in the pursuit of justice has led to the untenable belief that their realization is concentrated in proper state activities and that law is a politically neutral guarantee of equality and freedom. Moreover, the study of justice can differentiate between short and long term impacts of change, and the problem of well intentioned suggestions for change that may result in unfortunate consequences.

The comparative and historical analysis of justice also considers the crucial role of noneconomic factors such as religious beliefs and ideology that people sometimes privilege over the goals of Western development. Pogge explicates the role of such beliefs and ideologies. It would be interesting to hear the response of Liberation theologists, especially those who speak via religious social movements in reaction to the binding ties between elites and the Catholic Church. The ties exacerbated gross inequities, especially land use and ownership. The theology begins, not with theory, but with the realities of injustice experienced by the peasants and indigenous people of Latin America. The goal is to establish solidarity and live and work daily with the oppressed. Some approaches to justice, therefore, stress the development of peoples and not economies, noting the conditions under which economic dependency works against community determination and autonomy. The turgid scholasticism found in many ethnocentric theories of justice based on Western philosophy can profit from analyses of where perceptions of justice emerge. Consider Aristotle’s exclusion of slaves and modern nation-states’ treatment, if not destruction, of indigenous peoples in their native nations. Within many societies the “old” minorities were the indigenous communities and their land has been taken, at various times and places, by colonizers throughout the world.

The modern state legitimated its control and expanded its jurisdiction on every continent by deconstructing indigenous solidarity, experiential education, and family and community welfare, as it constructed national citizenship, formal education, and limited forms of government welfare for individuals. The concepts of nation-state and citizen were presented as major sources of solidarity and identity, emphasizing an abstract concept of nationalism. Formal education, especially higher education, with rigid hierarchical organization, fierce competition, and dichotomous conceptions of students such as bad versus good, was touted typically as superior to experiential learning. Luban touches on such issues by exploring his idea of relative civilization in his chapter; however, Calhoun’s discussion will be more accessible to sociologists since he employs sociological terms and analyses. In the context of his views on nationalism, it would be instructive for him to comment on war since nation-states continue to have a monopoly over the means of destruction.

I encourage people who are cynical about hegemonic concepts such as justice to read this diverse collection. The editors have done a commendable job of bringing a collection of prominent scholars to this forum and present a clear, provocative set of ideas.

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Western Europe is now home to close to 15 million Muslims. This fact, coupled with events since Sept. 11, has increased European anxiety over this growing population and its communitarian tendencies. In various European countries, Muslims are accused of supporting terrorists or of defying the values and institutions of their host culture. Some Western politicians and academics view Islam as essentially nonliberal, nondemocratic, and anti-Western. Given the widespread historical tensions and suspicion of Muslim population by Westerners and increasing acts of discrimination against them, this book is a timely project.

This collection grew out of a 1998 symposium on “Islam and the Changing Identity of Europe,” organized by the coeditors, AlSayyad and Castells, and held at the University of California, Berkeley. The following questions were posed to contributors:
Does Islam offer a special case for citizenship? How powerful is Islam as a force in the making of identity? How do migrations and citizenship issues affect the relations between the Muslim countries of migrant origin and the European countries of resident destination? How do the practices of assimilation and multiculturalism relate to Islam or to minority populations in Europe? (p. 5)

In an introduction and nine chapters, coeditors and contributors discuss globalization and the politics of immigration, identity, religion, multiculturalism, and citizenship as they relate to Muslim immigrants in European countries.

The first two chapters focus on theoretical and practical aspects of identity issues regarding Muslims in Europe. Nezar AlSayyad discusses the intersection of Muslim and European identities and the contradictions inherent in each. Islam cannot provide its believers with a singular identity nor can the European Union generate an encompassing identity for the ethnically diverse inhabitants of member countries. Criticizing the Western cultural relativist approach, Bassam Tibi argues against communitarian Muslim attitudes and proposes a change of attitude on both sides. Europeans should overcome their Islamophobia, and Muslims should abandon their demonization of Europe. European assimilationist models should be replaced by integrationist policies allowing full participation of Muslims in European society without giving up their Muslim identity. How will this be possible? Europe should accept the contribution of Muslim immigrants and Muslims should adjust their religion to broader European cultural framework.

Euro-Islam, a phrase Tibi has long advocated, is to be tolerant, democratic, and respectful of human rights. As a civil and secular faith, it challenges both European racism and Islamic theological rigidities associated with the traditional Islam of Muslim countries. Such an Islam would allow Muslims to maintain their religious identity and integrate into European societies as full citizens. This integration is necessary for both Muslim immigrants and European countries if Muslim communities are to become “organic communities” sharing full citizenship rights and national identity in European societies.

Tibi argues that the faith of Muslims in Europe reflects the outcome of an interaction with the West and the extent to which Muslims have been integrated into their European national societies. While it is true that such interaction will inevitably lead to new interpretations of and adjustments for Islamic beliefs, it would be difficult to see how Euro-Islam serves as a cohesive category capable of responding to varieties of interpretations given to it by Muslims of diverse origin, ideology, race, ethnicity, and nationality in European countries. If we accept Tibi’s assumption that Euro-Islam is quite different from Islam practiced in native lands, then we have to also assume that Euro-Islam would be very nuanced, porous, and diverse. Given the diversity of legal structures and immigration regimes in Europe, Muslims’ search for identity is contextualized not only by Islam but also by the politics and constitutional structures of European countries.

This issue of contextualized identity is the subject of the next two chapters by Krishan Kumar and Paul Lubbe. They are both concerned about the competing frameworks of identity in the context of globalization: the nation-state, the European Union, and transnational identities. In Chapter 5, Hala Mustafa examines the “clash of civilization” theory in the context of North-South relations, the Bosnian and Arab-Israeli conflicts, the rise of political Islam and its relationship with the West. In the next three chapters, Tariq Modood, Michel Wieviorka, and Laurence Michalak with Agha Saeed consider the status of and issues concerning Muslims in England, France, and the United States. In a final chapter, Renate Holub offers a fascinating discussion of geography and archeology of European intellectualism. Offering a typology of European intellectuals, Holub shows that debates by these intellectuals have been based on secular assumptions and remained mostly oblivious of Muslim immigrants in their respective countries. European organic intellectuals, Holub believes, should rethink “the question of Islam.”

Much of the debate in the book is focused on citizenship, liberal values, and political participation. It would have been helpful to also study the nature of diverse church-state relationships in each of these countries, different national conceptions of nationhood, and their impacts on Muslim-Christian and
immigrant-state relationships. Can any of the differences in Muslim immigrant-state relationships be attributed to the dominance of Protestantism in England, Catholicism in France, and their mixture in Germany? How and to what extent are these relationships based on different states’ conception of nationhood (blood, race, history, culture)? Naturalization policies, minority rights, and citizenship rights are certainly guided by each states’ notion of what makes a nation. The intermittent emergence of fascism, anti-Semitism, nationalism, and racism was due not only to the strength or weakness of liberal values, but also to the nature of church-state relationship in each country.

The book intends to emphasize “diversity, historicity, and adaptability,” as well as “manifestations of Islam in different settings” (p. 11). It certainly succeeds in problematizing monolithic conceptions of “Europe,” “Islam,” and identities derived from these civilization frameworks. However, given its theoretical emphasis and the number of countries covered, there is not much of “manifestations of Islam in different European settings,” especially the inner working and makings of Euro-Islam. While most authors discuss their topics in the context of the European Union with references to specific countries, four countries of France, Britain, Germany, and the United States receive most attention (the latter in a comparative context). Unfortunately, the most populated Muslim region of Europe, the Balkan countries, with 7.5 million Muslims recently subjected to ethnic cleansing, does not receive adequate attention. Nor do countries with smaller Muslim population, but with no less political-cultural tensions, such as the Netherlands and Italy. Given that materials for the book were prepared prior to the Sept. 11 tragedy, the implications of current anti-Islamic anxiety in Europe, labeled as “postmodern populism” or “neo-populism,” and manifested in the likes of Oriana Fallaci, Pim Fortuyn, and Michel Houellebecq, is also not factored in discussions about a Euro-Islam. This anxiety has already transformed the “separate but equal” multicultural policies in the Netherlands and may well lead to localized clash of cultures on European soil, especially if the U.S. attack on Iraq leads to instability in the Middle Eastern region.

As is often the case with conference proceedings, papers fall under a general topic but do not relate to each other in any coherent and systematic manner. They neither add up to a clear theory of Euro-Islam, or Muslim Europe, nor do they approach these issues from the same perspectives. Castells’ contribution to the book is limited to a jointly authored introduction of five and a half pages outlining issues surrounding the topic. While hardly an exhaustive study, each chapter offers valuable insight into a particular case, facet, or problem of Muslim interaction with, and presence in, the Western world. Collectively, the papers raise serious questions regarding identity issues, immigration policies, multiculturalism, citizenship rights, and Muslims in Europe. The book may serve as an excellent theoretical supplement to numerous case studies of Muslim population in European countries.


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This study of postsocialist Latvia contributes to the growing body of sociological literature on the transition from communism. It makes use of contemporary social movement theory and cultural studies to analyze Latvia’s political trajectory in the late 1980s and 1990s, blending rich empirical description with contemporary theoretical concepts and terms.

Daina Stukuls Eglitis argues that Latvia’s transition from communism was informed by a broad-based, popular narrative of yearning for normality, vaguely defined. This narrative defined the Soviet period as an abnormal rupture of Latvia’s natural trajectory. During this period of abnormality, politics, immigration, the economy, property, public symbols, and gender relations were forced into bizarre contortions. Although this distortion was deeply resented, it was only in the late 1980s that private criticism became publicly acknowledged. This prolonged political quiescence stemmed, at least in part, from an