

## Religion and the Public Sphere: Secularism Debates in Europe

EUS3930 / JST3930 / SYA4930

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Office hours: T | 3:00 - 4:00 pm, W | 2:00 - 3:00 pm, R | 11:00 am - 12:00 pm, or by appointment.

### Description

*Religion and the Public Sphere: Secularism Debates in Europe* is an interdisciplinary course that explores the complex relationships between religion and secularism in contemporary European societies. Through a comparative lens, students examine how secularism shapes public policy and cultural practices with a particular focus on debates surrounding the public expression of Jewish and Muslim religious practices. The course draws on sociology, political science, philosophy, and religious studies to analyze the historical and contemporary contexts of secularism, investigating how laws and public discourse reflect and reinforce broader issues of identity, power, and social integration. By critically engaging with case studies, legal texts, and cultural productions, students gain insights into the impacts of secularism on religious communities and the socio-political structures that govern public life in Europe, while also exploring the responses and adaptations of these communities in the face of legislative challenges.

### Course objectives

- Examine the historical development and contemporary interpretations of secularism in Europe, with a focus on France and Germany.
- Analyze the impact of secularism on public policy, particularly regarding Jewish and Muslim religious practices in the public sphere.

- Explore how debates surrounding secularism intersect with issues of national identity, migration, and social integration.
- Critically evaluate legislation and public discourse related to religious practices, assessing their implications for religious freedom and social cohesion.
- Investigate the responses of religious communities to secularism-related laws and debates, understanding their strategies for navigating and challenging these frameworks.
- Engage with academic discourses and primary sources to develop a nuanced understanding of the socio-political contexts influencing secularism debates in Europe.

### 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 (10%), a class presentation (40%), and reflection papers (40%), emphasizing continuous assessment through active participation and reflective assignments.

- *Attendance:* Students are permitted up to two unexcused absences throughout the semester; beyond this limit, unexcused absences will affect their attendance grade. Excused absences, which must be pre-approved by the instructor, do not impact the grade. However, it is important to consult with the instructor beforehand. Further details on the University of Florida's attendance policy can be found in the current Undergraduate Catalogue (<http://www.registrar.ufl.edu/catalog/policies/regulationattendance.html>). Students with two or fewer unexcused absences will receive 10 points for this item. Those who accumulate three unexcused absences will get 5 points for this component, while students with more than three unexcused absences will receive 0 points.
- *Active engagement:* Active participation in class discussions is vital for the success of our seminar. Students are expected to engage by sharing their opinions, asking questions, and contributing to discussions based on the assigned readings. To earn 10 points, students should participate in class discussions at least once a week. However, if a student misses participation in one week, they can still earn 7 points. Missing

participation in two weeks will result in 5 points, but if a student does not participate for more than two weeks, they will receive 0 points for this component.

- *Class presentation:* Students are required to prepare a presentation and facilitate a follow-up discussion. Each week a different person will prepare a presentation with a discussion prompt related to that week's topic and readings. The presentation should take about 15-20 minutes. Presenters are encouraged to prepare a handout and/or slideshow. Presenters are encouraged to make use of the recommended readings for their presentations. Following the presentation, the presenting student(s) will facilitate a class discussion. Students can get up to 30 points for their presentation and 10 for the facilitation of the discussion. We are going to distribute the weeks among the students in the first class after add/drop week.
- *Reflection papers:* This class is divided into four main sections plus a final wrap-up section. Students must submit two reflection papers throughout this class, choosing freely two out of the four main sections to discuss. The reflection papers should consist of 500 to 750 words excluding bibliography and submitted via Canvas (not as attachment). The papers should be related to at least one of the sections' readings. The paper should summarize the authors' key points and offer a critical and/or personal reflection on 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 20 points per submission. Submitting late work will be penalized 1 point per 12 hours. Essays not meeting the word count will be penalized 1 point per 50 words. Please note that a student cannot write their reflection paper on the same topic they did their class presentation on.

In addition, students will be able to earn additional points ('extra credits') throughout the semester by completing optional course-related assignments. The specifics of these opportunities will be clarified and communicated as the semester unfolds.

### **Grading scale**

A: 92-100 points

A-: 88-91

B+: 84-87

B: 80-83

B-: 77-79

C+: 74-76

C: 70-73

C-: 67-69

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 tell me if you want to be addressed by a different name or use different pronouns than those listed elsewhere.

### **Readings**

There is no textbook for this course as the instructor wants to ensure that the high cost of instructional materials is not a burden to any student. All required readings are available online, the links are provided in the syllabus. Some of the readings are accessible only with a UF login, some require a free registration with JSTOR. Apart from required readings, the syllabus includes recommended ones. Students are encouraged to read the recommended readings to get a deeper understanding of the phenomena we are studying. Please note that some of the recommended readings might not be available for free.

### **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 (1/14, 1/16): Introduction to the Course and Field of Study

No assigned readings.

#### Week 2 (1/21, 1/23): Theories of Secularism

##### *Required Readings:*

- 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:*

- Asad, T. (2003). Introduction: Thinking about Secularism. In *Formations of the Secular: Christianity, Islam, Modernity* (pp. 1-18). Stanford University Press. <https://doi.org/10.1515/9780804783095-002>
- Bronk, A. (2012). Secular, Secularization, and Secularism: A Review Article. *Anthropos*, 107(2), 578–583. <http://www.jstor.org/stable/23510062>
- Kettell, S. (2019). Secularism and Religion. *Oxford Research Encyclopedia of Politics*. <https://oxfordre.com/politics/view/10.1093/acrefore/9780190228637.001.0001/acrefore-e-9780190228637-e-898>
- Topal, S. (2012). Everybody Wants Secularism—But Which One? *International Journal of Politics, Culture, and Society*, 25(1/3), 1–14. <http://www.jstor.org/stable/23279941>

#### Week 3 (1/28, 1/30): 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>
- Westerduin, M. (2020). Questioning religio-secular temporalities: Mediaeval formations of nation, Europe and race. *Patterns of Prejudice*, 54(1-2), 136–149. <https://doi.org/10.1080/0031322X.2019.1696050>

#### 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. *Ricerche di Psicologia*, 1-12. [https://publicatt.unicatt.it/retrieve/e309db6f-73dd-0599-e053-3705fe0a55db/2022\\_Schieppati\\_et\\_al%281%29.pdf](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>
- West, C. (2021). Pope Leo of Bourges, clerical immunity and the early medieval secular. *Early Medieval Europe*, 29, 86–108. <https://doi.org/10.1111/emed.12450>
- 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 4 (2/4, 2/6): Religion and irreligion in Europe today

#### Required readings

#### Primary sources

- 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>
- Jacobs, F. (2018). China and Europe stand out on world map of atheism. <https://bigthink.com/strange-maps/china-and-europe-stand-out-on-world-map-of-atheism/>

- Margolis, H. (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>
- McAnulla, S. (2012). Radical atheism and religious power: new atheist politics. *Approaching Religion*, 2(1), 87–99. <https://doi.org/10.30664/ar.67495>

#### *Recommended readings*

- 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: Genealogies of European secularisms

#### **Week 5 (2/11, 2/13): The French approach of *laïcité***

#### *Required materials*

#### *Primary sources*

- El Karoui, H. (2021). Being Muslim and French and Being French and Muslim. George W. Bush Presidential Center. <https://www.bushcenter.org/publications/being-muslim-and-french-and-being-french-and-muslim>
- 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://www.earlymoderntexts.com/assets/pdfs/rousseau1762.pdf>

#### *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.
- 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](https://doi.org/10.1163/9789004251335_005)

#### *Recommended readings*

- Colosimo, A. (2017). Laïcité: Why French Secularism is So Hard to Grasp. Institut Montaigne. <https://www.institutmontaigne.org/en/analysis/laicite-why-french-secularism-so-hard-grasp>
- 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.

### **Week 6 (2/18, 2/20): The German approach of religious neutrality**

#### *Required readings*

##### *Primary sources*

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

##### *Secondary sources*

- Hölscher, 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.  
[https://doi.org/10.1163/9789004251335\\_004](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.

- 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.2022.002
- 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.

## Week 7 (2/25, 2/27): The British approach of multiculturalism?

### Required readings

#### Primary sources

- Locke, J. *Letter Concerning Toleration*. <https://historyofeconomicthought.mcmaster.ca/locke/toleration.pdf>
- 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* (1<sup>st</sup> 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.
- Modood, T. (2006). Muslims and European multiculturalism. In *Religion in the New Europe* (pp. 97-110). Central European University Press. <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.

### Section III: Regional differences

#### **Week 8 (3/4, 3/6): Church-state relations in western Europe**

##### *Required readings*

##### *Primary sources*

- Religious Freedom in the Kingdom of Spain. Institute on Religion and Public Policy Report. 2010. [https://www.ohchr.org/sites/default/files/lib-docs/HRBodies/UPR/Documents/Session8/ES/IRPP\\_UPR\\_ESP\\_2010\\_TheInstituteonReligionandPublicPolicy.pdf](https://www.ohchr.org/sites/default/files/lib-docs/HRBodies/UPR/Documents/Session8/ES/IRPP_UPR_ESP_2010_TheInstituteonReligionandPublicPolicy.pdf)
- McCarty Grossen, A. (2021). What Ireland Taught Me About Secularism. <https://secular.org/2021/03/stpaddys/>

##### *Secondary sources*

- de Busser, C. (2006). Church-state relations in Spain: Variations on a National-Catholic theme? *GeoJournal*, 67(4), 283–294. <https://www.jstor.org/stable/41148125>
- O’Donoghue, T., & Harford, J. (2011). A Comparative History of Church-State Relations in Irish Education. *Comparative Education Review*, 55(3), 315–341. <https://doi.org/10.1086/659871>

##### *Recommended readings*

- Demertzis, N., & Stratoudaki, H. (2020). Greek Nationalism as a Case of Political Religion: Rituals and Sentimentality. *Historical Social Research / Historische Sozialforschung*, 45(1 (171)), 103–128.
- Forlenza, R., & Thomassen, B. (2022). The Globalization of Christian Democracy: Religious Entanglements in the Making of Modern Politics. *Religions*, 13(7), 659. <http://dx.doi.org/10.3390/rel13070659>
- Resch, F. (2015). Facing a Secular State and a Pluralistic Society: The Catholic Church in Contemporary Europe. *Socialiniu Mokslu Studijos*, 7(1), 60–70. <https://ojs.mruni.eu/ojs/societal-studies/article/view/4233>

#### **Week 9 (3/11, 3/13): Church-state relations in eastern Europe**

##### *Required readings*

##### *Primary sources*

- Pew Research Center (2017). Religious Belief and National Belonging in Central and Eastern Europe. <https://www.pewresearch.org/religion/2017/05/10/religious-belief-and-national-belonging-in-central-and-eastern-europe/>
- Pew Research Center (2018). Eastern and Western Europeans Differ on Importance of Religion, Views of Minorities, and Key Social Issues. <https://www.pewresearch.org/religion/2018/10/29/eastern-and-western-europeans-differ-on-importance-of-religion-views-of-minorities-and-key-social-issues/>

#### *Secondary sources*

- Stan, L., & Turcescu, L. (2012). The Romanian Orthodox Church: From Nation-Building Actor to State Partner. *Kirchliche Zeitgeschichte*, 25(2), 401–417.
- Zrinščak, S. (2011). Church, State and Society in Post-communist Europe. In J. Barbalet, A. Possamai, & B. S. Turner (Eds.), *Religion and the State: A Comparative Sociology* (pp. 157–182). Anthem Press.

#### *Recommended readings*

- Arnold, M. (2012). How Does Religion Matter Today in Poland? Secularization in Europe and the ‘Causa Polonia Semper Fidelis’. In M. Arnold, & P. Łukasik (Eds.), *Europe and America in the Mirror: Culture, Economy, and History* (pp. 199-238). Krakow: Nomos. <https://nbn-resolving.org/urn:nbn:de:0168-ssoar-337806>
- Müller, O. (2011). Secularization, Individualization, or (Re)vitalization?: The State and Development of Churchliness and Religiosity in Post-Communist Central and Eastern Europe. <https://nbn-resolving.de/urn:nbn:de:hbz:6-60249453846>
- Tēraudkalns, V. (2009). Interaction Between Religion and Politics in Western and Eastern Europe: The Common and the Distinctive Features. *Via Latgalica*, 0(2), 7-24. <https://doi.org/10.17770/latg2009.2.1607>

= Spring break =

#### **Week 10 (3/25, 3/27): Civil religion in the Nordic countries**

##### *Primary sources*

- Bellah, R. N. (1967). Civil Religion in America. *Dædalus, Journal of the American Academy of Arts and Sciences*, 96(1), 1-21. [http://www.robertbellah.com/articles\\_5.htm](http://www.robertbellah.com/articles_5.htm)

##### *Secondary sources*

- Furseth, I. (1994). Civil Religion in a Low Key: The Case of Norway. *Acta Sociologica*, 37(1), 39–54.
- Warburg, M. (2009). Graduation in Denmark: Secular Ritual and Civil Religion. *Journal of Ritual Studies*, 23(2), 31–42.

#### *Recommended readings*

- Furseth, I. (2017). The Return of Religion in the Public Sphere?: The Public Role of Nordic Faith Communities. In F. Engelstad, H. Larsen, J. Rogstad, K. Steen-Johnsen, D. Polkowska, A. S. Dauber-Griffin, & A. Leverton (Eds.), *Institutional Change in the Public Sphere: Views on the Nordic Model* (1st ed., pp. 221–240). De Gruyter.
- Kasselstrand, I. (2015). Nonbelievers in the Church: A Study of Cultural Religion in Sweden. *Sociology of Religion*, 76(3), 275–294.

### SECTION IV: Religious Minorities in Secularism

#### **Week 11 (4/1, 4/3): European State Religions and Minorities in History**

##### *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>
- 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:*

- Jurkić 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>
- 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* (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* (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 12 (4/8, 4/10): Jews and Muslims in Europe Today

### Required Readings:

### Primary Sources:

- 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>
- Landgericht Cologne Judgment. (2012, May 7). Docket no. 151 Ns 169/11 – Final.  
[https://ceulearning.ceu.edu/pluginfile.php/361922/mod\\_resource/content/1/CircumcisionJudgmentLGCologne7May20121.pdf](https://ceulearning.ceu.edu/pluginfile.php/361922/mod_resource/content/1/CircumcisionJudgmentLGCologne7May20121.pdf)

### Secondary Sources:

- Asad, T. (2003). Muslims as a “Religious Minority” in Europe. In *Formations of the Secular: Christianity, Islam, Modernity* (pp. 159–180). Stanford University Press.  
<https://doi.org/10.1515/9780804783095-007>
- Auslander, L. (2011). Negotiating Embodied Difference: Veils, Minarets, Kippas and Sukkot in Contemporary Europe. *Archiv für Sozialgeschichte*, 51, 401–418.  
<https://www.fes.de/index.php?eID=dumpFile&t=f&f=46795&token=4cf26e68de5188e4464e2f4fdbdb32b807cc9885>
- Foroutan, N., & Canan, C. (2016). The Paradox of Equal Belonging of Muslims. *Islamophobia Studies Journal*, 3(2), 160–176. <https://edoc.hu-berlin.de/handle/18452/23460>

### 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>

- 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/Kurzberic hte/fb38-muslimisches-leben-kurzfassung.pdf>
- Yurdakul, G. (2015). Secular Versus Islamist: The Headscarf Debate in Germany. In *Politics of Visibility* (pp. 151–168). Bielefeld: Transcript Verlag.  
<https://doi.org/10.14361/9783839405062-006>

### Week 13 (4/15, 4/17): Future of religious minorities in secular Europe?

#### *Required readings*

- Goldschmidt, P. (2010, February 5). Europe's identity crisis. *The New York Times*.  
<https://www.nytimes.com/2010/02/06/opinion/06iht-edgoldschmidt.html>
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- 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.  
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#### *Secondary sources*

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#### *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>
- 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.
- Zibouh, F. (2011). The political representation of Muslims in Brussels. *Brussels Studies* 55.  
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### Section V: Course wrap-up

#### Week 14 (4/22): Wrap-up class

No assigned readings.