

Book reviews

Nezar AlSayyad and Manuel Castells (eds.), *Muslim Europe or Euro-Islam: Politics, Culture and Citizenship in the Age of Globalization* (Lanham: Lexington Books, 2002), 204 pp.

The rapid growth of the Muslim population in Europe over the past few decades has raised new questions about both what it means to be Muslim and what it means to be European. The contributors to *Muslim Europe or Euro-Islam* attempt to grapple with these questions, though they concentrate more heavily on Muslim than European identities.

Several of the chapters in this volume suggest ways to reconcile the apparent incongruity between Islam and European society and culture. They advocate the development of liberal forms of Islam focused on personal piety as opposed to activism (p. 5). While recognizing the need for changes in European attitudes as well, this book reflects a bias toward the view that European societies, the former colonizers, are seeking to become more inclusive, while many Muslim societies, the formerly colonized, are becoming more ethnically and religiously exclusive. Indeed, AlSayyad explicitly states this view despite the evidence of increasing racism, xenophobia and other forms of discrimination and intolerance in Europe and the presence of diverse political and religious movements in Muslim societies that suggest a more complex picture (p. 18).

Muslim Europe or Euro-Islam is divided into two sections. The essays included in the first section of the book deal with the broad themes of Islam, Europe and nation-state identities. The second section is devoted to essays that provide comparative, country-specific discussions of issues concerning Muslim minorities in Europe and the United States. Unfortunately, the essays in this book break little new theoretical or empirical ground. Rather, the contributions, particularly those in the first section of the book, provide very general overviews of the themes in question. There is considerable repetition and overlap from one essay to the next.

Among the claims made by contributors to this volume is the assertion that Islam encompasses diverse populations, beliefs and forms of practice. We are reminded that many Muslims in Europe are no longer migrants but rather citizens born in European countries. On the other hand, Paul Lubeck points out the ways in which Islam is uniquely

qualified to take advantage of contemporary globalization as a means of developing transnational communities and networks within Europe and beyond.

Bassam Tibi supports the development of a new Euro-Islam, a liberal form of Islam that accepts secular modernity and promotes tolerance. He calls for "rational inter-civilizational dialogue" as an alternative to both assimilationist and multicultural platforms (p. 44). Hala Mustafa echoes Tibi's focus on liberal, modern ideals of coexistence, asserting that coexistence will be furthered by an acceleration of the modernization process in Muslim countries and the promotion of democratic values and human rights (p. 106).

Mustafa points to historical examples of coexistence, such as classical Greek civilization, as a model to demonstrate the possibility of bridging Muslim and European societies. On a similar note, Krishan Kumar notes that Muslims have historically contributed to the formation of European culture as philosophers, scientists and scholars (p. 57).

Beyond these broad observations, the chapters lack specifics. The contributors provide little new information about either the beliefs, practices and identities of Muslims in Europe or about European policies toward Muslim populations. Nor do they provide concrete suggestions about how European policymakers and Muslim citizens and residents might work together to realize the vague liberal visions of coexistence several of them advocate. What, for instance, would an honest, rational "inter-civilizational dialogue" look like in practice? Who would participate in it, when and where? Who would judge whether the dialogue is honest? How would they decide what qualifies as rational?

The comparative chapters that constitute the second half of this book are only slightly more grounded in factual detail than those that appear in the first section. Tariq Modood traces the evolution of discourses concerning race and ethnicity in Britain over the past few decades. He tracks a transition from a focus on "color-racism," and especially the concept of blackness, to a greater emphasis on ethnicity and religion as Muslims have demanded equal rights in various spheres, including education. Michel Wieviorka discusses the various forms of Islam that exist in France and suggests that new forms of Islamic community life and protest have emerged at the same time that traditional forms of French social life have become "destructured" (p. 134). The last two chapters in the book contrast the development of Muslim identities in France and the United States, and discuss how European intellectuals have largely ignored the phenomenon of Muslim immigrants in Europe due to their preoccupation with secularism.

Overall, this book provides a very broad introduction to the topic of Muslims in Europe with a liberal bent. The occasionally paternalistic tone of the book is summed up in its dedication: "To Europe's Muslims". This book does not provide new information in the form of empirical research findings, nor does it suggest new theoretical directions for tackling questions concerning religion, immigration and national identity. The vague suggestions by several authors to focus on democratic processes, human rights values and intercultural dialogue offer no concrete platform

from which to seriously tackle issues such as racism, discrimination and the meaning of European citizenship.

Indeed, even the title of the book seems to merit more thoughtful attention than it receives. What are the implications of pairing the concepts of Islam and Europe? While one side of this equation refers to a religion, the other refers to a continent. Why was this particular configuration chosen? Why is the discussion so focused on Muslims *in* Europe rather than on Muslim Europeans or European Muslims? The contributors to this volume devote considerable attention to specifying the diverse ways one can be Muslim in Europe while saying remarkably little about whether there is a diversity in the ways one can be European.

Anxieties provoked by Muslims and Islam in Europe stem not only from the perceived threats Islam poses to societies closely identified with Christianity, but also from fears of overt religiosity in self-defined secular societies. The tensions inherent in the conceptual pairing of Islam and Europe suggest a need to explore the limits of European secularism and the particular ways in which the category of Muslim is constructed in European contexts and for what purposes. These explorations, however, will have to await another book. *Muslim Europe or Euro-Islam* provides a general starting point from which to begin to consider a timely and important topic, but those who want to gain an in-depth understanding of the issues will need to pursue them elsewhere.

Lauren L. Basson

David Macarov, *What the Market Does to People: Privatization, Globalization, and Poverty* (Atlanta, GA: Clarity Press, 2003), 183 pp.

This is a short, sharp and frustrating book, yet, in many ways, one not to be put aside lightly, both for what it says and, more importantly, for the questions it leaves unasked and unanswered.

The introduction sums up the theme and contents of the book: prosperity in the world is rising, but so are inequality and poverty, and virtually no one is protesting. Privatization and the global economy offer us all the vision of a better world tomorrow, but this is pie in the sky. There is no evidence of this better world; on the contrary, the position of the world's poor is deteriorating, and their numbers are growing, relatively and absolutely.

The first chapter presents ways of defining poverty, discusses which groups in society make up the bulk of the poor, and attempts to estimate the prevalence of poverty in the United States, noting in conclusion that government statistics are an exercise in "semantic shilly-shallying, statistical subterfuge, corrupt counting, and fudging facts" (pp. 35-36). In a word, rather than face up to their acclaimed responsibilities, they lie