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BAKER SINGLETON

North African Women in France GRIN Verlag

In this book, the author argues that the vehement controversies surrounding European Muslims are better understood as persistent, unresolved intra-European political tensions rather than as a clash between "Islam and the West." This title was made Open Access by libraries from around the world through Knowledge Unlatched.

A Quiet Revolution Biteback Publishing

The headscarf is an increasingly contentious symbol in countries across

the world. Those who don the headscarf in Germany are referred to as "integration-refusers." In Turkey, support by and for headscarf-wearing women allowed a religious party to gain political power in a strictly secular state. A niqab-wearing Muslim woman was denied French citizenship for not conforming to national values. And in the Netherlands, Muslim women responded to the hatred of popular ultra-right politicians with public appeals that mixed headscarves with in-your-face humor. In a surprising way, the headscarf—a garment that conceals—has also come to reveal the changing nature of what it

means to belong to a particular nation. All countries promote national narratives that turn historical diversities into imagined commonalities, appealing to shared language, religion, history, or political practice. The *Headscarf Debates* explores how the headscarf has become a symbol used to reaffirm or transform these stories of belonging. Anna Korteweg and Gökçe Yurdakul focus on France, Germany, and the Netherlands—countries with significant Muslim-immigrant populations—and Turkey, a secular Muslim state with a persistent legacy of cultural ambivalence. The

authors discuss recent cultural and political events and the debates they engender, enlivening the issues with interviews with social activists, and recreating the fervor which erupts near the core of each national identity when threats are perceived and changes are proposed. The *Headscarf Debates* pays unique attention to how Muslim women speak for themselves, how their actions and statements reverberate throughout national debates.

Ultimately, *The Headscarf Debates* brilliantly illuminates how belonging and nationhood is imagined and reimagined in an increasingly global world.

[What Everyone Needs to Know about Islam](#) Oxford University Press

Heated debates about Muslim women's veiling practices have regularly attracted the attention of European policymakers over the last decade. The headscarf has been both vehemently contested by national and/or regional governments, political parties and public intellectuals and passionately defended by veil wearing women and their supporters.

Systematically applying a comparative perspective,

this book addresses the question of why the headscarf tantalises and causes such controversy over issues about religious pluralism, secularism, neutrality of the state, gender oppression, citizenship, migration, and multiculturalism. Seeking also to establish why the issue has become part of the disciplinary practices of some European countries but not of others, this work brings together an important collection of interpretative research regarding the current debates on the veil in Europe, offering an interdisciplinary scope and European-wide setting. Brought together through a common research methodology, the contributors focus on the different religious, political and cultural meanings of the veiling issue across eight countries and develop a comparative explanation of veiling regimes. This work will be of great interest to students and scholars of religion & politics, gender studies and multiculturalism.

What Do We Do with a Difference?: France and the Debate Over Headscarves in Schools Routledge

This book examines

matters of religious freedom in Europe, considers the work of the European Court of Human Rights in this area, explores issues of multiculturalism and secularism in France, of women in Islam, and of Muslims in the West. The work presents legal analysis and ethnographic fieldwork, focusing on concepts such as *laïcité*, submission, equality and the role of the state in public education, amongst others. Through this book, the reader can visit inside a French public school located in a low-income neighborhood just south of Paris and learn about the complex dynamics that led up to the passing of the 2004 law banning Muslim headscarves. The chapters bring to light the actors and cultures within the school that set the stage for the passing of the law and the political philosophy that supports it. School culture and philosophy are compared and contrasted to the thoughts and opinions of the teachers, administrators and students to gauge how religious freedom and identity are understood. The book goes on to explore the issue of religious freedom at the European Court of Human

Rights. The author argues that the right to religious freedom has been too narrowly understood and is being fenced in by static visions of Islam. This jeopardizes the idea of religious freedom more broadly. By becoming entangled with regional and domestic politics, the Court is neglecting important nuances and is jeopardizing secularism, pluralism and democracy. This is a highly readable and accessible book that will appeal to students and scholars of law, anthropology, religious studies and philosophy of religion.

2004

Why the French Don't Like Headscarves Routledge
Examines the practice of veiling in Muslim culture, discussing its history, its religious, social, and political significance, and its importance to both conservative and progressive Muslim women as a symbol of commitment to their beliefs.--Publisher information.

The Headscarf Debates
Oxford University Press
In recent years bitter controversies have erupted across Europe and the Middle East about women's veiling, and especially their wearing of the face-veil or niqab. Yet the deeper issues contained within these controversies - secularism versus religious belief, individual freedom versus social or family coercion, identity versus integration - are not new but are strikingly prefigured by earlier conflicts. This book examines the state-sponsored anti-veiling campaigns which swept across wide swathes of the Muslim world in the interwar period, especially

in Turkey and the Balkans, Iran, Afghanistan and the Soviet republics of the Caucasus and Central Asia. It shows how veiling was officially discouraged and ridiculed as backward and, although it was rarely banned, veiling was politicized and turned into a rallying-point for a wider opposition. Asking a number of questions about this earlier anti-veiling discourse and the policies flowing from it, and the reactions which it provoked, the book illuminates and contextualizes contemporary debates about gender, Islam and modernism.

The Translator Hart Publishing
This book focuses on the recent debates surrounding headscarves in public schools in France, where the wearing of an article of clothing became the focus of intense national debate. The book is divided into two parts. Part One, Framing the Discussion, includes the following essays: (1) Essay: Immigration and Integration in Europe (2) France; (3) The First Veil Affair; (4) The Ban on Headscarves in Public Schools; (5) Secularism in France; (6) Secularity in

the French Public Schools; (7) Mixed Origin: Religious Groups in Contemporary France; (8) The Beur Generation; and (9) Implications for Education and Democracy: a Discussion. Part Two, Primary Documents, includes the following readings: (1) What Does It Mean to Be French?; (2) Integration and Exclusion; (3) The Veil and a New Muslim Identity; (4) a Brief History of the Veil in Islam; (5) Public Schools: Where New Citizens Are Made; (6) The Veil at School; (7) The Integration of Jews in Modern France; (8) Debating the Ban of the Veil in Public Schools; (9) France Bans the Veil in Public Schools; and (10) Europeans Debating the Veil. A preface by Adam Strom and an introduction by John R. Bowen are included. A glossary is included. Individual sections contain footnotes.

Islam and the Veil

Princeton University Press
The hijab is arguably the most discussed and controversial item of women's clothing today. It has become the primary global symbol of female Muslim identity for Muslims and non-Muslims alike and is the focus of much debate in the

confrontation between Islam and the West. Nowhere has this debate been more acute or complex than in France. In *Hijab and the Republic*, Bronwyn Winter provides a riveting account of the controversial 2004 French law to ban Islamic headscarves and other religious signs from public schools. While much has been written on the subject, Winter offers a unique feminist perspective, carefully delineating its political and cultural aspects. Drawing on both scholarly literature and popular commentary, she examines the headscarf debate from its inception in 1989 through fluctuations in its intensity over the 1990s to its surging significance in the wake of 9 / 11 and the consequent shift in global politics.

The Islamic Headscarf

Syracuse University Press
Immigration from Muslim countries is a source of tensions in many Western countries. Several countries have adopted regulations restricting religious expression and emphasizing the neutrality of the public sphere. We explore the effect of the most emblematic of these regulations: the

prohibition of Islamic veils in French schools. In September 1994, a circular from the French Ministry of Education asked teachers and principals to ban Islamic veils in public schools. In March 2004, the parliament took one-step further and enshrined prohibition in law. This paper provides evidence that the 1994 circular contributed to improving the educational outcomes of female students with a Muslim background and to reducing educational inequalities between Muslim and non-Muslim students. We also provide evidence suggesting that the 2004 law has not generated any further improvements.

Muslims in the European

Union VDM Publishing

"One of the most remarkable aspects pertaining to the legal bans and societal debates on the face veil in Europe is that they rely on assumptions which lack any factual basis. To rectify this, Eva Brems researched the experiences of women who wear a face veil in Belgium, and brought her research results together with those of colleagues who did the same in four other European countries. Their findings, which are

outlined in this volume, move the current discussion on face veil bans forward by providing a much-needed insider perspective"--

The Islamic Veil Springer
 Since the terrorist attacks of September 11th, there has been an overwhelming demand for information about Islam, and recent events - the war in Iraq, terrorist attacks both failed and successful, debates throughout Europe over Islamic dress, and many others - have raised new questions in the minds of policymakers and the general public. This newly updated edition of *What Everyone Needs to Know about Islam* is the best single source for clearly presented, objective information about these new developments, and for answers to questions about the origin and traditions of Islam. Editor of *The Oxford Encyclopedia of Modern Islam* and *The Oxford History of Islam*, and author of *The Future of Islam* and many other acclaimed works, John L. Esposito is one of America's leading authorities on Islam. This brief and readable book remains the first place to look for up-to-date information on the faith,

customs, and political beliefs of the more than one billion people who call themselves Muslims.
Behind the Veil CEPS
 The wearing of the female Islamic dress (generally referred to as the hijab), or any feature of this dress such as the headscarf (khimar), face veil (niqab) and the head-to-toe all enveloping garment (jilbab) is a complex and multi-faceted issue that is often raised in public debate in most European States in recent years particularly in the education and employment areas. This article analyses the selected State practice and judicial decisions on the banning and similar restrictions to the wearing of the Islamic dress in State schools. Two issues are analysed: (i) whether the prohibition of female Muslim pupils or students from wearing the Islamic dress, or any feature of the Islamic dress, while at State schools amounts to an unjustifiable violation of the right to education and/or an unjustifiable violation of freedom to manifest one's religion or beliefs and (ii) if a State (or a non-State actor) prohibits a female Muslim teacher from wearing the Islamic dress while at a State school, does this

amount to a violation of the teacher's right to work and/or the teacher's right to manifest freedom of religion or belief?

Human Rights and Religion - The Islamic Headscarf Debate in Europe Cambridge

University Press

A New York Times Notable Book: "Aboulela's lovely, brief story encompasses worlds of melancholy and gulfs between cultures" (Kirkus Reviews, starred review). American readers were introduced to the award-winning Sudanese author Leila Aboulela with *Minaret*, a delicate tale of a privileged young African Muslim woman adjusting to her new life as a maid in London. Now, for the first time in North America, we step back to her extraordinarily assured debut about a widowed Muslim mother living in Aberdeen who falls in love with a Scottish secular academic. Sammar is a Sudanese widow working as an Arabic translator at a Scottish university. Since the sudden death of her husband, her young son has gone to live with family in Khartoum, leaving Sammar alone in cold, gray Aberdeen, grieving and isolated. But when she begins to translate for Rae, a

Scottish Islamic scholar, the two develop a deep friendship that awakens in Sammar all the longing for life she has repressed. As Rae and Sammar fall in love, she knows they will have to address his lack of faith in all that Sammar holds sacred. An exquisitely crafted meditation on love, both human and divine, *The Translator* is ultimately the story of one woman's courage to stay true to her beliefs, herself, and her newfound love. "A story of love and faith all the more moving for the restraint with which it is written." —J. M. Coetzee

European Islam Facing History and Ourselves
A probing study of the veil's recent return—from one of the world's foremost authorities on Muslim women—that reaches surprising conclusions about contemporary Islam's place in the West today. In Cairo in the 1940s, Leila Ahmed was raised by a generation of women who never dressed in the veils and headscarves their mothers and grandmothers had worn. To them, these coverings seemed irrelevant to both modern life and Islamic piety. Today, however, the majority of Muslim women throughout the

Islamic world again wear the veil. Why, Ahmed asks, did this change take root so swiftly, and what does this shift mean for women, Islam, and the West? When she began her study, Ahmed assumed that the veil's return indicated a backward step for Muslim women worldwide. What she discovered, however, in the stories of British colonial officials, young Muslim feminists, Arab nationalists, pious Islamic daughters, American Muslim immigrants, violent jihadists, and peaceful Islamic activists, confounded her expectations. Ahmed observed that Islamism, with its commitments to activism in the service of the poor and in pursuit of social justice, is the strain of Islam most easily and naturally merging with western democracies' own tradition of activism in the cause of justice and social change. It is often Islamists, even more than secular Muslims, who are at the forefront of such contemporary activist struggles as civil rights and women's rights. Ahmed's surprising conclusions represent a near reversal of her thinking on this topic. Richly insightful, intricately drawn, and

passionately argued, this absorbing story of the veil's resurgence, from Egypt through Saudi Arabia and into the West, suggests a dramatically new portrait of contemporary Islam.

The Politics of the Veil
Routledge
Banned in public institutions in France and Turkey, mandatory in Saudi Arabia and Iran, no other item of clothing incites such furious reactions. The Islamic veil – a catch-all term that encompasses everything from a simple headscarf to the all-covering burqa – has, over the past decade, become a heated battleground for debates on everything from women's rights to multiculturalism. Elizabeth Bucar goes beyond the simplistic question of whether the veil is "good" or "bad" to ask instead why it has become so politically symbolic. Cutting through the condescension and fear that typify the debate, she reveals the huge diversity of women's experiences of veiling. Her illuminating global perspective takes in everything from the new veiling movement among the Egyptian middle class to hijab fashion in Indonesia. It will be

invaluable to anyone looking to understand the veil beyond its status as shorthand for Islamic fundamentalism and female oppression. [Hijab and the Republic](#) Harvard University Press

The demand by certain Muslims living in Europe to wear the Islamic headscarf has led to important cases, before the courts of the Member States of the Union as much as before the European Court of Human Rights, above all with regard to public education. The Court of Human Rights and the Member States have taken different positions concerning the licitness of wearing the headscarf. The solutions adopted are, in fact, strongly influenced by the classical concept of relations between Church and State. In schools in Germany, where a relationship of cooperation exists between Church and State, the wearing of the veil is allowed, but only for the pupils, not for their teachers. In France, which has a model of strict separation between Church and State, neither teachers nor pupils are allowed to wear the veil. The tensions linked to wearing of the headscarf

are but one example of conflict between sharia and the fundamental principles of Europe. These conflicts are not insurmountable. However, they do require efforts from both sides. The EU and the Member States must break with discriminatory practices against Muslims. The Muslims of Europe must construct a European Islam, re-reading sacred texts in light of the characteristics and the values of the European societies in which they live.

The Myth of the 'Islamic' Headscarf A&C Black

A book containing the fullest coverage as to why Islam does not oblige Muslim women to cover their hair. Compiled by Omar Hussein Ibrahim, based in London, using the best academic material and press commentary available today.

[Behind the Veil](#) Stanford University Press

This book examines the issues and tensions aroused by wearing religious dress by considering questions of language, meaning and symbolism.

[Rethinking Muslim Women and the Veil](#)

Temple University Press

"The translation of *Breaking the Silence* allows us, finally, to listen directly to the voices of Muslim women in France. Fadela Amara's book is at once autobiography, an analysis of the degradation of male-female relations in France's working-class suburbs, and an engrossing chronicle of a political movement. Helen Chenut's deft translation and comprehensive introduction shows us complex universe inhabited by young women of North African descent in contemporary France."—Susanna Barrows, author of *Drinking: Behavior and Belief in Modern History*

"This book delivers a timely and evocative corrective to stereotypes of Muslim women. Amara discusses with sensitivity the complex gender position of Muslim women in a Western European country in which the conflict between liberal republican ideals and cultural norms has had particularly violent consequences for women. Chenut's fine translation brings Amara's words to life and her excellent introduction places the Muslim women's movement in the context of the racial and cultural

tensions that plague France's banlieues today."—Laura Levine Frader, co-editor, *Gender and Class in Modern Europe*
Islam and Public Controversy in Europe
Princeton University Press

The report presents available data on discrimination affecting Muslims in employment, education and housing. Manifestations of Islamophobia range from verbal threats through to physical attacks on people

and property. The report stresses that the extent and nature of discrimination and Islamophobic incidents against European Muslims remain under-documented and under-reported.