



The Muslim Struggle for Civil Rights in Spain: Promoting Democracy through Migrant Engagement, 1985–2010

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scholarly attention—post-unification romantic comedies (Antje Ascheid). These contributions, focusing more on genre cycles, then, although switching the emphasis to popular genre cinema, appear to do so only within the confines of conventional historical periodizations. There are also essays which take a more auteurist approach to genre. The aforementioned Abel's piece on Graf as well as Hester Baer's focus on the producer Bernd Eichinger takes this route. The latter of the two is particularly valuable for its insights into the work of a rarely discussed key player in German film industry who has managed to combine both art and popular cinema over his almost four decades long career.

The aforementioned emphasis on popular German genre is certainly one of the greatest strengths of this volume. Although volumes with such wide topics will always have to omit something, it is, however, surprising that for a volume that gives so much weight to the *histories* of genres, discussions of these histories usually start with Weimar cinema. Not a single essay pays more than a cursory glance at the Wilhelmine era during which numerous highly popular genres, including comedies, melodramas and crime films, were initially formed. The omission is even more striking when a look at the bibliography reveals that there is no entry for a volume which dedicates a number of essays precisely to these genres in early German cinema—Thomas Elsaesser's (1996) *A Second Life*. The second glaring omission, it seems to me, is the almost exclusive focus on West German production, once the post-war period is discussed. With the exception of Koepnick's essay on science fiction film which takes German Democratic Republic (GDR) production into consideration, no other author tells us much if anything about the GDR contributions to the genre they are discussing. An essay on East German Red Westerns or children's films would have certainly deserved inclusion into the volume. The last critique is minor but concerns typos that appear more than one would care for in a hardcover by a notable publisher. These, among others, include spelling 'Able Gance' instead of 'Abel Gance' (55), 'Rene Clair' instead of 'René Clair' (56) or interchangeably using 'Hantke' and 'Handke' (213). Despite these shortcomings, however, the volume presents a valuable addition to German film scholarship which, as Fisher rightly points out, has focused too much on auteur cinema at the expense of popular one.

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The Muslim Struggle for Civil Rights in Spain: Promoting Democracy through Migrant Engagement, 1985–2010

Aitana GUIA

Sussex Academic Press, 2014, ISBN 978-1-84519-581-6

£25.00 (pbk), 233 pp.

Spain's relationship with Islam is hardly a novel field of study. Academic analyses of the impact of Arabs and Berbers on peninsular society and culture upon landing at Gibraltar in 711 CE stretch back to the early nineteenth century. Much debate centres on whether al-Andalus had lasting significance

in the development of Spain or was a mere parenthesis. Guia's book builds on those studies which argue that the Muslim presence in Spain until the expulsion of the *moriscos* in 1609–1614 shaped modern and contemporary attitudes (Américo Castro in the mid-twentieth century; Susan Martín-Márquez's *Disorientations* and Daniela Flesler's *The Return of the Moor* more recently) by detailing the impact of Spain's present Muslim population on society. Her publication will be of particular interest to scholars of immigration in Spain for its acknowledgement of the nation's new ethnic minorities as willing agents of change rather than the passive objects to which they have often been reduced in what remains a nascent field. Yet—and perhaps precisely because she endeavours to balance her contribution to these two areas—one finds Guia's focus occasionally drifts from what her title implies and from what of value her book holds.

Guia's study provocatively turns on its head the widely-held opinion concerning Muslims in contemporary Spain that they are the mere beneficiaries of democracy (or, more sinisterly, stand in opposition to it). Instead, Guia argues that responses of Muslim residents to certain legal and cultural matters since the death of Francisco Franco have played a crucial role in transforming Spanish politics and society. To this end, Guia argues for an understanding of the Transition as an ongoing process of democratisation that extends beyond the customary cut-off point of Felipe González's 1982 election victory.

The first two chapters explore how Muslim resistance to legal impositions has engendered more accommodating conceptions of citizenship and belonging. Chapter 1 traces the emergence of grass-roots activism in Melilla following Spain's first Immigration Act in 1985. Guia recounts campaigns of civil disobedience run by the sizeable population of Muslims born or long-term resident in Melilla on account of the city's historically porous borders, yet who found their lack of documentation meant they were classified as immigrants under the new Act. As Guia shows in Chapter 2, the concept of *arraigo* (time spent in a certain place and assumed to be an indicator of participation in public life), subsequently created to enable Muslim Melillans to obtain residence and work permits, came to form the core of the legal discourse that now determines immigrants' access to status. In its history of developments since Melilla, this second chapter details the rise of groups to defend Muslims' rights nationwide, their role in shaping the quota system implemented in the 1990s and the sit-ins organised in response to the draconian Immigration Act passed in late 2000 by the then majority Partido Popular. Yet here the focus of the first chapter falters somewhat: the groups mentioned earlier drift in and out of the narrative as other migrant factions (such as the Ecuadorian Rumiñahui) come to the fore, and Pakistanis are shown to associate more closely with Indians than with fellow Muslims. One wonders what is specifically Muslim about this more recent activism.

In the remaining three chapters, Guia turns from questions of status to consider Muslim groups' engagement with and entry into (what remains a predominantly Catholic) national culture. Chapter 3 sketches the background of the 1992 Agreement of Cooperation between the State and the Islamic Commission of Spain, and the struggle to implement its terms, such as the teaching of Islam in schools, recognition of processions and festivities, and official provision for religious practices. Chapter 4 examines how migrants' experiences in Catalonia—the campaign to erect a grand mosque in Barcelona, segregation in Osona—expose barriers to belonging, despite official statements to the contrary. In her final chapter, Guia looks at recent responses to issues concerning Islam's historical relationship with Spain, namely the status of the Mosque–Cathedral in Córdoba and the Festivals of Moors and Christians that take place across south-east Spain, although concrete examples of Muslim activism in this respect are rare to be found.

Despite these sporadic lapses, Guia's archival work and oral history make for a valuable contribution to a broader understanding of the Transition, and to migration studies in Spain. Of particular note is her shrewd engagement with questions of gender. By highlighting the importance of female activism in Melilla and Barcelona, and exploring various responses to the issue of the veil, she challenges accusations that Islamic culture is inherently discriminatory in this respect. I am not sure whether the complexities of the term 'Muslim' in Spain can ever be fully disentangled—one cannot equate the experiences of Moroccans with those of the Pakistani,

Bangladeshi or Senegalese communities in Spain, yet neither can one refute the existence of a historical Islamophobia that continues today in the denial to western Saharans and descendants of *moriscos* of the preferential treatment awarded to all others with colonial links with Spain and to descendants of *conversos*. Nevertheless, so long as this ontological problem is borne in mind, there is much to gain from this innovative approach to Spain's relationship with Islam today.

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After Yugoslavia: Identities and Politics Within the Successor States

Robert HUDSON & Glenn BOWMAN (Eds)

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£61 (hbk), 264 pp.

In general, there have been numerous scholarly contributions dealing with different aspects of the Yugoslav state crisis as well as the post-Yugoslav space. While earlier works have predominantly tried to identify the most culpable party/parties, providing us with lessons learnt from the overall drama, the more recent accounts have focused on the capacity of the post-Yugoslav states to proceed with the processes of democratization and Europeanization, with the aim of preparing them to become full members of the European Union (EU). Occasionally, we see interdisciplinary volumes such as *After Yugoslavia* that nicely complement or even clarify the existing debates and, in fact, help us, to understand their complexity.

The volume begins with a short piece in which Vojin Dimitrijević looks at the constitutional change in the Yugoslav successor states. Accordingly, he notes that some more obvious forms of constitutional nationalism were abandoned in favour of a liberal understanding more concerned with the equality of citizens and less with their ethnicity; the change is mostly due to the pressure of external factors, such as the EU and the Council of Europe. However, some countries have continued to struggle; as correctly observed, Serbia did not see the overthrow of the Milošević regime in 2000 as an opportunity to amend its constitution. Later, the constitution adopted in 2006 introduced the ethnic principle, presenting Serbia as the state of Serbs and other citizens of Serbia (of which Kosovo is a constituent part), and this, of course, caused numerous international problems (23).

The Kosovo question dominates the three following chapters. For example, Shkëlzen Maliqi examines the elements and stages of the peaceful resistance movement—considering that '[f]or Kosovar Albanians, Yugoslavia as a federation . . . was acceptable as a lesser evil . . . For [them], it would be inconceivable to remain in Serbia, in a Serbian ethnic state, under repressive conditions, whose final goal was genocide' (68). Nebojša Vladislavljević elaborates on a number of dilemmas surrounding Kosovo's final status and explains why partition could be the most appropriate outcome: even though '[t]here are no fair or just partitions that would fully satisfy the interests of all parties', the territorial separation in Kosovo could help to put a permanent end to the conflict (38). And, finally, Maja Muhić looks at the impact of Kosovo's independence on Macedonia, where Albanians represent the second largest ethnic group and a major constituent of the government. Although she focuses on the period before 2007, when Kosovo belonged to Serbia, suggesting that the Kosovo status could seriously affect Macedonia (such as causing a large-scale confrontation between the ethnic communities), one can argue that this assessment is still valid, while Kosovo is actually independent. In addition, Macedonia is facing serious challenges in terms of its own national