

Religion and the Public Sphere: Secularism Debates in Europe

EUS3930 / GET3930 / JST3930

Armin Langer, Ph.D.
DAAD Visiting Assistant Professor
Center for European Studies
University of Florida
3326C Turlington Hall
alanger@ufl.edu

Office hours: Wednesdays 3-5 pm, Thursdays 12:30-13:30 pm, or by appointment

Description

The course “Religion and the Public Sphere” is designed for Seniors and Juniors majoring in Humanities or Social Sciences with a background in European Studies, Sociology, Philosophy, Jewish Studies and/or Islamic Studies. The course examines contemporary cultural and political debates from Europe, with a focus on France and Germany, on the role of religion in the public sphere. We will look at the various interpretations of the concept of secularism and investigate legislation concerning religious practices in the public sphere, especially Jewish and Muslim observances. Participants will critically analyze and debate materials by opponents and proponents of these laws and look at the religious communities’ responses to these debates and laws. The course will place an emphasis on engaging with academic discourses and working with primary sources, such as opinion pieces, newspaper reports, press releases and public surveys. To create an understanding of these sources’ social and cultural contexts, we will read secondary sources. Our aim will be to understand the key features and contexts of these intellectual and political arguments and their relevance.

Course objectives

- creating an understanding for the different approaches to secularism and the role of religion in contemporary Europe
- engaging in contemporary intellectual debates
- engaging with primary and secondary sources
- improving conversation skills

Content warning

This class deals with a variety of perspectives. Please be aware that students are required to read and engage with some primary sources that are potentially offensive. All students are expected to help to create an atmosphere of mutual respect and sensitivity, so that our classroom can provide an open space for the critical and civil exchange of ideas.

Assessment

Students will be evaluated based on their attendance (10%), active engagement (15%), a class presentation (30%) and reflection papers (45%).

Attendance: Two unexcused absences over the course of the semester are allowed; after that, unexcused absences count against students' attendance grade. Excused absences do not count against the grade, but these require prior consultation with the instructor. For further information about the University of Florida's attendance policy, please see the current Undergraduate Catalogue (<http://www.registrar.ufl.edu/catalog/policies/regulationattendance.html>).

Active engagement: Students are expected to participate actively in class, share their opinions and questions and take part in discussions. Participation in class discussions based on the readings is of key importance for the success of the class.

Class presentation: Students are required to prepare a presentation and facilitate a follow-up discussion. Each week, a student will prepare a presentation with a discussion prompt related to that week's topic and readings. The presentation should take about 15 minutes. Presenters are encouraged to prepare a handout and/or slideshow. Following the presentation, the presenting student will facilitate a class discussion. We are going to distribute the weeks among the students in the first class.

Reflection papers: This class is divided into five sections. Students are required to submit three reflection papers throughout this class; they can choose which three out of the five sections to reflect on. The papers should consist of 500 to 1000 words (excluding bibliography), typewritten, using 12-point font and double space. Students are encouraged to use a scientific citation style. The papers should be related to the sections' readings and the topics discussed in them. Students may discuss a different topic, if it is approved by the instructor at least a week prior to the submission date. The submission deadline will be a week after the last class in the section. Students can get up to 15 points per submission. Submitting late work will be penalized 2 points per day. Essays not meeting the word count will be penalized 2 points per 100 words.

Grading scale

- A: 92-100 points
- A-: 88-91
- B+: 84-87
- B: 80-83
- B-: 77-79
- C+: 74-76
- C: 70-74
- C-: 70-73
- D+: 64-66
- D: 60-63
- F: 0-59

More information on grades and grading policies:

<https://catalog.ufl.edu/ugrad/current/regulations/info/grades.aspx>

Religious Observances Policy

This course aims to be an inclusive learning community that supports students of all religious traditions. Please, let me know if your religious observances will conflict with class attendance. I will accommodate your religious observances. More information on the UF Religious Observances Policy: <https://catalog.ufl.edu/UGRD/academic-regulations/attendance-policies/#religiousholidaystext>

Chosen Name and Gender Pronouns

This course aims to be an inclusive learning community that supports students of all gender expressions and identities. Please, let me know if you would like to be addressed by a different name or use different pronouns than those listed elsewhere.

Materials

All required readings are available online, the links are provided in the syllabus. Students are required to read the primary materials and the required secondary readings for each week. Students are encouraged to read some of the recommended readings to get a deeper understanding of the phenomena we are studying.

Changes to the syllabus

Please note that the instructor reserves the right to make changes during the semester to the schedule, assigned readings or other aspects of the syllabus, if deemed necessary. No changes will be made to the grading scale.

READING LIST

SECTION I: Introduction to religion and secularism in Europe

Week 1 (1/10, 12): Theories of secularism

Required readings

- Asad, T. (2003). Introduction: Thinking about Secularism. In *Formations of the Secular: Christianity, Islam, Modernity* (pp. 1-18). Redwood City: Stanford University Press. <https://doi.org/10.1515/9780804783095-002>
- Casanova, J. (2009). The Secular and Secularisms. *Social Research*, 76(4), 1049–1066. <http://www.jstor.org/stable/40972201>
- Taylor, C. (2009). The Polysemy of the Secular. *Social Research*, 76(4), 1143–1166. <http://www.jstor.org/stable/40972206>

Recommended readings

- Bronk, A. (2012). Secular, Secularization, and Secularism: A Review Article. *Anthropos*, 107(2), 578–583. <http://www.jstor.org/stable/23510062>
- Topal, S. (2012). Everybody Wants Secularism—But Which One? Contesting Definitions of Secularism in Contemporary Turkey. *International Journal of Politics, Culture, and Society*, 25(1/3), 1–14. <http://www.jstor.org/stable/23279941>

Week 2 (1/17, 19): Religion in the public sphere in European history

Required readings

Primary sources

- The Oath of Fidelity which Richard, Prince of Capua, Swore to Gregory VII, 1073. <https://www.gutenberg.org/files/42707/42707-h/42707-h.htm#mh068>
- Resolution of the Imperial Diet of Augsburg, 1555 [Excerpts]. <https://pages.uoregon.edu/dluebke/Reformations441/441PeaceofAugsburg1555.htm>

- Treaty of Westphalia, 1648 [Excerpts].
<https://pages.uoregon.edu/dluebke/301ModernEurope/Treaty%20of%20Westphalia%20%5BExcerpts%5D.pdf>

Secondary sources

- Harrington, J. F., & Smith, H. W. (1997). Confessionalization, Community, and State Building in Germany, 1555-1870. *The Journal of Modern History*, 69(1), 77–101.
<http://www.jstor.org/stable/2953433>
- Roetz, H. (2013). The Influence of Foreign Knowledge on Eighteenth Century European Secularism". In *Religion and Secularity*. Leiden, The Netherlands: Brill. doi:
https://doi.org/10.1163/9789004251335_003

Recommended readings

- Farr, J. (2005). Point: The Westphalia Legacy and the Modern Nation-state. *International Social Science Review*, 80(3/4), 156–159. <http://www.jstor.org/stable/41887235>
- Schieppati, S., Di Dio, C., Gilli, G. (2022). Religious and sacred art: Recent psychological perspectives, *RICERCHER DI PSICOLOGIA*, 1-12. https://publicatt.unicatt.it/retrieve/e309db6f-73dd-0599-e053-3705fe0a55db/2022_Schieppati_et_al%281%29.pdf
- Spitz, L. W. (1956). Particularism and Peace Augsburg: 1555. *Church History*, 25(2), 110–126. <https://doi.org/10.2307/3161196>
- Zerubavel, E. (1977). The French Republican Calendar: A Case Study in the Sociology of Time. *American Sociological Review*, 42(6), 868–877. <https://doi.org/10.2307/2094573>

Week 3 (1/24, 26): Religion and irreligion in Europe today

Required readings

Primary sources

- Coleman, M. (2004). God and the EU Constitution: The Case for a “New Covenant.” *Studies: An Irish Quarterly Review*, 93(369), 23–32.
<http://www.jstor.org/stable/30095686>
- Pew Research Center, Oct. 29, 2018, “Eastern and Western Europeans Differ on Importance of Religion, Views of Minorities, and Key Social Issues.”
<https://www.pewresearch.org/religion/wp-content/uploads/sites/7/2018/10/Eastern-Western-Europe-FOR-WEB.pdf>
- Court of Justice of the European Union. PRESS RELEASE No 128/21. Luxembourg, 15 July 2021. <https://curia.europa.eu/jcms/upload/docs/application/pdf/2021-07/cp210128en.pdf>
- Margolis, Hillary. 2021. European Union Court OKs Bans on Religious Dress at Work. Human Rights Watch. <https://www.hrw.org/news/2021/07/19/european-union-court-oks-bans-religious-dress-work>

Secondary sources

- Casanova, J. (2006). Religion, European Secular Identities and European Integration. In *Religion in the New Europe* (pp. 23-42). Central European University Press. <http://books.openedition.org/ceup/1273>

Recommended readings

- Asad, Asad, T. (2003). Secularism, Nation-State, Religion. In *Formations of the Secular: Christianity, Islam, Modernity* (pp. 181-202). Redwood City: Stanford University Press. <https://doi.org/10.1515/9780804783095-008>.
- Human Rights Watch. 2010. Questions and Answers on Restrictions on Religious Dress and Symbols in Europe. <https://www.hrw.org/news/2010/12/21/questions-and-answers-restrictions-religious-dress-and-symbols-europe>
- Sinnemäki, K., Portman, A., Tilli, J., and Nelson, R.H., 2019. On the Legacy of Lutheranism in Finland: Societal Perspectives. Helsinki: Finnish Literature Society. DOI: <https://doi.org/10.21435/sfh.25>

Section II: Different European approaches to secularism

Week 4 (1/31, 2/2): The French approach of laïcité

Required materials

Primary sources

- Le-Pen, M. (2012). Talk to Al Jazeera. <https://www.youtube.com/watch?v=iai4tZKuB7E>
- Rousseau, J. J. Of the Social Contract, Part 2. Book III, Chapter VIII. [https://human.libretexts.org/Bookshelves/Philosophy/Political_Philosophy_Reader_\(Le_vin_et_al.\)/03%3A_Balancing_Natural_Rights_Human_Nature_and_the_State_-_Contracts/3.04%3A_Of_the_Social_Contract_Part_2_\(Jean-Jacques_Rousseau\)](https://human.libretexts.org/Bookshelves/Philosophy/Political_Philosophy_Reader_(Le_vin_et_al.)/03%3A_Balancing_Natural_Rights_Human_Nature_and_the_State_-_Contracts/3.04%3A_Of_the_Social_Contract_Part_2_(Jean-Jacques_Rousseau))

Secondary sources

- Jansen, Y. (2013). Elements of a critique of the laïcité-religion framework. In *Secularism, Assimilation and the Crisis of Multiculturalism: French Modernist Legacies* (pp. 203–224). Amsterdam University Press. <http://www.jstor.org/stable/j.ctt6wp7qd.11>
- Le Grand, S. (2013). "The Origin of the Concept of Laïcité in Nineteenth Century France". In *Religion and Secularity*. Leiden, The Netherlands: Brill. https://doi.org/10.1163/9789004251335_005

Recommended readings

- Judge, H. (2004). The Muslim Headscarf and French Schools. *American Journal of Education*, 111(1), 1–24. <https://doi.org/10.1086/424718>
- Tayyen, S. (2017). From Orientalist Sexual Object to Burkini Terrorist Threat: Muslim Women through Evolving Lens. *Islamophobia Studies Journal*, 4(1), 101–114. <https://doi.org/10.13169/islastudj.4.1.0101>

- Douglas H Walker, The Tolerant Pessimist: Jean-Jacques Rousseau on Civil Religion and Religious Toleration, *Oxford Journal of Law and Religion*, Volume 7, Issue 2, June 2018, Pages 206–229, <https://doi.org/10.1093/ojlr/rwy035>

Week 5 (2/7, 9): The German approach of religious neutrality

Required readings

Primary sources

- Human Rights Watch (2009). Discrimination in the name of neutrality. Available at <https://www.hrw.org/report/2009/02/26/discrimination-name-neutrality/headscarf-bans-teachers-and-civil-servants-germany>

Secondary sources

- Höscher, L. (2013). The Religious and the Secular: Semantic Reconfigurations of the Religious Field in Germany from the Eighteenth to the Twentieth Centuries. In *Religion and Secularity*. Leiden, The Netherlands: Brill. doi: https://doi.org/10.1163/9789004251335_004
- O'Halloran, K. (2021). Germany: The Vaterland. In *State Neutrality: The Sacred, the Secular and Equality Law* (pp. 357-397). Cambridge: Cambridge University Press. <http://doi.org/10.1017/9781108674430.011>

Recommended readings

- Joppke, C. (2007). State Neutrality and Islamic Headscarf Laws in France and Germany. *Theory and Society*, 36(4), 313–342. <http://www.jstor.org/stable/40213585>
- Langer, A. (2022). The Protestant Spirit of the Berlin Neutrality Law: An Old-New *Kulturkampf* against Religious Minorities in the Public Sphere. *German Studies Review* 45(2), 283-305. [doi:10.1353/gsr.2022.0024](https://doi.org/10.1353/gsr.2022.0024).
- Moir, J., Wagner, J. (2018). The Idea of Religious Neutrality and the Cooperation Model Compared in Germany, Austria and Italy. *University of Milano-Bicocca School of Law Research Paper* No. 18-13. <http://dx.doi.org/10.2139/ssrn.3301174>
- Sullivan, S. (1993). The incarnate God from Hegel to Marx [PhD thesis]. University of Oxford. <https://ora.ox.ac.uk/objects/uuid:6d1f0bf2-6e54-4898-9a95-0ad4bdb9094d>
- Weir, T. (2008). The Secular beyond: Free Religious Dissent and Debates over the Afterlife in Nineteenth-Century Germany. *Church History*, 77(3), 629–658. <http://www.jstor.org/stable/20618546>

Week 6 (2/14, 16): The British approach of multiculturalism?

Required readings

Primary sources

- Locke, J. Letter Concerning Toleration.
[https://human.libretexts.org/Bookshelves/Philosophy/Political_Philosophy_Reader_\(Levin_et_al.\)/03%3A_Balancing_Natural_Rights_Human_Nature_and_the_State_-_Contracts/3.02%3A_Letter_Concerning_Toleration_\(John_Locke\)](https://human.libretexts.org/Bookshelves/Philosophy/Political_Philosophy_Reader_(Levin_et_al.)/03%3A_Balancing_Natural_Rights_Human_Nature_and_the_State_-_Contracts/3.02%3A_Letter_Concerning_Toleration_(John_Locke))
- Sacks, J. (2013). The Dignity of Difference: Avoiding the Clash of Civilizations.
<https://www.fpri.org/article/2013/06/the-dignity-of-difference-avoiding-the-clash-of-civilizations/>

Secondary sources

- Nimni, E. (2014). Democratic Theory and the Autonomy of Non-Christian Religious Courts in the UK. In E. Toğuşlu, J. Leman, & İ. M. Sezgin (Eds.), *New Multicultural Identities in Europe: Religion and Ethnicity in Secular Societies* (1st ed., pp. 195–212). Leuven University Press. <https://doi.org/10.2307/j.ctt9qdzxj.12>
- Parekh, B. (2006). Is Islam a Threat to Europe’s Multicultural Democracies? In *Religion in the New Europe* (pp. 111-121). Central European University Press.
<http://books.openedition.org/ceup/1283>

Recommended readings

- Koontz, T. J. (1981). Religion and Political Cohesion: John Locke and Jean Jacques Rousseau. *Journal of Church and State*, 23(1), 95–115.
<http://www.jstor.org/stable/23915901>
- Modood, T. (2006). Muslims and European multiculturalism. In *Religion in the New Europe* (pp. 97-110). Central European University Press. Retrieved from
<http://books.openedition.org/ceup/1281>
- O’Brien, P. (2016). Secularism. In *The Muslim Question in Europe: Political Controversies and Public Philosophies* (pp. 144–198). Temple University Press.
<http://www.jstor.org/stable/j.ctt1kft8dx.8>

Section III: Secularism and Judaism

Week 7 (2/21, 23): Jews, Judaism, and anti-Judaism/antisemitism in Europe

* Please note that our 2/23 class will be on Zoom.

Required readings

Primary sources

- Anselm of Canterbury. How to Treat a Convert.
<https://sourcebooks.fordham.edu/source/1100anselm-convert.asp>
- Rashi on Forced Converts to Christianity During the Days of the First Crusade, 1096-1105. <https://sourcebooks.fordham.edu/source/1105rashi.asp>

Secondary sources

- Ragussis, M. (1993). Writing Nationalist History: England, the Conversion of the Jews, and Ivanhoe. *ELH*, 60(1), 181–215. <http://www.jstor.org/stable/2873312>
- Tammes, P., & Scholten, P. (2017). Assimilation of Ethnic-Religious Minorities in the Netherlands: A Historical-Sociological Analysis of Pre–World War II Jews and Contemporary Muslims. *Social Science History*, 41(3), 477–504. <https://www.jstor.org/stable/90017922>
- Weir, T. H. (2013). The Specter of “Godless Jewry”: Secularism and the “Jewish Question” in Late Nineteenth-Century Germany. *Central European History*, 46(4), 815–849. <http://www.jstor.org/stable/43280378>

Recommended readings

- Fischer, Y. (2013). The Concepts of ‘Religion’ and ‘Secularism’ in the Hebrew Language and their Manifestations in Israel’s Socio-political Dynamics. In M. Eggert & L. Hölscher (Eds.), *Religion and Secularity: Transformations and Transfers of Religious Discourses in Europe and Asia* (pp. 109–130). Brill. <http://www.jstor.org/stable/10.1163/j.ctv2gjwv0k.11>
- Kalmar, I. (2016). Jews, Cousins of Arabs: Orientalism, Race, Nation, And Pan-Nation in the Long Nineteenth Century. In E. Nathan & A. Topolski (Eds.), *Is there a Judeo-Christian Tradition?: A European Perspective* (1st ed., pp. 53–74). De Gruyter. <http://www.jstor.org/stable/j.ctvbkk0mv.7>
- Klusmeyer, D. B., & Papademetriou, D. G. (2009). Jewish Immigration: Contesting and Confirming Germany’s Policies toward Immigrants. In *Immigration Policy in the Federal Republic of Germany: Negotiating Membership and Remaking the Nation* (NED-New edition, 1, pp. 188–196). Berghahn Books. <http://www.jstor.org/stable/j.ctt9qcrnk.24>
- Newman, A. (1993). The Death of Judaism in German Protestant Thought from Luther to Hegel. *Journal of the American Academy of Religion*, 61(3), 455–484. <http://www.jstor.org/stable/1465125>

Week 8 (2/28, 3/2): Enlightenment and the Jews

Required readings

Primary sources

- Kant, I. “Historical account of the gradual establishment of the dominion of the good principle on Earth.” In *Religion within the Limits of Bare Reason*, Available at <https://www.earlymoderntexts.com/assets/pdfs/kant1793.pdf>, pp. 70-73.
- Kant, I. “On Religious Sects.” In *The Conflict of Faculties*. Available at http://library.mibckerala.org/lms_frame/eBook/Kant%20-%20The%20Conflicts%20of%20Faculties%20%28Abagis%29.pdf, pp. 85-95.

Secondary sources

- Kozyra, W. (2020). Kant on the Jews and Their Religion. *Diametros* 17 (65):32-55. <https://doi.org/10.33392/diam.1540>.

- Bregoli, F., & Francesconi, F. (2010). Tradition and transformation in eighteenth-century Europe: Jewish integration in comparative perspective. *Jewish History*, 24(3/4), 235–246. <http://www.jstor.org/stable/40864851>

Recommended readings

- Mack M. (2003). *German idealism and the Jew: The inner anti-semitism of philosophy and German Jewish responses*. University of Chicago Press.
- Rashkover, R. L. (2021). Judaism, Enlightenment, and Ideology. *Religions*, 13(1), 15. MDPI AG. Retrieved from <http://dx.doi.org/10.3390/rel13010015>
- Schwarz Lausten, M. (1998). Tolerance and Enlightenment in Denmark: the theologian Christian Bastholm (1740–1819) and his attitude toward Judaism. *Nordisk judaistik/Scandinavian Jewish Studies*, 19(1-2), 123–139. <https://doi.org/10.30752/nj.69553>
- Tommasi, F. V. (2020). Kant's Anti-Semitism?: On the Question of the "Return of Israel" in the "Vorarbeiten zur Religion innerhalb der Grenzen der bloßen Vernunft". In *Ragione ed effettività nella tarda filosofia di Kant: Libertà e doveri alla luce dei «lose Blätter» e dei testi a stampa* (pp. 149-166). CTK E-Books. https://iris.uniroma1.it/retrieve/e3835329-8c17-15e8-e053-a505fe0a3de9/Tommasi_Kant%27s-antisemitism_2020.pdf

Week 9 (3/7, 9): Jews and the Enlightenment

Required readings

Primary sources

- Mendelssohn, M. *Jerusalem*. Section II. 3-6, 15, 18-20. Available at <https://www.earlymoderntexts.com/assets/pdfs/mendelssohn1782.pdf>

Secondary sources

- Clark, R. J. (2005). Moses Mendelssohn's Approach to Jewish Integration in Light of His Reconciliation of Traditional Judaism and Enlightenment Rationalism. <https://journals.wichita.edu/index.php/ff/article/view/95>
- Jurčić Sviben, T. (2018). Reverberations of the Reform Jewish Service in Synagogue Music of Northern Croatia from the 1880s to the 1950s. *Arti musices*, 49 (1), 149-173. <https://doi.org/10.21857/ydkx2crk09>
- Katz, M. R. (2002). Odessa's Jews: The End of Assimilation. *Southwest Review*, 87(2/3), 271–282. <http://www.jstor.org/stable/43472244>

Recommended readings

- Katz, J. (1966). Mendelssohn and Assimilation. *European Judaism: A Journal for the New Europe*, 1(2), 47–49. <http://www.jstor.org/stable/41442196>
- Langer, A. (2019). "A barbaric, bloody act" – The anti-circumcision polemics of the Enlightenment and its internalization by nineteenth-century German Jews." *Body Politics* 7(11), pp. 55-74. <http://bodypolitics.de/de/wp-content/uploads/2020/04/ch04-langer.pdf>

- Langer, A. (2020). "Educating the Jews to become Germans: Herz Homberg's 'civilizing mission' to the Jewish community of Galicia." *Journal for Culture and History of the Germans in Eastern Europe* 1(1), pp. 157-178. De Gruyter.
<https://www.degruyter.com/document/doi/10.1515/9783110671827-010/html>

--- Spring break ---

SECTION IV: Secularism and Islam

Week 11 (3/21, 23): Muslims, Islam, and Islamophobia in Europe

Required readings

Primary sources

- Pew (2017). Europe's Growing Muslim Population.
<https://www.pewresearch.org/religion/2017/11/29/europes-growing-muslim-population/>

Secondary sources

- Asad, T. (2003). Muslims as a "Religious Minority" in Europe. In *Formations of the Secular: Christianity, Islam, Modernity* (pp. 159-180). Redwood City: Stanford University Press. <https://doi.org/10.1515/9780804783095-007>
- Foroutan, N., and Canan, C. (2016). The Paradox of Equal Belonging of Muslims. *Islamophobia Studies Journal*, 3(2), 160–176. https://edoc.hu-berlin.de/bitstream/handle/18452/23460/Canan_Foroutan2016-The_Paradox_of_Equal_Belonging_of_Muslims.pdf
- Özyürek, E. (2005). The Politics of Cultural Unification, Secularism, and the Place of Islam in the New Europe. *American Ethnologist*, 32(4), 509–512.
<http://www.jstor.org/stable/3805339>

Recommended readings

- Foroutan, N. (2013). Identity and (Muslim) Integration in Germany. Migration Policy Institute. <https://www.migrationpolicy.org/sites/default/files/publications/TCM-Germanycasestudy.pdf> Section III.
- Pfündel, K., et al. (2021). Executive Summary of the study "Muslim Life in Germany 2020". *German Federal Office for Migration and Refugees*.
https://www.bamf.de/SharedDocs/Anlagen/EN/Forschung/Forschungsberichte/Kurzberichte/fb38-muslimisches-leben-kurzfassung.pdf?__blob=publicationFile&v=14

Week 12 (3/28, 30): Headscarf debates and bans

Required readings

Primary sources

- Al-Jundi, H. (2018). My German-Syrian headscarf identity and my trip to the hairdresser. *Goethe Institute*. <https://www.goethe.de/prj/ruy/en/dos/mig/21364178.html>
- Chahrokh, H. (2009). *Discrimination in the name of neutrality: headscarf bans for teachers and civil servants in Germany*. Human Rights Watch. <https://www.hrw.org/report/2009/02/26/discrimination-name-neutrality/headscarf-bans-teachers-and-civil-servants-germany> Sections I and II.
- Federal Constitutional Court. 2015, March 13. *A General Ban on Headscarves for Teachers at State Schools is Not Compatible with the Constitution* [Press release]. https://www.bundesverfassungsgericht.de/SharedDocs/Pressemitteilungen/EN/2015/bvg15-014.html;jsessionid=2BD67FA50ABC62A543AFD177385C3102.2_cid393

Secondary sources

- Amiraux, V. (2015). Speaking as a Muslim: Avoiding Religion in French Public Space. In: Gardien Jonker/ Valérie Amiraux (Eds.), *Politics of Visibility* (21-52). Bielefeld: transcript Verlag. <https://doi.org/10.14361/9783839405062-001>
- Theilen, J. T. (2016). Towards Acceptance of Religious Pluralism: The Federal Constitutional Court's Second Judgment on Muslim Teachers Wearing Headscarves. In A. von Arnould & K. Odendahl (Eds.), *German Yearbook of International Law - Jahrbuch für Internationales Recht*: Vol. 58 (2015). (Vol. 58, pp. 503–520). Duncker & Humblot GmbH. <http://www.jstor.org/stable/j.ctv1q69j4v.22>
- Yurdakul, G. (2015). Secular versus Islamist: The Headscarf Debate in Germany. In: Gardien Jonker/ Valérie Amiraux (Eds.), *Politics of Visibility* (151-168). Bielefeld: transcript Verlag. <https://doi.org/10.14361/9783839405062-006>

Recommended readings

- Auslander, L. (2011). Negotiating Embodied Difference: Veils, Minarets, Kippas and Sukkot in Contemporary Europe. *An Essay. Archiv für Sozialgeschichte* 51: 401-418. <https://www.fes.de/index.php?elD=dumpFile&t=f&f=46795&token=4cf26e68de5188e4464e2f4fdbdb32b807cc9885>
- Jones, N. (2012). Religious Freedom in a Secular Society: The Case of the Islamic Headscarf in France. In P. Babie & N. Rochow (Eds.), *Freedom of Religion under Bills of Rights* (pp. 216–238). University of Adelaide Press. <http://www.jstor.org/stable/10.20851/j.ctt1t3051j.16>
- Korteweg, A. C., and G. Yurdakul (2014). *The Headscarf Debates: Conflicts of National Belonging*. Stanford University Press.
- Langenfeld, C., Mohsen, S. (2005). Germany: The teacher head scarf case. *International Journal of Constitutional Law*, Volume 3, Issue 1, January 2005, Pages 86–94, <https://doi.org/10.1093/icon/moi005>

Week 13 (4/4, 6): Circumcision debates

Required readings

Primary sources

- Landgericht Cologne Judgment. 7 May 2012 – Docket no. 151 Ns 169/11 – final. https://ceulearning.ceu.edu/pluginfile.php/361922/mod_resource/content/1/CircumcisionJudgmentLGCologne7May20121.pdf
- Jones, G. (2012). Circumcision ban makes Germany "laughing stock" - Merkel. *Reuters*. <https://www.reuters.com/article/uk-germany-circumcision-idUKBRE86G11D20120717>

Secondary sources

- Asad, T. (2011). Thinking about the Secular Body, Pain, and Liberal Politics. *Cultural Anthropology*, 26(4), 657–675. <http://www.jstor.org/stable/41336307>
- Fateh-Moghadam, B. (2012). Criminalizing male circumcision? Case Note: Landgericht Cologne, Judgment of 7 May 2012 – No. 151 Ns 169/11. *German Law Journal*, 13(9), 1131-1145. <https://www.cambridge.org/core/services/aop-cambridge-core/content/view/0B316EFEA7485537409F90069BE8C807/S2071832200018083a.pdf/criminalizing-male-circumcision-case-note-landgericht-cologne-judgment-of-7-may-2012-no-151-ns-16911.pdf>
- Gilman, S. L. (2017). The Case of Circumcision: Diaspora Judaism as a Model for Islam? In Renton, J., & Gidley, B. (Eds.), *Antisemitism and Islamophobia in Europe: A Shared Story?* (pp. 143–164). Palgrave Macmillan. https://link.springer.com/chapter/10.1057/978-1-137-41302-4_6

Recommended reading

- Amir-Moazami, S. (2016). Investigating the Secular Body: The Politics of the Male Circumcision Debate in Germany. *ReOrient*, 1(2), 147–170. <https://doi.org/10.13169/reorient.1.2.0147>
- Yurdakul, G. (2016). Jews, Muslims and the Ritual Male Circumcision Debate: Religious Diversity and Social Inclusion in Germany. *Social Inclusion*, 4(2), 77-86. <https://doi.org/10.17645/si.v4i2.494>

SECTION V: Reconstructing European secularism

Week 13 (4/11, 13): Jews and Muslims facing assimilationism

Required readings

Primary sources

- Beller, S. (2009). Is Europe Good for the Jews? Jews and the Pluralist Tradition in Historical Perspective. *European Judaism: A Journal for the New Europe*, 42(1), 134–155. <http://www.jstor.org/stable/41444008>

- Goldschmidt, P. (2010, February 5). *Europe's identity crisis*. *The New York Times*. <https://www.nytimes.com/2010/02/06/opinion/06iht-edgoldschmidt.html>
- Schmoller, J. (2018). Workshop Report: "At Home: Jews and Muslims in Eastern Europe". *TRAFO – Blog for Transregional Research*. <https://trafo.hypotheses.org/13398>

Secondary sources

- Joly, D. (2017). "Muslim Women's Political Engagement in British and French Society," *Revue européenne des migrations internationales*, 33 (2-3): 157-181. <https://journals.openedition.org/remi/8643>

Recommended materials

- Iqbal Falsafi (2021). Beyond Europe: Perspectives on Minorities, Religions & Secular States/Conversation with Faisal Devji. *YouTube*. <https://www.youtube.com/watch?v=vG4dGEW564g&t=346s>
- M. J. G. (1966). Editorial: The Secular Jew in Europe. *European Judaism: A Journal for the New Europe*, 1(2), 1–4. <http://www.jstor.org/stable/41442182>

Week 14 (4/18, 20): Reconstructing European secularism

Required readings

Primary sources

- Henig, D. (2021). "Rewriting Muslim Lives in Europe." *Anthropology News*, August 13, 2021. <https://www.anthropology-news.org/articles/rewriting-muslim-lives-in-europe>
- Posener, A. (2021). "No More Mr. Nice Guy": Questioning the Ideal of Assimilation. In G. Reuveni & D. Franklin (Eds.), *The Future of the German-Jewish Past: Memory and the Question of Antisemitism* (pp. 3–12). Purdue University Press. <https://doi.org/10.2307/j.ctv15pjxvw.5>

Secondary sources

- Fadil, N. (2015). "We should be walking Qurans": The Making of an Islamic Political Subject. In: Gerdien Jonker/ Valérie Amiraux (Eds.), *Politics of Visibility* (53-78). Bielefeld: transcript Verlag. <https://doi.org/10.14361/9783839405062-002>
- Killian, C. (2003). The Other Side of the Veil: North African Women in France Respond to the Headscarf Affair. *Gender and Society*, 17(4), 567–590. <http://www.jstor.org/stable/3594658>

Recommended readings

- Gilman, S. L. (2008). Can the Experience of Diaspora Judaism Serve as a Model for Islam in Today's Multicultural Europe? In Y. M. Bodemann, *The New German Jewry and the European Context: The Return of the European Jewish Diaspora* (pp. 53–72). Palgrave Macmillan. https://link.springer.com/chapter/10.1057/9780230582903_4

- Lægaard, S. (2017). Multiculturalism and secularism: Theoretical understandings and possible conflicts. *Ethnicities*, 17(2), 154–171. <https://www.istor.org/stable/26413944>
- Zibouh, F. (2011). “The political representation of Muslims in Brussels”, *Brussels Studies* 55. <https://doi.org/10.4000/brussels.1072>

Week 15 (4/25): Final class

No assigned readings.