Propositions accompanying the dissertation:
Regimes of Secularity. Citizenship, religion and Muslimness in Rotterdam, Leicester and Marseille

I. As Muslim migrants have become Muslim minorities the delicate balance between religion and secularity has become unstable once again in Western European nation-states. (this thesis)

II. The trouble with religion in France, the Netherlands and the United Kingdom is caused by the way the nation-state frames certain ‘problematic’ populations and their behaviour as ‘religious’. (this thesis)

III. Leicester, Marseille and Rotterdam prefer to work with representative bodies that speak for communities. This approach is often problematic, as heterogeneity rather than homogeneity characterizes urban Muslim communities. (this thesis)

IV. National minority accommodation policies influence but do not determine local minority accommodation policies. (this thesis)

V. In Western Europe religion and secularity compete in a field of power that favours secularity. (this thesis)

VI. The hijab, although it is considered ‘traditional’, follows the laws of fashion.

VII. As more (temporary) migrants are becoming excluded from the Dutch welfare state, migrant churches are taking over many of its tasks.

VIII. Development aid received by third-world countries can work to their disadvantage by discouraging an internal solution to economic and social problems.

IX. The institutionalization of volunteer work in the Netherlands leads to a devastating deprofessionalisation and thus to low service quality.

X. Migrant remittances contribute to economic growth and the livelihood of the less prosperous but seldom reach the very poor.

XI. If you are not doing what you love, you are wasting your time.

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