

**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.