Symposium on Governance of Muslim Minorities in Democracies: An Annotated Bibliography

France

- **Cesari, J. (2013).** *Why the west fears Islam: An exploration of Muslims in liberal democracies.* **Springer.**
  - This work examines the possibility that Islam could threaten the core values of the West. Cesari does an exceptional job of exploring this idea through testimonies from Muslims in various Western countries such as France, Germany, the U.K., the Netherlands, and the U.S. She highlights the role of identity and what might endanger it while ensuring that the voices of Muslims are also heard. Overall, this work is important to the field to demonstrate the compatibility between Islam and liberal democratic societies.

- **Maussen, M. J. M. (2009).** *Constructing mosques: The governance of Islam in France and the Netherlands* **(Doctoral dissertation, Amsterdam School for Social Science Research).**
  - This work investigates the multitude of governance frameworks surrounding Islam in France. It provides a comprehensive overview of the impact of religion and the debates surrounding it within France. The work takes a deep dive into the role of colonialism in the governance of Islam and studies the modalities of citizenship with respect to Islam. As such, the work presents an excellent contribution to how France deals with Islam.

- **Wiles, E. (2007). Headscarves, human rights, and harmonious multicultural society: Implications of the French ban for interpretations of equality.** *Law and Society Review*, *41*(3), 699-736.
  - Wiles researches the headscarf controversy in France and the implications that the headscarf ban has for equality – especially with regard to Islam. Wiles notes the societal tensions that have arisen around this salient issue and argues that, ultimately, the law is inappropriate and not suitable if France wants to remain a diverse cultural melting pot. In the end, Wiles puts forth a cogent argument that France must reconcile its fight with Islam in a way that better represents the plurality of French modern society.

- **Leane, G. W. (2011). Rights of ethnic minorities in liberal democracies: Has France gone too far in banning Muslim women from wearing the burka?** *Human Rights Quarterly*, *33*, 1032.
    - o Leane scrutinizes the rights of Islamic minorities in France in the context of the ban on Muslim women from wearing the burka. The work thoroughly covers the historical overview of the controversy before also pointing out the contentions that this action has raised in French society. It is clear from this work that there is a dualism at play between a multicultural and pluralistic vision of France relative to one that is more nativistic in manner.

- **Murray, R. (2016). The political representation of ethnic minority women in France.** *Parliamentary Affairs*, *69*(3), 586-602.
    - o Murray takes a look at the political representation of minority women in France with a special lens on the representation of Muslim women. The article presents compelling evidence overall that minority women do experience an enhanced disadvantage in the political sphere. Grounded in an in-depth case study analysis on France, the author shows how slowly but surely gender parity is progressing in the nation but for minority women to make progress, their inclusion into the political sphere is conditional based on symbols of secularity and assimilation – two factors that greatly constrain the inclusion of Muslim women.

- **Jouili, J. S. (2013). Rapping the Republic: Utopia, critique, and Muslim role models in secular France.** *French Politics, Culture and Society*, *31*(2), 58-80.
    - o Jouili thoroughly examines the state of secularity in France and its impact for Muslims within French governance. The article employs an interesting research design in the sense that it scrutinizes two Muslim French rap artists and their discourse with respect to how they view one should be attached to the French nation. In short, the author argues that just because France promotes secularity and does not necessarily favor one religion over the other – for the subject who is of Muslim background – there must be no doubt about one's fealty to the French nation-state.

- **Połońska-Kimunguyi, E., and Gillespie, M. (2016). Terrorism discourse on French international broadcasting: France 24 and the case of Charlie Hebdo attacks in Paris.** *European Journal of Communication*, *31*(5), 568-583.
    - o The authors in this work analyze official French discourse into the construction of "terrorism" in the wake of the Charlie Hebdo attacks that occurred in 2015. The authors conclude that the French broadcaster frequently employs a limited definition of the word 'terrorism' in its discourse linking terrorism to Islam and Muslims. The authors thus parse out that official broadcast discourse appears to put culpability on exogenous actors completely leaving out endogenous problems from the equation such as discrimination, youth marginalization, lack of educational and work opportunities, etc. These findings have the potential to alienate Muslim communities in France in an already deeply divided society.

- **Dillender, A. N. (2011). The integration of African Muslim minority: A critique of French philosophy and policy. (Masters Thesis, University of South Florida.)**
  - Dillender studies African Muslim minorities in the context of French governance. The author provides a robust historical background into the situation of African Muslim minorities in France including a contextualization of French colonialism. Despite France's best intentions of promoting a French monoculture – there is a true lack of assimilation for African Muslims. Ultimately, the author finds that this has led to multiple diasporas of segregated communities of African Muslims. However, the author does note that there have been some limited successes and that the assimilation of this group has not been a complete failure.

- **Bassel, L., and Emejulu, A. (2017). *Minority women and austerity: Survival and resistance in France and Britain*. Policy Press.**

  - This book presents the experiences of minority women and their resistance to austerity measures in France. It identifies fundamentally that left wing politics has failed to work for the minorities (especially minority women) that the left-wing parties are claiming to represent. The book does an excellent job at demonstrating its argument through comprehensive case studies which explore the interactions between the state, market, and civil society and how minority women interact in these various spheres within the state. Through the politics of survival, minority women are constantly fighting to subvert the dominant narratives of "crises" and "activism."

- **Bowen, J. R. (2009). *Can Islam be French?: Pluralism and pragmatism in a secularist state* (Vol. 30). Princeton University Press.**
  - This book fundamentally seeks to answer the question: Can Islam be French? The author posits a different question in trying to answer this question – that is, what do French Muslims think about Islam? He asserts that French Muslims construct new ways of reasoning and teaching along with developing new Islamic institutions that enable Islam to be better operational in the context of France. All in all, the author argues that incentives have been created by French governance of Muslims for Muslims to develop new, pragmatic mechanisms of thinking about religious issues in French society.

United Kingdom

- **Modood, T. (2005). *Multicultural politics: Racism, ethnicity, and Muslims in Britain* (Vol. 22). University of Minnesota Press.**
  - This book assesses the predicament of Muslims in Britain and a whole host of issues they confront in British liberal democracy. It identifies that Muslims rather

than Blacks had increasingly become the 'other' in British society and that cultural racism and Islamophobia pose challenges to British secular modernity. The author points out that Britain will surely be a promising case study for understanding how to avoid an Islam-West divide, especially as advocates continue to push for equality.

- **Sealy, T. (2017). Making the "Other" from "Us": The representation of British converts to Islam in mainstream British newspapers. *Journal of Muslim Minority Affairs*, *37*(2), 196-210.**
    - This work explores the phenomenon of "othering" when it comes to the representation of British converts to Islam by examining mainstream British newspapers. The work points out that Muslims are not only less likely to be portrayed or featured in "normal" stories, but real cases of abuse and prejudice against them is also less likely to constitute "news." However, British Muslim converts offer a unique way of being an "other" with regard to their integreation in a multicultural society. The work's end goal is to understand these British converts and how they are represented.

- **Jones, S. H., O'Toole, T., DeHanas, D. N., Modood, T., and Meer, N. (2015). A 'System of self-appointed leaders'? Examining modes of Muslim representation in governance in Britain. *The British Journal of Politics and International Relations*, *17*(2), 207-223.**
    - This article investigates types of Muslim representation in British governance. It does an excellent job of explaining the significance of group identity and political representation with respect to Muslims. Moreover, it points out the shift from formal and hierarchical to more informal and network-based styles of governance and the effect that this governance style has on Muslim representation. The article importantly also makes critical contributions concerning the integration of Muslims in Britain through an exploration of various Muslim organizations.

- **O'Toole, T. (2019). Governing and contesting marginality: Muslims and urban governance in the U.K. *Journal of Ethnic and Migration Studies*, 1-19.**
    - This article probes the governance of Muslims in terms of urban nodes and modes of governance while thoroughly researching how Muslims contest the marginality they confront within British society. The author notes how Muslim settlement sites in the U.K. are often portrayed as poorly integrated and governed areas, and seeks to better comprehend this dynamic. O'Toole employs a case study for this work of an English city and ultimately finds that the governing practices of Muslim settlement sites rely on the legitimacy of the portrayal of these sites as poorly integrated and governed. This has implications for overcoming marginality.

- **Rehman, J. (2007). Islam, "war on terror" and the future of Muslim minorities in the United Kingdom: Dilemmas of multiculturalism in the aftermath of the London bombings. *Human Rights Quarterly*, 831-878.**

- Rehman considers the future of Muslim minorities in the United Kingdom in the context of the aftermath of the London bombings and the impact of the "war on terror" for Muslim minorities living there. Overall, the article superbly points out that British Muslims do encounter extreme difficulties and discrimination within the United Kingdom which calls into question their right to identity in the U.K. Moreover, the article scrutinizes the ramifications of British involvement in the global "war on terror" and how this is increasingly angering and alienating Muslims. The London bombings have only exacerbated the issues for Muslims living in the U.K. In the end, the work contributes to Muslim minority governance in the U.K. concerning the ostracism this group faces in society.

- **Spalek, B., Lambert, R., and Baker, A. H. (2009). Minority Muslim communities and criminal justice: Stigmatized U.K. faith identities post 9/11 and 7/7. *Race and Criminal Justice*, 170-87.**
    - This book chapter explores criminal justice in minority Muslim communities, especially in the post 9/11 context. The authors argue that Britain has become increasingly diverse and complex so much so that the old British legal system must take into account how race and ethnicity are constructed in society along with their influence. The chapter provides detailed and up to date information on police response, prosecution, prison, and probation services in the context of increasing ethnic diversity while presenting a plethora of information on how reforms can improve criminal justice with respect to race and ethnicity. All in all, the work makes important contributions to ensure fairness in the criminal justice system in the context of heightened racial abuse towards Muslims post 9/11.

- **Abbas, T. (2007). British Muslim minorities today: Challenges and opportunities to Europeanism, multiculturalism and Islamism. *Sociology Compass*, *1*(2), 720-736.**
    - This work investigates the issues surrounding multiculturalism and Islamism and underscores the experiences of Muslim minorities in Britain in the context of the eras post 9/11 and 7 July London bombings. The article focuses on the problematization of multiculturalism and various ways discourse has changed amongst policymakers in Britain and its effect on British Muslim minorities today. The work also offers excellent suggestions and recommendations for civil society and practitioners to better integrate and accommodate Muslim minorities. Such recommendations can help to ameliorate the alienation and marginalization encountered by Muslim minorities.

- **Jarvis, L., and Lister, M. (2013). Disconnected citizenship? The impacts of anti-terrorism policy on citizenship in the U.K. *Political Studies*, *61*(3), 656-675.**
    - Jarvis and Lister examine the consequences of anti-terrorism policy on citizenship in the U.K. with an emphasis on Muslim minority groups. The work highlights the citizens' own perspectives of the impact of anti-terrorism measures and how public attitudes are influenced by one's ethnic identity. The authors find that citizens from a range of ethnic minority backgrounds – not only Muslims – believe that anti-terrorism measures have impeded and diminished their citizenship. On the other hand, white citizens appear not to be affected by these

measures. Overall, their findings suggest that anti-terrorism measures may add to the sense of disconnected citizenship in the U.K.

- **Sinno, A. H., and Tatari, E. (2009). Muslims in U.K. institutions: Effective representation or tokenism?** *Muslims in Western Politics*, **113-134.**
  - This work largely explores Muslim representation in political parties, local government, and legislatures in Britain. The authors do an excellent job at evaluating the perceptions, encounters, and political behavior of British Muslim members of various governmental organizations and parties to understand whether or not these folks think their presence in these institutions helps members of minority communities. The authors ultimately conclude that they do believe British Muslim representation is effective and does provide concrete benefits to a disadvantaged minority. On the whole, their work has important policy implications for minority representation.

- **Lewicki, A., and O'Toole, T. (2017). Acts and practices of citizenship: Muslim women's activism in the U.K.** *Ethnic and Racial Studies*, **40(1), 152-171.**
  - This work probes the concept of citizenship and the role of Muslim women's activism in the U.K. It studies the different forms of political activism that Muslim women activists engage in so as to challenge and reinterpret social norms. In short, the authors finds that mobilization on behalf of Muslim women activists is supported by and embedded in larger transnational struggles.

United States

- **Esposito, J. L., and Voll, J. O. (1996).** *Islam and democracy*. **Oxford University Press on Demand.**
  - This book fundamentally examines the relationship between Islam and democracy and whether or not the two are on a collision course. The book investigates the role of political participation and the yearning for it across the Muslim world. The work employs case studies to assess the diversity of Muslim experiences and experiments. The authors conclude that the relationship between Islam and democracy is multifaceted in nature and how this relationship unfolds in the 21st century will have a great impact on global politics.

- **Samaie, M., and Malmir, B. (2017). U.S. news media portrayal of Islam and Muslims: A corpus-assisted Critical Discourse Analysis.** *Educational Philosophy and Theory*, **49(14), 1351-1366.**
  - This work researches how the U.S. news media portrays Islam and Muslims by surveying nearly 700,000 U.S. news media stories between 2001 and 2015 using word corpus machine learning techniques to analyze the most frequent topics that come up. In sum, their findings are worrying as they indicate that, in general, Islam and Muslims are associated with violence, religious radicalism, and

extremism. It is clear that U.S. news and media put forth a discourse that present Muslims in a negative connotation, a finding that has grave implications for identity and citizenship.

- **Ogan, C., Willnat, L., Pennington, R., and Bashir, M. (2014). The rise of anti-Muslim prejudice: Media and Islamophobia in Europe and the United States.** *International Communication Gazette*, *76*(1), 27-46.
  - This article explores the rise of anti-Muslim prejudice in the United States and closely assesses the role of media. The principal objective of the study was to utilize public opinion to detect the possible factors leading to increased anti-Muslim sentiment or Islamophobia. The findings show that some salient predictors of anti-Muslim attitudes are higher levels of conservatism along with older age. This authors draw significant conclusions for combatting Islamophobia, allowing us to identify the sectors of the population who need the most education in order to overcome their prejudices.

- **Cesari, J. (2011). Islamophobia in the West: A comparison between Europe and the United States.** *Islamophobia: The challenge of pluralism in the 21st century*, 21-43.
  - Cesari researches Islamophobia in the West in this work through a rich comparison between Europe and the U.S. She notes that Islamophobia has been on the rise ever since the attacks of September 11th – along with an increase in discrimination, racism, and a whole host of other negative consequences impacting Muslims. The work is important to the literature overall as it allows policymakers to perceive the differences between Europe and the U.S. with respect to Islamophobia and become better educated in order to more effectively counteract the harmful outcomes of prejudice against Islam and Muslims.

- **Dana, K., Wilcox-Archuleta, B., and Barreto, M. (2017). The political incorporation of Muslims in the United States: The mobilizing role of religiosity in Islam.** *Journal of Race, Ethnicity and Politics*, *2*(2), 170-200.
  - This article probes the political incorporation of Muslims in the United States and analyzes how religiosity in Islam serves as a type of mobilizing role for Muslims to be integrated into the political sphere. The work identifies that popular perceptions in the U.S. continue to believe that religious Muslims oppose American democratic values and traditions. The authors, on the other hand, find that there exists a positive relationship between perceptions of compatibility towards American democratic traditions and religious beliefs, behavior, as well as belonging. In brief, the more religious, the more likely a Muslim is likely to believe in political integration in the U.S. This finding helps to demonstrate that religious Muslims do not pose a threat to American democratic ways of life.

- **Joshi, K. Y. (2006). The racialization of Hinduism, Islam, and Sikhism in the United States.** *Equity and Excellence in Education*, *39*(3), 211-226.
  - This article looks at the racialization of Islam in the U.S. along with other religious practices. "Racialization" of religion takes place when certain features attached to a group or race become associated with particular religions as well.

The author inspects this racialization process and demonstrates how a process of "othering" of non-Christian religious groups has been taking place. As a result, these faiths are seen as morally, socially, and theologically illegitimate in mainstream visions and views. This has grave implications for political representation in the context of the U.S.

- **Bukhari, Z., Nyang, S.S., Ahmad, M., and Esposito, J.L. (2004).** *Muslims' place in the American public square: Hope, fears, and aspirations***. Rowman Altamira.**
  - At its heart, this book analyzes Muslims' place in America. It argues that the global diversity of Muslims and their traditions are being replicated in the United States and they are coming together as a result of the common issues they have to combat. The work superbly highlights the various theoretical, legal, historical, and sociological perspectives regarding how Muslims function in the United States public square and the institutional apparatuses in which they operate.

- **Maira, S. (2004). Youth culture, citizenship and globalization: South Asian Muslim youth in the United States after September 11th.** *Comparative Studies of South Asia, Africa and the Middle East***, *24*(1), 219-231.**
  - This article examines a specific section of the Muslim population in the United States – South Asian Muslim youth – and their culture, citizenship, and the impact of globalization on them since the September 11th attacks. It explores the newfound hatred that the 9/11 attacks have caused towards this population and studies the ramifications of the U.S.-Patriot Act of 2001 which gave the police and surveillance apparatuses sweeping privileges that has led to the violation of fundamental rights. Ultimately, the aftermath of 9/11 has made this group feel uncomfortable and has left them uncertain concerning their place in American society.

- **Zahir, A. A. (2018). Muslim jurists debate on Non-Muslim religious festivals and its effects on minority Muslims in the United States of America.** *Intellectual Discourse***, *26*(2), 765-784.**
  - This article researches the influence of non-Muslim religious festivals and their corresponding effects on minority Muslims in the United States. It underscores the dilemma which Muslims face as they increasingly attempt to integrate into society without losing their identity as Muslims. This problem has only increased in salience after the 9/11 attacks. The author employs qualitative methodology to understand Muslims in the U.S. and their perception of the issue of congratulating/partaking in the religious festivals of non-Muslims. This paper has implications for unity between groups in a pluralistic society.

- **Byng, M. D. (2008). Complex inequalities: The case of Muslim Americans after 9/11.** *American Behavioral Scientist***, *51*(5), 659-674.**
  - This work inspects the complex inequalities that Muslim Americans are confronting since 9/11 in the United States. The author contends that when religious identities become central to U.S. political conflicts, they cause a shift

that enhance inequalities. For its analysis, the article reviews newspaper articles in the Northeast region of the U.S. between the years 2002 and 2003 to show how official discourse illustrates the obstacles encountered by Muslims mimic racial inequalities. In the end, the article demonstrates the difficulties that confront Muslim minorities in achieving social justice.

Australia

- **Akbarzadeh, S. (2013). Investing in mentoring and educational initiatives: The limits of de-radicalisation programmes in Australia. *Journal of Muslim Minority Affairs*, *33*(4), 451-463.**
  - Akbarzadeh examines de-radicalization programs in Australia and the impact of mentoring and educational initiatives to help curb extremism. An emphasis on investment in de-radicalization programs became more salient in the wake of the July 2005 London attacks. However, the author notes that such efforts neglect the broader, more systemic issues of socio-economic under-privilege and political alienation. Moreover, Australia's policies have fomented divisions within Muslim communities. Ultimately, Australia must do a better job to integrate Muslims into political society.

- **Peucker, M., Roose, J. M., and Akbarzadeh, S. (2014). Muslim active citizenship in Australia: Socioeconomic challenges and the emergence of a Muslim elite. *Australian Journal of Political Science*, *49*(2), 282-299.**
  - This article looks at the emergence of a Muslim elite in Australia. The work points out that Muslims in Australia continue to hold a socioeconomically disadvantaged position within society based upon the last census and several economic indicators such as the unemployment rate, income, type of occupation, and home ownership. Furthermore, the challenges Muslims in Australia face in trying to gain and push for active citizenship is increasingly hampered by these socioeconomic barriers while the rise of a Muslim elite has attempted to ameliorate some of these woes. This work is important and can contribute to scholars' understanding of how elites represent the masses, especially in a minority context within a liberal democracy.

- **Woodlock, R. (2010). The masjid is for men: Competing voices in the debate about Australian Muslim women's access to mosques. *Islam and Christian–Muslim Relations*, *21*(1), 51-60.**
  - This work probes Australian-Muslim women's access to mosques. Worryingly, it notes that mosques in Australia practice segregation at various levels of exclusion – effectively serving to disenfranchise female Muslims and maintaining patriarchy. The work also includes the counter voices in the fight for women's access to mosques. Overall, the author highlights not only the tensions Muslims experience within Australian society but the additional impediments Muslim women encounter.

- **Mansouri, F., and Lobo, M. (2012). Hoops and bridges: Muslims and the Australian way of life.** *Muslims in the West and the Challenges of Belonging*, 114-133.
  - This article explores the various positive and negative factors that Australian Muslims face in their daily lives. The work strives to demonstrate that "good citizens" are leaders who do not support a normative "Australian way of life"; rather, they address the fundamental social injustices in Australian society. In doing so, these community leaders can serve as bridge builders for the Muslim population as a whole in Australia. Collective action on behalf of community leaders is crucial in order to create an inclusive society for Australian Muslims.

- **Dunn, K. M., Atie, R., Mapedzahama, V., Ozalp, M., and Aydogan, A. F. (2015).** *The resilience and ordinariness of Australian Muslims: Attitudes and experiences of Muslims report.*
  - This report thoroughly scrutinizes Muslim Australians in everyday life in Sydney and their perceptions of incompatibility and disaffection and how that impacts their political participation. This report thoroughly studies all facets of Muslim life in Australia along with the population in general. Overall, this work makes important contributions to the literature as it explains how a minority group is able to maintain resilience despite the systemic difficulties confronted by them in society.

- **Ho, C. (2007). Muslim women's new defenders: Women's rights, nationalism and Islamophobia in contemporary Australia.** *Women's Studies International Forum 30*(4), 290-298. Pergamon.
  - This article studies the peculiar balance that Muslim women straddle in society when striving for more equality while maintaining their Muslim identity. In the case of Australia, the article highlights how Islam is portrayed in Australia as inherently misogynistic and a threat to Australia's egalitarian culture. For Muslim women, this poses a distinct problem as it forces them to be locked in a dual fight between women's rights and equality even as they uphold the sanctity of their Muslim identity. The article concludes with recommendations on how Muslim women can overcome this duality and speak publicly about women's rights without fueling further anti-Muslim racism – something vital for policy makers to pay attention to when thinking about political participation and representation of all groups.

- **Mansouri, F., and Vergani, M. (2018). Intercultural contact, knowledge of Islam, and prejudice against Muslims in Australia.** *International Journal of Intercultural Relations*, *66*, 85-94.
  - This article examines intercultural contact between Muslims and other groups in Australian society and sheds light on the sheer amount of prejudice Muslims continue to deal with. The authors come up with a unique and original measure of factual knowledge about Islam in order to better understand how this affects prejudice against Muslims. Their results conclusively demonstrate that possessing more knowledge about Islam and having more contact with Muslims corresponds

with less prejudice against Muslims regardless of conservativism and a host of other factors. Their results have critical implications for how to overcome prejudice and racism in a society/country – educating the populace is key.

- **Johns, A., Mansouri, F., and Lobo, M. (2015). Religiosity, citizenship and belonging: The everyday experiences of young Australian Muslims.** *Journal of Muslim Minority Affairs*, *35*(2), 171-190.
  - This article probes the experiences of young Australian Muslims in Australia and their sense of citizenship and belonging. The article fundamentally attempts to address the issue of whether Muslims living in the West truly have the capacity to become fully active citizens while maintaining their religious beliefs, rituals, and practices. The authors argue that reactionary government programs target young Muslims. The authors then attempt to demonstrate how young Muslims overcome this by practicing and enacting citizenship through Islamic rituals and faith-based practices and traditions. This article shows how groups can peacefully co-exist within society.

- **Fozdar, F. (2012). Social cohesion and skilled Muslim refugees in Australia: Employment, social capital and discrimination.** *Journal of Sociology*, *48*(2), 167-186.
  - Fozdar scrutinizes social cohesion in the Australian state and the predicament of skilled Muslim refugees. The author contributes to existing literature on the little researched areas of settlement and integration of migrant Muslims into society. The article examines skilled Muslim refugees' and their integration into the Australian employment market relative to other skilled refugees who are not Muslim. For the most part, the author finds that being a Muslim does not affect employability but qualitative evidence does suggest that religion serves as a cultural disparity that disadvantages Muslims. This work challenges the widely held assumption that Muslim refugees are unable to adapt to "Western" culture and that religious differences threaten societal cohesion.

- **Murphy, K., and Cherney, A. (2011). Fostering cooperation with the police: How do ethnic minorities in Australia respond to procedural justice-based policing?** *Australian and New Zealand Journal of Criminology*, *44*(2), 235-257.
  - This article explores the dynamic of police interaction with ethnic minorities in Australia. Existing studies illustrate that ethnic communities do not easily cooperate with the police and they often display low levels of trust and confidence in the police. The article looks at how police can increase their legitimacy with these ethnic communities and nurture cooperation among ethnic minorities in Australia. Their findings suggest that ethnicity moderates the impact of procedural justice on cooperation where procedural justice is less effective in nurturing cooperation among ethnic minorities relative to majority group members. Their findings have implications for how the police can better respond to and foster positive relationships with minority groups within society – especially groups that are systemically 'othered' such as Muslims.

India

- **Khan, M. M. (2019).** *Islam and Good Governance: A Political Philosophy of Ihsan.* **Springer.**
  - This book does an outstanding job at explicating Islamic political philosophy derived from the concept of Ihsan – the concept of doing beautiful things. What is so beautiful about the political philosophy of Ishan is that it places a brighter light on humanity and looks for all things good and beautiful rather than bad and evil. The most important contribution the work arguably makes is the thought-provoking tendencies it has in which it courts Muslims to move away from the yearning for a Islamic government and rather to yearn for the creation of a self-critical society – one which defends national virtue and holds near and dear good governance.

- **Pandey, G. (1999). Can a Muslim be an Indian?** *Comparative Studies in Society and History*, *41*(4), 608-629.
  - This work focuses on examining Muslim identity in the context of being Indian. The article posits that national identities are fluid and, in the end, any nation or state is not natural. With regards to India – no citizen can avoid affirming the plurality of Indian identities that exist – they are simply Indian whether or not they are Hindu or Muslim. The work has significant implications for minority identity in a pluralistic society by demonstrating that essentially, Indian is Indian.

- **Alam, M. S. (2020). Muslim minorities in India: Trapped in exclusion and political populism. In** *Minorities and Populism–Critical Perspectives from South Asia and Europe* **(pp. 133-148). Springer, Cham.**
  - This book chapter explores Muslim minorities in India and the dire circumstances they confront being trapped in a state of exclusion in the midst of ongoing political populism. The work excels at showing the social diversity of India and how this pluralism has created asymmetric power relations across different groups. As a result, social inequalities continue to persist in the case of India even after decades of democratic governance. The author identifies that religious identity is a crucial dimension of the existing inequality trap in India where Muslims who form the largest minority group encounter severe socioeconomic deprivations. The existing policies put in place to help these marginalized groups are severely inadequate and lack proper allocation of funds along with poor implementation. Now, India is in a dire situation of political mobilization along the lines of ethno-majoritarianism further aggravating the predicament of Muslims. This work is useful for scholars hoping to understand the underlying hardships that Muslim minorities face due to ethno-populism.

- **Harel-Shalev, A. (2009). The problematic nature of religious autonomy to minorities in democracies–the case of India's Muslims.** *Democratization*, *16*(6), 1261-1281.

- o This work delves into the issue of religious autonomy with respect to India's Muslims. Although the Indian constitution guarantees autonomy to its religious minorities along with the freedom to independently manage their religious affairs, the state has now embarked upon a nationalization of Hinduism. The author rightly identifies that India is now in a conflict between so-called secularism and minority protection; as such, ideological conflict and resource competition threaten the stability of India's democracy today.

- **Alam, A. (2007). "Scholarly Islam" and "Everyday Islam": Reflections on the debate over integration of the Muslim minority in India and Western Europe.** *Journal of Muslim Minority Affairs*, *27*(2), 241-260.
  - o This article explains the integration of Muslim minorities in India and its democratic governance system while offering contrasts between how "scholarly" relative to "everyday" Islam view integration of the Muslim minority subject. It rejects the discourse that there is either compatibility or not with Muslims given India's non-Muslim majoritarian-nationalism and presents rather a pluralistic view and understanding of Islam. The author concludes that scholarly Islam may hamper the prospect of integration whereas the non-ideological character of everyday Islam better supports social and political integration of Muslims in society. All in all, the work is critical for considering which aspects of Islam promote more inclusive governance in India.

- **Shaban, A. (Ed.). (2018).** *Lives of Muslims in India: Politics, exclusion and violence.* **Taylor & Francis.**
  - o This book examines the lives of Muslims in India and the state of politics, exclusion, and violence that Muslims living in India encounter. The book highlights the consolidation of identities along religious and ethnic lines in recent years which has deeply "minoritised" Muslims in India and the ensuing exclusionary and violent practices that now routinely take place against Muslims in India. The further emphasizes the double marginalization of Muslim women. On the whole, this work is valuable to scholars and researchers with an interest in minority and Islamic studies along with policy studies.

- **Ahmed, A. (2007). Dual subordination: Muslim sexuality in secular and religious legal discourse in India.** *Muslim World Journal of Human Rights*, *4*(1).
  - o This article explores Muslim sexuality in secular and religious legal discourse in India and how Muslim women and members of the LGBT community confront acute forms of dual subordination with regard to their gender and sexuality. Meanwhile, Muslim woman may seek comfort from India's patriarchal religious and judicial structures only to later realize that these patriarchal structures continue to facilitate new forms of subordination. The article underscores the precarious nature that these folks face in Indian society and is an important contribution for scholars hoping to grasp the ramifications of being an LGBT minority in an ethno-majoritarian state.

- **Basant, R. (2007). Social, economic and educational conditions of Indian Muslims.** *Economic and Political Weekly*, **828-832.**
  - This report assesses the social, economic, and educational conditions of Indian Muslims. It is valuable given that it is truly the first attempt to procure information on the conditions of Indian Muslims using large-scale empirical data. It is also crucial because it helps to facilitate a healthy, informed debate, from an equity perspective which can help policy makers in India create a more inclusive governance system. To that end, the report includes policy recommendations which can serve as a valuable resource for Indian policy makers and politicians. Thus, the report's findings are helpful because they have a lot of real-world applicability.

- **Harel-Shalev, A. (2017). Gendering ethnic conflicts: Minority women in divided societies–the case of Muslim women in India.** *Ethnic and Racial Studies*, *40*(12), **2115-2134.**
  - This article looks at minority Muslim women in India and the assorted ethnic conflicts from the gender lens. It digs deep into the long-term consequences of the outright failure to incorporate women's interests, especially with regard to Muslim women, in India. In sum, the article points out that the marginalized and weaker sections of those groups in conflict are the real losers; it also shows the importance of gendered analysis when it comes to ethnic conflicts and ethnic conflict resolution. The article has important implications for understanding the intersectional impact of gender on ethnic conflict and how the gender component to ethnic conflict increases the precarity of minority Muslim women in India.

- **Shani, O. (2010). Conceptions of Citizenship in India and the "Muslim Question."** *Modern Asian Studies*, **145-173.**
  - This paper examines the modalities of various conceptualizations of citizenship in India in order to better comprehend how even in the face of profound social divisions India still manages to pull together as a nation. The article for its part focuses on Muslim Indians who are by far the most excluded members in Indian society and demonstrates how even Indian Muslims – the most marginalized group in India – have found ways to engage meaningfully and participate in the nation. The main implications of this article are that the multiple conceptualizations of citizenship have enabled India to manage its diverse social groups and contain their underlying conflicts.

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James Korman is a PhD student at the University of Delaware in the Department of Political Science and International Relations. His research focuses on development, globalization, Latin American Politics, & political economy. Within political economy, he is acutely interested in issues surrounding economic inequality and state capture. He has published in the Emory International Law Review along with the Coalition for Peace & Ethics journal. Currently, he is a part of research teams for the Social Data Analytics Lab, Executive Approval Project.