

**SECULAR EUROPE AND MUSLIM IMMIGRANTS?  
REASSESSING THE PLACE OF RELIGION IN THE EUROPEAN PUBLIC SPHERE**

*Sciences Po Lille Summer School, 9-17 July, 2018*

**Instructor**

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Chiara Maritato holds a Ph.D. in Political Science and International Relations from the University of Turin (Italy). Currently, she is post-doctoral researcher at the University of Turin, Department of Cultures, Politics and Society. In fall 2017, she has been post-doctoral Visiting Fellow at the Centre for Southeast European Studies at the University of Graz, funded by the *Ernst Mach* grant. Previously, she has been Visiting researcher at Stockholm University Institute for Turkish Studies (SUITS) with a grant by the *Lerici* Foundation. After earning a BA and MA double degree program both in France, at Sciences Po Bordeaux, and in Italy, at the University of Turin, Chiara interned at the French Institute for Anatolians Studies (IFEA) in Istanbul. During her PhD, she was also visiting at the Political Science Department of the Boğazici University and at the Research Center for Islamic Studies (ISAM) in Istanbul. Her research interests include the relation between state and religion in Turkey, with a particular focus on female preaching and the Turkish Presidency of Religious Affairs' policies towards women and the family. Her works have already been published in international peer-reviewed journals including *Social Compass*, *Turkish Studies*, *Religion*, *State and Society*.



## Course overview and main objectives

This course is an examination of the social and political dynamics currently shaping the management of religions in the European public sphere. The focus will be particularly on the intertwined relationship between religions and migration as it is represented by the notion of “Muslim immigrants” reaching “secular Europe”. This dichotomous and simplistic view has been negatively affected by Europe’s multiple crises, which escalate with the resurgence of an “Islamic” terrorist threat and the growth of right-wing extremism and populist movements. Therefore, the course engages in critically investigating the multifaceted meanings of ‘secular’, ‘religious’ and ‘secular public realm’ in today’s Europe. Presenting the historical legacies and the different types of political secularism currently at play in the European context, it closely analyses specific controversial issues, including wearing ostentatious religious symbols and the debates on the headscarf ban; Islamic preaching and the construction of mosques; the activities of Islamic transnational religious networks; and the flourishing of halal economy (allowed by Islam) which now includes a wide range of sectors, from sexual segregated swimming pools to hotels serving no alcohol.

The main aim of the course is to provide students with the analytical tools and the theoretical framework through which they could critically assess and discuss the multiple meanings of today’s secularism. Subsumed to this goal, the course is designed to invite students to shift the perspective from what secularism *is* toward what secularism *actually does*, that is, how both secular and religious are mutually shaped and performed in the everyday.

By the end of this course, students will be able to:

1. Identify major historical, cultural and sociological dynamics of secularisation.
2. Grasp the role of major social, religious, and political institutions in defining secularism.
3. Understand how cultural values and identity issues play out at different levels of society.
4. Identify social and political patterns that repeat over time.
5. Formulate a well-organized argument supported by evidence.

## Essential Readings

- Banchoff, Thomas. 2007. *Democracy and the New Religious Pluralism*. Oxford University Press
- Nilufer Göle. (2015) “Public Islam: New Visibilities and New Imaginaries” in *Islam and Secularity*. Durham: Duke University Press, pp. 135-161
- Butler, Judith, Jürgen Habermas, Charles Taylor, and Cornel West. 2011. *The Power of Religion in the Public Sphere*. Edited by Eduardo Mendieta and Jonathan VanAntwerpen. Afterword by Craig Calhoun. Columbia University Press (Introduction).

## Course Requirements

### Class attendance and participation 20%:

The class will combine lecture and discussion, so attendance and active participation are important in making it a success. Come to class prepared to discuss that week's readings. I expect you to be attentive and listen respectfully when I am or one of your peers is talking. You are only allowed to use computers or tablets to take notes. Mobile phones must be silenced and remain unused during class periods. Absolutely NO Facebook, Twitter, or Whatsapp in class!

### Group discussions 30%:

Students will divide into three research groups and will be assigned an issue or debate to lead the discussion in class. Discussion is scheduled for last thirty minutes. Research the topic thoroughly and link it to what we have read and discussed in class, but also feel free to be creative in stimulating the debate. Note: Discussing and conducting research (newspapers, online blogs, academic papers) about the topic is strongly suggested and constitute a relevant plus for the discussion. A grade will be assigned for the performance of the group as a whole. However, each member must be a full-fledged participant in the project or forfeit a grade. Begin preparing at the beginning of the course; don't wait until the day before.

### Final examination 50%:

A paper up to 1000-word (Times New Roman size 12 font with a 1-inch margin all around) to be submitted by **July 17**. Please be concise and directly go to the core of the issue. Articulate your text including references to the articles and the main theories exposed in class. You may add personal opinion, although solid argumentation is needed. Please be sure to root your essay in class readings, presentations and discussions rather than opinion or generalities.

Note: Late submissions will not be accepted except in cases of emergency and illness, which need to be documented. You are expected to notify me at least 24 hours in advance if you are unable to submit your work on time in order to receive consideration.

## Structure and timetable

Students are expected to attend one and half-hour lessons per day. Classes are held from Monday 9 July to Tuesday 17 July from 11:00am- 12:30am. The **course is student-centered**, meant to creating a dialogue with the students and to help them discover answers for themselves.

## Week plan

	Date	Time	Session Topic
1	Monday 9 July	11.00 AM 12.30 AM	Unpacking the Secular, Secularity, Secularisation and Secularism
2	Monday 9 July	1.30 PM 3.00 PM	The "Myth" of Secularisations and the "Resurgence" of Religion in the Public Sphere
3	Tuesday 10 July	11.00 AM 12.30 PM	How, When, Why, does a Society become Secular/ Post-Secular?
4	Wednesday 11 July	11.00 AM 12.30 AM	Women and the Secular Public Sphere *** Group Discussion 1#: Ostentatious Religious Symbols: the Headscarf Ban
5	Thursday 12 July	11.00 AM	Governing Religious Diversity in Europe: Models and Practices

		12.30 AM	*** <b>Group Discussion 2#: Being a Muslim in Europe</b>
6	Monday 16 July	11.00 AM 12.30 AM	Muslim Immigrants in Europe: Politics and Discourse *** <b>Group Discussion 3#: The “Halal lifestyle” in Europe</b>
7	Tuesday 17 July	11.00 AM 12.30 AM	Wrap-up session: Multiple Secularities? *** <b>Final paper</b>

## COURSE SCHEDULE

Complete the assigned readings by the day of the week for which they are assigned. Take notes and be ready to discuss them in class. Schedule and readings may change.

### Week 1:

#### July 9 Introduction - Definitions: Unpacking the Secular, Secularity, Secularisation and Secularism

- José Casanova. (2011). “The Secular, Secularizations, Secularisms.” in Rethinking Secularism. Craig Calhoun (eds. et al.) Oxford and New York: Oxford University Press, pp. 54-74
- Fox, Jonathan. 2011. “Separation of Religion and State and Secularism in Theory and in Practice.” *Religion, State and Society* 39 (4):384-401

#### July 9 The “Myth” of Secularisations and the “Resurgence” of Religion in the Public Sphere

- Asad, Talal. 2003. *Formations of the Secular: Christianity, Islam, Modernity*. 1 edition. Stanford, Calif: Stanford University Press, pp. 1-20
- José Casanova. (2006) “Rethinking Secularization: A Global Comparative Perspective.” *The Hedgehog Review*, Spring/Summer 2006, pp. 7-22
- Peter Berger. (1999). “Introduction” to *The Desecularization of the World: Resurgent Religion and World Politics*. Washington, D.C.: Ethics and Public Policy Center

#### July 10 How, When, Why, does a Society become Secular/ Post-Secular?

- David Kyuman Kim (eds. et. al.) (2012.) “Introduction” *The Post-Secular in Question: Religion in Contemporary Society*. New York: NYU Press, pp. 1-23
- Warner, Michael (eds. et al.) (2010). “Editor’s Introduction” to *Varieties of Secularism in a Secular Age*. Cambridge, MA: Harvard U Press

#### July 11 Women and the Secular Public Sphere

- Joan W. Scott. (2010). “Sexuality” *The Politics of the Veil*. (Chapter 5)
- Aune, Kristin, Mia Lövheim, Alberta Giorgi, Teresa Toldy, and Terhi Utriainen. 2017. “Introduction: Is Secularism Bad for Women?: La Laïcité Nuit-Elle Aux Femmes?” *Social Compass* 64 (4):449-80
- Sommier, Mélodine. 2017. “Insights into the Construction of Cultural Realities: Foreign Newspaper Discourses about the Burkini Ban in France.” *Ethnicities*, Online November, 6.

#### \*\*\* **Group Discussion 1#: Ostentatious Religious Symbols: the Headscarf Ban**

- Joan W. Scott. (2010). *The Politics of the Veil*. Princeton: Princeton University Press. (Chapter 1)
- Alev Çınar. (2008). “Subversion and Subjugation in the Public Sphere: Secularism and the Islamic Headscarf” *Signs*, 33, (4): 891-913
- Mahmood, Saba. 2013. “Sexuality and Secularism.” In *Religion, the Secular and the Politics of Sexual Difference*, by Linell E. Cady and Tracy Fessenden, 47-58. Columbia University Press

#### July 12 Governing Religious Diversity in Europe: Models and Practices

- Banchoff, Thomas. 2007. *Democracy and the New Religious Pluralism*. Oxford University Press (Chapter 4)
- Esra Özyürek. (2005) “The Politics of Cultural Unification, Secularism and the Place of Islam in the New Europe.” *American Ethnologist* 32: 509-512
- Erkan Toğuşlu, Johan Leman, and İsmail Mesut Sezgin, eds. 2014. *New Multicultural Identities in Europe: Religion and Ethnicity in Secular Societies*. Leuven University Press (Chapter 1)

#### \*\*\* **Group Discussion 2#: Being a Muslim in Europe**

- Karim, Moch Faisal. 2017. “Integrating European Muslims Through Discourse? Understanding the Development and Limitations of Euro-Islam in Europe.” *Journal of International Migration and Integration* 18 (4): 993-1011

- Maliepaard, Mieke, and Diana D. Schacht. 2017. "The Relation between Religiosity and Muslims' Social Integration: A Two-Wave Study of Recent Immigrants in Three European Countries." *Ethnic and Racial Studies* 0 (0): 1-22.
- Latest Trends in Religious Restrictions and Hostilities", Pew Research Center <http://www.pewforum.org/2015/02/26/religious-hostilities/>

**Week 2:**

**Jul 16: : Muslim Immigrants in Europe: Politics and Discourse**

- Cengiz Erisen and Cigdem Kentmen-Cin. 2017. "Tolerance and Perceived Threat toward Muslim Immigrants in Germany and the Netherlands." *European Union Politics* 18 (1): 73-97.
- Marc Helbling and Richard Traunmüller. 2016. "How State Support of Religion Shapes Attitudes Toward Muslim Immigrants: New Evidence From a Sub-National Comparison." *Comparative Political Studies* 49 (3): 391-424
- Myriam Cerrah-Francois. (2015). "Olivier Roy on Laïcité as Ideology, the Myth of 'National Identity' and Racism in the French Republic" *Jadaliyya*, May 16 2015. <http://www.jadaliyya.com/pages/index/21640/olivier-roy-on-laicite-as-ideology-themyth-of-nat>

**\*\*\* Group Discussion 3#: The "Halal lifestyle" in Europe**

- Faegheh Shirazi. 2016. *Brand Islam: The Marketing and Commodification of Piety*. University of Texas Press (Chapter 2)
- Jeanette S Jouili. 2015. *Pious Practice and Secular Constraints: Women in the Islamic Revival in Europe*. Stanford: Stanford University Press (Chapter 6)

**Jul 17 Wrap-up session: Multiple Secularities?**

- Marian Burchardt and Monika Wohlrab-Sahr. 2013. "Multiple Secularities: Religion and Modernity in the Global Age." *International Sociology* 28 (6): 605-611.
- Nilüfer Göle. (2015) "Europe's Trouble with Islam: What Future?" in *Islam and Secularity*. Durham: Duke University Press, pp.193-226

**\*\*\* Final exam: paper (due Jul 17) What are the main dynamics and critical issues affecting the "secular" public sphere in today's Europe? Look for patterns. Base your argument primarily on the readings and in class discussion.**