

The relations between Muslim peoples and the West, and between Muslim peoples and forms of modernity, have become increasingly pressing issues of scholarly and political concern over the past twenty-five years. In part, this is due to the growing power of Islamism in the lives and politics of many Muslim societies and, in part, to the fact that some forms of Islamism can appear to be profoundly hostile to all that the West represents. The growing presence of Muslim peoples in Western societies and the many assumptions which that presence calls into question has also caused scholars and politicians to focus on these relations. Add to this the fact that some leading members of the Western policy establishment, most notably the US political scientist S. P. Huntington,

have argued that Islam is a civilizational force that is in fundamental conflict with the West, and that the clash between the two is inevitable. This book, edited by Gema Martin Muñoz, is a collection of essays that explore these issues. It is a valuable contribution to the understanding of the complex relations between Islam and the West in the twenty-first century.

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Islam, Modernism and the West: Cultural and Political Relations at the End of the Millennium

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The relations between Muslim peoples and the West, and between Muslim peoples and forms of modernity, have become increasingly pressing issues of scholarly and political concern over the past twenty-five years. In part, this is due to the growing power of Islamism in the lives and politics of many Muslim societies and, in part, to the fact that some forms of Islamism can appear to be profoundly hostile to all that the West represents. The growing presence of Muslim peoples in Western societies and the many assumptions which that presence calls into question has also caused scholars and politicians to focus on these relations. Add to this the fact that some leading members of the Western policy establishment, most notably the US political scientist S. P. Huntington,

have come to talk in the post-cold war era of a "clash of civilizations" in which the clash between Islam and the West is the most profound and the most dangerous for world peace.

This book, which contains sixteen essays by Muslim and non-Muslim scholars, mainly from institutions in Europe and the Arab world, sets out to address key issues in the relations between Muslims, modernity, and the West. It is the outcome of a symposium held in Toledo, Spain, in April 1996, which was prompted by the Eleni Nakou Foundation for the promotion of cultural contact and understanding among European peoples, and held under the auspices of the Jose Ortega y Gasset Foundation. Gema Martin Muñoz, professor of Sociology of the Arab and Islamic World at the Autònoma University of Madrid was the intellectual "playmaker" of the occasion. Due to its Islamic past and the fundamental role it played in transmitting Islamic learning and culture for the development of Christian Europe, Spain was a good choice of location for the conference.

In the preface, Muñoz states the prime concern of the book, namely, "to provide a forum for the cultural and political debates taking place in the heart of the Islamic and Western world." The aim is to get away from the long history of pejorative images that Westerners and Muslims have of each other, to escape from colonial guilt and the resentment of the colonized, and to focus on the dynamic relationship between manifestations of Islam and social, economic, and political change. Indeed, Muñoz is concerned "to work towards integration and mutual concern and against the theory of the clash of civilizations." She considers the reform of European understanding to be a priority, not only because immigration has made Islam a significant European religion, but also because the presence of Muslim countries along the southern flank of the European Union makes understanding of Islam and these societies a matter of primary concern for European policy. Muñoz then proceeds to introduce the collection of essays by offering an overview of key issues both in relations between Islam and the West and in Western understanding of the Muslim world. It is particularly heartening to find her introducing the ideas of Islamism and Islamist actors as key agents facilitating the development of forms of modernity amongst Muslims. Indeed, although this is by no means a new idea, it deserves regular repetition and investigation.

The remaining fifteen essays are divided into four sections. In the first, titled "Relations between Europe and the Muslim World: A Reinterpretation," Mohammed Arkoun, who is professor of Islamic thought at the Sorbonne (Paris), considers the role of history as an ideology of legitimization in Muslim and European contexts. After considering related issues in general, he discusses the problem in the particular contexts of Algeria and France. In the remain-

ing two essays of the first section, Miguel Moratinos (a Spanish diplomat) gives an overview of recent relationships with the Muslim world and suggests ways forward for a more peaceful Euro-Arab future, while Bichara Khader (a scholar of Palestinian origin from the Catholic University of Louvain) brings some policy substance to this vision by illustrating how the European Union's project for a Euro-Mediterranean Partnership has developed since the early 1990s. Both articles are written in a sermonizing tone.

In the second section, "Islam and the West: Concepts of Civilization," Muhammed Abed al Jabri (a Moroccan scholar) asks if the "clash of civilizations" model has to be that of the future. He believes that if the principles of Ibn Rushd (name given to a commission set up in 1996 to improve mutual understanding between Spain and Morocco) can be observed, there is real hope for a relationship of peace and stability. Maurice Borrans (a Christian missionary) then demonstrates how the dialogue has moved from being between the European-Christian and Arab-Muslim worlds to being a dialogue among the Muslims themselves. John Esposito (a political scientist) sums up the thrust of his contribution by quoting Anwar Ibrahim (at that time the deputy prime minister of Malaysia), "Enduring peace and security of the world must be built not upon religious, cultural, economic, and political hegemonies, but on mutual awareness and concern. For understanding brings respect, respect prepares the way for love. Love like truth, liberates and takes us on to a higher kind of loyalty." In the last article of this section, Ann Mayer (a human rights expert from the University of Pennsylvania) examines the problems of citizenship and human rights in Saudi Arabia, Kuwait, Iran, Turkey, and Egypt, and concludes, unsurprisingly, that much more needs to be done in these states, as well as in the West, to accommodate difference.

By far the strongest section of the book is devoted to the "Dialectics of Reason and Faith: Secularism and Islamism." Here, Filali Ansari (a Moroccan scholar) examines the contribution of the Egyptian theologian, Ali Abd al Raziq, to Islamic and secular thought. He defines Abd al Raziq's argument that the political era of Islam only began after the Prophet's death and then explores its subsequent influence. Tariq Ramadan from the University of Freiburg provides a sketch of the recent relationship between Europe and the Islamists. Gudrun Kramer of the Free University in Berlin, demonstrates how the recent Muslim/Islamist discourse on Islam and democracy has not only adopted key elements of modern democracy — elections, representation, parliamentary rule, and separation of powers—and declared them compatible with Islam, but has also begun to incorporate "at one level at least" key values such as freedom, equality and individual responsibility.

The next two essays are outstanding. The first, by Muhammed Tozy (a Moroccan scholar), examines Islamism and some of its perceptions of the West. Supporting his argument with solid scholarship, he shows how Islamism is an avant-garde activity with a powerful "modernizing" dimension, and how Islamists themselves have a range of attitudes towards Europe. Thus, while the satanization of the West is becoming outdated, some of its basic principles and values are starting to be appreciated. The second essay, by Fariba Adelhah (an Iranian social anthropologist based in Paris), shows how the process of individualization in Iran "is not occurring against the family or outside the family, rather it is a key part of it and is contributing to the process of bringing the family into line with the contemporary world." In the process, "Islam remains overwhelmingly present ... it provides the vocabulary and grammar by which people are shaping their modernity, including the modern family ..." A series of fascinating examples of the role of Islam and Islamic practice in the individualization of believers are then given. This is a thoughtful, often ironic and wonderfully stimulating piece of work.

In the final section, titled "Islam in Europe, the Islam of Europe," Jocelyn Cesari (a French political scientist) explores the tensions which have developed between the French citizens who have wished to assert their Islamic nature, and the majority of the French population whose collective conscienceness sees Islam as negative. Nielson (a Danish scholar who directs the Centre for Islam and Christian-Muslim Relations in Birmingham, UK) compares the educational policies of several European states toward Muslims and Muslim educational institutions. He concludes that, whereas the Dutch have done well by state-funding Muslim schools, the British have not scored so well; thus far they are refusing to accept the idea. On the other hand, the British, the Dutch, and the Scandinavian countries have done much better (by continually negotiating and renegotiating their relationship to Muslim educational demands) than the Germans and the French, who will only be moved to change by an earthquake! Indeed, there is a lot of tension between the anticlerical tradition, which is rooted at the heart of the French State since the Revolution of 1789, and the demands of the Muslims. Finally, François Zabbal (a French scholar) examines problems of multiculturalism within Europe.

One weakness in this collection of essays is that it claims to speak for Islam, but only deals with issues relating to the Arab and European world, ignoring the developments and understandings of the other half of the Muslim world — a half which over the past one hundred years has been at least as dynamic as the Arab world. The essays are considerably unevenness in quality; moreover, it would have been helpful, on occasion, to have had stronger scholarly support for the claims made. Filali Ansari, for instance, refers to Abd al Raziq's essay

which states that the political era of Islam only began after the Prophet's death, but no date or publication details for this important work are given. Nevertheless, the book is a valuable report of the symposium, and includes several strong contributions, in particular those of Tozy, Adelhah, Kramer and Muñoz on Islamism's powerful modernizing potential.

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Beyond the Dependency Debate: Rights, Power and Responsibility

Edited by James C. Cobb, University of Virginia, Charlottesville, Virginia, USA and
 Alan Anglin

James C. Cobb and Alan Anglin's edited volume, *Beyond the Dependency Debate: Rights, Power and Responsibility*, is a collection of essays that explore the relationship between rights, power and responsibility in the context of social policy. The book is divided into three parts: the first part deals with the concept of rights, the second part deals with the concept of power, and the third part deals with the concept of responsibility. The essays in the book are written by leading scholars in the field of social policy and provide a comprehensive overview of the current debate on these issues. The book is a valuable resource for anyone interested in social policy and the relationship between rights, power and responsibility.

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