week, and 90 radio, financed by the state. From 1st September 2000 the allotted time will be doubled. Their programs aim at a large audience, both non-Muslim and Muslim. To accommodate the needs of different ethnic groups, programs are in three languages: Turkish, Moroccan and Dutch.

Muslims Web Sites

The number of Muslim Web sites is growing rapidly, although many of them are short-lived. Useful portals are, at the time of writing:

<http://islam.pagina.nl>

<http://islam.boogolinks.nl>

There are five Muslim MPs (3 Moroccans and 2 Turks). Their ethnic belongings play a role in the election campaigns and they are within their parties the specialists on minority issues. Their religious background is not stressed, however. A Muslim MP for the Christian Democrat party, who did try to get attention for religious questions, was not re-elected in 1998. In the town councils, a variety of Muslims have been elected. Also here, their religious background is not accentuated. There is no Islamic party and no political party has a program for or against Islam.

Relations between the State and religious communities

In 1983, the formal ties between the State and the Religions were severed and a Law governing these ties was abolished. Since then, the relations are based on the constitutional principles of freedom of religion and non-discrimination (which implies: equal treatment of various religious groups). No formal recognition of a religious community is required. However, in some specific fields the state facilitates social or cultural activities of religious communities: schools, broadcasting, and spiritual care in prisons and the army. Existing regulations and laws are usually applied to Muslims and, if necessary, adapted to their needs.

On the national level, two organizations now claim to represent a large part of the Muslim communities: The National Council of Mosques, in which the Islamic Foundation Netherlands or Diyanet is the dominant organization
The Muslim Council of the Netherlands

However, neither of them is recognized as such by the Dutch authorities. Attempts to create a new, more representative body which can speak on behalf of the Muslims, are under way.

Since 1983, direct financial support for religion is seen as a violation of the separation between State and Church. An exception is made for spiritual care in prisons and the army. The Ministries of Justice and Defense have appointed imams beside the Christian pastoral workers.

Education: More than half of the Dutch primary and secondary schools are state-funded private schools, mostly Christian. Muslim organizations can establish schools and receive funding from the state, if they follow a national curriculum and meet certain numerical standards. So far, 32 Islamic primary schools have been recognized, which train 5 % of the Muslim children living in the Netherlands. According to inspection reports the schools use existing Dutch education materials, which are screened for un-Islamic elements (especially "undecent" pictures). There is a co-coordinating body at the national level, in which 28 Islamic primary schools cooperate : the ISBO, Islamitische Scholen Besturen Organisatie (= Organization of Islamic School Boards).

In public schools, which are governed by the municipalities, parents can organize religious lessons, which will fall outside the school's responsibility. This means that the parents have to find and pay the teacher. Muslim parents use this legal opportunity only in exceptional cases. Some municipalities (like Rotterdam), however, subsidize this activity, the religious lessons.

There are no particular measures taken to consider days off linked to Muslim cult . But according to jurisprudence Muslims have a right to take an (unpaid) leave on religious holidays, unless this leave causes a major economical damage to the employer.

After an adaptation of the law, burial according to Islamic rites is allowed, with one limitation: the time between death and burial must be at least 36 hours. The creation a cemeteries is a matter of negotiation between a Muslim organization and a local organization responsible for the cemeteries.

Muslim family law is recognized only in the framework of International Private Law. In practice, consideration of Shari'a rules in the framework of IPR is limited to Moroccan citizens.

Public opinion and debate

Although a somewhat negative image of Islam prevails, the general feeling is that the Muslim presence in the Netherlands does not pose a threat or a major problem. Rather, it is felt that the Islamic religion can get a place in Dutch society.

There is an ongoing debate on immigration and the multicultural society, which focuses on the meaning of integration. In this debate, Islam is often problemized. The major theme in which Islam is a central issue, is that about private schools.

Inter-religious debate

The two major Christian denominations, i.e. the Catholic Church and the Dutch Reformed Church both have an office for the dialogue with Muslims. Many other initiatives for dialogue between the religions are held. A laudable one is that of the Foundation Churches and Foreigners in Utrecht, which for more than two decades worked at the grass-root level on relations between Moroccan and Dutch women by using the channel of language lessons. With a lot of patience and respect for the other, the workers and volunteers of this organization gained access to and friendly relations with a group of Muslima's (i.e. Moroccan first generation migrant women) which are hardly reached by more formal institutions for social and educational work

United Kingdom

Number of Muslims and ethnic groups

Britain has a long history of contact with the Muslim world. Contact was frequent during the Middle Ages, an age of expansion of the Islamic Empires and the European crusades. Interaction grew as a consequence of British colonial expansion into territories with Muslim populations and rulers.

In the late 1960s and early 1970s, East African Asians began arriving under pressure from the “Africanisation” policies in Kenya and Tanzania, and in the case of Uganda, as a result of forced expulsion.

The East African Asians were highly skilled urban middle class professionals and entrepreneurs; they tended to settle in London and the Midlands. Their experience of living in urban centers combined with their business and professional background ensured faster integration into economic and social structures. It is estimated that 20,000 of the group of 150,000 East African Asians were Muslims, with family roots in Pakistan or the Indian state of Gujarat. In addition to the South Asian Muslim communities, there are also significant Arab, Kurdish, Nigerian, Turkish and Turkish-Cypriot communities. Most recently, Muslims have arrived as refugees from Iran, Iraq, Afghanistan, Somalia and the Balkans.

There are also an estimated 5,000–10,000 Muslim converts, about half from the Afro-Caribbean communities. The statistics show that Muslims form a majority with a recorded religion among the “south Asian category” (86 percent) the largest faith community in the “Chinese and other ethnicity” group (47 percent) and the second largest group among “Black” prisoners (19 percent).

The 2001 census for the first time will provide data on the basis of religion, although, in England and Wales, religious affiliation was an optional question. Muslim organizations and community leaders campaigned for and welcomed the inclusion of a question on religion in the census.

The Office of National Statistics (ONS) is considering producing a multi-source topic report on religion. This will pull together information from the 2001 census and other sources to provide a comprehensive and authoritative overview of key topics.

Before policy options targeted to support Muslim communities can be developed, there is a need to build up solid baseline information about Muslim communities. It is therefore essential that where statistics and data are collected on the basis of race and ethnic origin information should also be collected on the basis of religious affiliation. The proposed ONS report on religion would be a welcome contribution to this.

Exact figures are difficult to obtain, but recent estimates indicate a British Muslim population of 1.4–1.8 million or three percent of the total population.

Legislation

The UK is a party to the Framework Convention on National Minorities, and proclaims an integration policy based on valuing and promoting cultural diversity. As Muslims navigate integration into British society, so they challenge the wider society to change and adapt to ensure that society is inclusive of their distinct cultures and values.

Muslims generally enjoy the right to practice their religion. However, certain obstacles arise from the many social practices that are structured around basic Christian assumptions, which accommodate the needs of Christians but not of other minority faith communities.

The United Kingdom is a party to most international instruments requiring respect for and protection of minorities. The major exceptions remain the optional Protocol to the International Covenant on Civil and Political Rights (ICCPR) and Protocol 12 to the European Convention on Human Rights (ECHR). The ratification of an international treaty does not lead automatically to its incorporation into domestic law, although the Human Rights Act 1998 (HRA) gives effect in domestic law to some of the rights in the ECHR. The Government review of the position on international human rights instruments is due to be completed by Spring 2003.



The constitutional structure adds to the complexity of the framework for minority protection. England, Wales, Scotland and Northern Ireland each have their own legal regimes, and devolved administrations can develop their own equal opportunities policies, although all are bound by the devolution legislation to refrain from acting in any way that is incompatible with the ECHR. Religion and religious discrimination also have a different meaning and resonance. In Northern Ireland and Scotland religious discrimination is usually understood to refer to sectarian tensions between the Protestant and Roman Catholic communities. This affects the attitude towards issues raised by the Muslim community. For example, in Scotland faith-based schools are seen, by some, as part of the problem in terms of the sectarian divide: “people think that the solution is to treat everybody the same: it’s not to have different services, not to have different schooling, or to meet the needs of Muslims.”

The United Nations Human Rights Committee in its concluding observations on the UK’s fifth periodic report has said that the UK should take steps “to ensure that all persons are protected from discrimination on account of their religious belief.” The most immediate pressure for amendments to existing legislation and policy for tackling discrimination on the grounds of religion or belief comes from the European Union.

The Government is currently in the process of consultation for the implementation of the Employment Directive, which covers discrimination on the grounds of religion or belief; new legislation must be in place by December 2003. However, even after the Employment Directive is implemented, Muslims will not be protected from direct discrimination in areas outside employment, such as the provision of goods, services and facilities. The Government has said that it has no plans at present to extend the legislation to cover these areas because of the need to maintain a clear focus on preparing and implementing legislation needed for the Employment Directive.

The new legislation would create a positive duty on public authorities to promote equality and eliminate unlawful discrimination. This duty would apply to their procurement, grant and subsidy, licensing, and franchising functions. It would require employers to take responsibility for achieving equality through developing equal employment and pay equity plans.

Education and Schools

Research by the Muslim Council of Britain found that Muslims identified access to quality education as the issue most important to them; it was more important than all other issues put together.

For young Muslims the education system is their earliest and most significant point of contact with the wider community. The messages that the school system provides in respecting and accommodating their needs will be a vital influence on their attitude to integration and participation in society. The majority of Muslims continue to be educated in non-Muslim State schools and many Muslim community organizations express concern about the ability of these schools to meet the needs of Muslim pupils.

English is the main medium of instruction in schools in all parts of the United Kingdom except Wales, where the medium of instruction is English or Welsh. Over 500 primary and secondary schools in Wales use Welsh as their medium of instruction, and local education authorities are required to prepare Welsh language education schemes, setting out their plans for providing education through the medium of both languages.

In Scotland, £2.8 million was provided for Gaelic-medium education in the year 2001/2002.

In Northern Ireland, there is a duty on the administration to encourage and facilitate the development of Irish-medium education; there are seven primary schools and one secondary school that provides Irish-medium education. In the Government's view, a good command of English is essential to ensure pupils are able to fully participate in the opportunities schools have to offer. The main responsibility of maintaining the mother tongue remains with the minority communities, although local education authorities are able to support ethnic minority communities to set up supplementary schools, which provide education in the evening or on Saturdays, to maintain linguistic and cultural traditions.

The diversity of the Muslim communities means that there is no single "community language" in which education should be delivered. Thus, access to primary, secondary and tertiary education in a single minority language is not a specific concern of Muslim communities, although it may be an issue for particular Muslim communities that are also minority linguistic communities such as the Bangladeshi or Turkish communities.

The more important issue for Muslim communities is access to classes for learning Arabic. Schools are required to offer pupils the option of studying an official EU language, but it is left to their discretion to offer other languages. Learning Arabic might be an option but the availability of such classes is dependent upon circumstances and resources. Many Muslim children will learn to read Arabic in order to read the Qu'ran, irrespective of its availability as a curriculum option. Such classes take place in mosques but the quality of the language tuition is unregulated. The time spent in such after-school classes reduces the amount of time spent on school homework and may affect the educational attainment of Muslim pupils. Providing Arabic classes in the context of modern language classes in State schools creates an opportunity to develop the interests and skills of Muslim pupils and parents. It also offers a chance to integrate learning about Arabic-speaking communities and cultures into the curriculum. Arabic language classes would not represent an extra burden for pupils who already learn Arabic in after-school classes. Teaching the Arabic language in schools would in fact ensure a better balance in the overall educational burden placed on Muslim pupils and contribute towards improving achievement levels. Where there is demand, schools should consider offering Arabic as a modern language option alongside modern European languages.

Faith schools

Religious communities have a right to establish their own independent schools, although such schools must be registered with the Registrar of Independent Schools and must meet certain minimum standards. In England and Wales, there has traditionally been State funding for Church of England, Roman Catholic and Jewish faith schools. In Northern Ireland and Scotland, there has traditionally been State funding for Roman Catholic schools.

Since 1997, the Labour Government has extended this funding to other minority faith schools, including Muslim schools. At the moment there is State funding of four Muslim schools, among them: Al Furqan School in Birmingham; Islamia School in London; Feversham College in Bradford.

Proposals to increase the role of faith schools in the State education sector have generated much debate. The Commission for Racial Equality has expressed concern that single faith schools could damage multiculturalism, and the Cattle Report cautioned that funding of faith schools would increase social segregation between different minority communities. One response to this is a proposal by faith communities for "multifaith" schools that would appreciate faith but would not be targeted at a particular faith.

Muslims express frustration that the debate about segregation focuses on faith schools. They see no link whatsoever between Muslim schools and the Summer 2001 riots as those involved did not attend Muslim schools but racially segregated non-Muslim schools. They point out that at most five percent of Muslim pupils attend Muslim schools; the remaining 95 percent attend non-Muslim State schools. In their view, having faith schools does not create

problems of segregation, but they acknowledge that the policies and practices of some faith schools may exacerbate such problems. Furthermore, focusing the criticism on Muslim faith schools draws attention away from de facto racial segregation in the State schools of some towns and cities where there are no State-funded Muslim schools. Such segregation is the consequence of housing, admissions policies and parental choice.

For Muslims, the issue of State funding of faith schools is one of equality; if the State provides funding for faith schools then it should not discriminate between different faiths.

The Government remains committed to increasing the role of faith schools in the State sector but has said that new faith schools will have to “demonstrate how they will be inclusive and work in partnership with other schools.”

The Government rejected a proposal in the Cattle Report that at least 25 percent of the intake in a faith school reflects the other cultures and ethnicities within the local area, but they want to “encourage all schools to ensure that their intake reflects the local community in all their diversity.” Statistics collected on the basis of ethnic origin reveal that pupils from the Pakistani and Bangladeshi communities perform less well than other pupils at all stages of compulsory education. Both communities are over-represented among pupils with the poorest qualifications.

Hate crimes soar after bombings

BBC News - Thursday, 7 July, 2005

There were 269 religious hate crimes in the three weeks after 7 July, compared with 40 in the same period of 2004. Most were verbal abuse and minor assaults, but damage to mosques and property with a great "emotional impact" also occurred, police said.

Met Police Assistant Commissioner Tarique Ghaffur said he had never seen so much anger among young Muslims. “It [religious hate crimes] can lead to these communities completely retreating.” Communities were particularly frustrated by the increased use of stop-and-search and the new "shoot-to-kill to protect" policy of dealing with suicide bombers, he said.

"There is no doubt that incidents impacting on the Muslim community have increased." And he warned: "It can lead to these communities completely retreating and not engaging at a time when we want their engagement and support." Mr Ghaffur revealed that in the first three days after suicide bombers killed 52 people and injured 700 more, there were 68 "faith hate" crimes in London alone.

Racial profiling

A spokesman for the Muslim Safety Forum, an umbrella group which works closely with the police, said the figures reflected the increase in calls to their members about abuse and attacks since the London bombings.

"It's something we've been saying for a few weeks now but it's good to see senior police managers like Tariq Ghaffur have got up and actually said it," spokesman Tahir Butt said. "Although police are talking about a zero tolerance policy the test is how effective that is at ground level when you go in and report a crime," Mr Butt added.

Faith hate crimes are currently prosecuted under anti-racism legislation, but a bill to create a new offence of incitement to religious hatred is currently going through the Houses of Parliament. The bill, which has attracted criticism from many quarters, has passed its Commons stages but is set to get a rocky ride in the Lords. The alarming figures emerged as Home Office minister Hazel Blears held the first in a series of meetings on Tuesday with Muslim community groups across the country. Those meetings come amid increasing concerns that young Muslims are being targeted by police in stop-and-search operations.

Ahead of the meeting, Ms Blears pledged that Muslims would not be discriminated against by police trying to prevent potential terror attacks. She insisted "counter-terrorism powers are not targeting any community in particular but are targeting terrorists". She also opposed police use of racial profiling, saying stop and searches should be based on good intelligence, not just skin color. Mr Ghaffur also revealed that the specialist unit dealing with serious and organized crime had lost 10% of its staff to the bombings inquiry.



Barriers to a Multicultural Europe

Citizenship



Citizenship?



- Today, most European countries allow immigrants to become citizens if they have lived in Europe for “x” years OR if their children were born in the country.
- Many countries also have citizenship tests requiring civic knowledge & loyalty oaths (Britain).
- Citizenship is a recent phenomenon for most European Muslims (last 20 years). Europeans never intended these “guest workers” to stay permanently.
- In many countries (Germany), Muslim citizens are often perceived as being inferior & are referred to as “passport citizens.”

Unemployment



Unemployment

Muslim Unemployment Typically MUCH Higher Than National Average in Europe:

- Germany (Turks) - 24% unemployment
more than 2x the national average
- France (North Africans) - 30% unemployment
more than 3x the national average



Why High Unemployment?

- Manufacturing jobs Muslims came to do are now gone!
- Little formal education and poor language skills
so not very marketable
- Discriminatory hiring practices

Political Representation

Muslim political representation throughout the EU is very small (and often non-existent)

- Netherlands has 7 MPs
- Britain has 3 MPs, 4 House of Lords
- France has none



Why Not More Representation?

- Recently acquired citizenship (Germany 2000)
- Second-Class Citizens In Many Countries
- Disillusionment with European Politics & Policies

Post-9/11 Climate



Fear and Distrust of European Authority

European authorities have detained 20x more citizens in the years following 9/11 than the USA

Europe's Attempt to Regulate Religious Life

- * Netherlands test-piloting program to educate imams in Dutch culture
- * Attempt to train imams within continent (private imam schools in Paris, Wales, Rotterdam)
- * Idea of government funding mosque construction to bring Muslims into mainstream

Return to Religion



- 3rd and 4th generation European Muslims are becoming more religious (outwardly)
- London survey - 80% of Muslims say they attend mosque regularly
- French newspaper survey 2001 - Muslims attending mosque and praying more than they had in 1994

Big change from the 1960s-70s when Muslims tried to conceal their identities and appear assimilated

The Mosque of Rome

