

Chapter 1 : University of Iowa - Wikipedia

Said, Edward W. *Orientalism*, 1. *East - Study and teaching Excerpts from "Renan's Philological Laboratory" by Edward W. Said, in Art, Politics, and Will.*

Tense, aspect, and mood in Avatime. Introducing a replication-first rule for PhD projects commentary on Zwaan et al. Behavioral and Brain Sciences. Compositional structure can emerge without generational transmission. General and language specific factors influence reference tracking in speech and gesture in discourse. Repair sequences in cross-signing. Topics in Cognitive Science, 10 2 , Interactive sequences modulate the selection of expressive forms in cross-signing. Wine expertise shapes olfactory language and cognition. Neural mechanisms for selectively tuning into the target speaker in a naturalistic noisy situation. Functional characterization of TBR1 variants in neurodevelopmental disorder. Next-gen sequencing identifies non-coding variation disrupting miRNA binding sites in neurological disorders. Molecular Psychiatry, 23 5 , Native language status of the listener modulates the neural integration of speech and iconic gestures in clear and adverse listening conditions. Brain and Language, , Transcranial magnetic stimulation over left inferior frontal and posterior temporal cortex disrupts gesture-speech integration. Frontiers in Human Neuroscience, Alpha and beta oscillations index semantic congruency between speech and gestures in clear and degraded speech. Journal of Cognitive Neuroscience, 30 8 , Hearing and seeing meaning in noise: Alpha, beta and gamma oscillations predict gestural enhancement of degraded speech comprehension. Human Brain Mapping, 39 5 , The effects of nativeness and background noise on the perceptual learning of voices and ambiguous sounds. Characterization of transcription factors in monogenic disorders of speech and language. Proteomic analysis of FOXP proteins reveals interactions between cortical transcription factors associated with neurodevelopmental disorders. Human Molecular Genetics, 27 7 , Dual-tasking with simple linguistic tasks: Evidence for serial processing. Acta Psychologica, , Investigations of the relationship between speech perception and production. Opposing and following responses in sensorimotor speech control: Why responses go both ways. Self-monitoring in the cerebral cortex: Language balance and switching ability in children acquiring English as a second language. Journal of Experimental Child Psychology, , International Journal of Bilingual Education and Bilingualism. Infant Behavior and Development, 52, Memory encoding of syntactic information involves domain-general attentional resources. Evidence from dual-task studies. Quarterly Journal of Experimental Psychology. How speakers continue with talk after a lapse in conversation. Research on Language and Social Interaction, 51 3 , A practical guide pp. Let the agents do the talking: On the influence of vocal tract anatomy no speech during ontogeny. Genetic biases affecting language: What do computer models and experimental approaches suggest? Agent model reveals the influence of vocal tract anatomy on speech during ontogeny and glossogeny. PLoS One, 13 2: Age and hearing loss effects on speech processing. A holistic approach to understanding pre-history. Register variation by Spanish users of English. The Nijmegen Corpus of Spanish English. Corpus Linguistics and Linguistic Theory, 14 1 , Discovering the Language of Wine Reviews: A Text Mining Account. Core knowledge or language-augmented cognition? Vocabulary knowledge and learning: Individual differences in adult native speakers. Scientific Approaches to Autobiographical Memory] pp. How the tracking of habitual rate influences speech perception. Journal of Experimental Psychology: Learning, Memory, and Cognition. An exploration of perceptual processes in language comprehension. Saccade trajectories reveal dynamic interactions of semantic and spatial information during the processing of implicitly spatial words. Learning, Memory, and Cognition, 44 10 , Practices and Pitfalls in Inferring Neural Representations. Systematicity, but not compositionality: Examining the emergence of linguistic structure in children and adults using iterated learning. Modality-based differences in the effect of age. Developmental Science, 21 4: The role of community size in the emergence of linguistic structure. PLoS One, 13 Disentangling cognitive from motor control: Influence of response modality on updating, inhibiting, and shifting. Age-related differences in multimodal recipient design: Younger, but not older adults, adapt speech and co-speech gestures to common ground. Language, Cognition and Neuroscience. Speech production, perception, and input of simultaneous bilingual preschoolers: Evidence from voice onset

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Chapter 2 : The Nietzsche Channel: Nietzsches Briefe.

and translated all over the world, in thirty-six languages. Thanks to the efforts of my dear friend and colleague Professor Gaby Peterberg, now of UCLA, formerly of Ben Gurion University in Israel.

See Article History Alternative Title: He began training for the priesthood, and in he was offered a scholarship at the seminary of Saint-Nicolas-du-Chardonnet. He later went on to the seminary of Saint-Sulpice, where he soon underwent a crisis of faith that finally led him, reluctantly, to leave the Roman Catholic Church in Early works For Renan, the February revolution of in France and other parts of Europe was a religion in the making. The main theme of this work is the importance of the history of religious origins, which he regarded as a human science having equal value to the sciences of nature. Though he was now somewhat anticlerical, the French government sent him in to Italy, where the papacy was still politically important, to help classify manuscripts previously inaccessible to French scholars. In October Renan was entrusted with an archaeological mission to Lebanon. But archaeology was not his main interest. In April , with his wife and sister, he visited the Holy Land in search of materials and inspiration concerning a life of Jesus that he was bent on writing. He was elected, before the book was ready, on January 11, He had to wait until , however, before the chair was restored to him. He was thus pushed into opposition to the church but had already begun to frequent such dissident salons as that of Princess Mathilde, niece of Napoleon Bonaparte , and to associate with such literary notables as Gustave Flaubert , Charles Augustin Sainte-Beuve , Hippolyte Taine , and the Goncourt brothers. Both these volumes, containing brilliant descriptions of how Christianity spread among the rootless proletariat of the cities of Asia Minor, illustrate his preoccupation with a question, Would the intellectuals of the 19th century lead the masses toward a new enlightenment? Interest in politics Renan began to interest himself increasingly in politics. Thus far he was a liberal. In the same spirit he tried, during the Franco-German War of 1871, to work across frontiers: By taking his advice, however, France would have become the sort of clerical monarchy that Renan soon found he did not want. He had to resign himself to accepting the Third Republic , but he withdrew from public life. In the first of these, however, Renan is more ironically skeptical about the hidden God than he had been. In fact, the Epicureanism of his later years masks an anxiety about death and the hereafter. In the former, the aristocracy Prospero and Ariel loses to democracy Caliban because alchemical spells traditional sanctions are powerless against a people infected by positivism; scientific power politics would be an effective answer, but this is out of the question because in practice it would mean a clerical monarchy. In the Souvenirs Renan is too serene for some tastes, though his irony keeps his complacency in check. Thus, it revived his own faith. With his leanings toward liberalism and authoritarianism in politics and faith and skepticism in religion, Renan embodied the contradictions of the middle class of his time. He succeeded in assuaging one of the great anxieties of his time, the antagonism between science and religion, but he very much felt this anxiety.

Chapter 3 : Art, politics, and will : essays in honor of Lionel Trilling in SearchWorks catalog

Basic Books, Inc.: Excerpts from "Renan's Philological Laboratory" by Edward W. Said, in Art, Politics, and Will; EJ'sa),s ill Hollar of Lionel Trilling, edited by Quentin Anderson et al.

Founding[edit] The University of Iowa was founded on February 25, , just 59 days after Iowa was admitted to the Union. The Constitution of the State of Iowa refers to a State University to be established in Iowa City "without branches at any other place. In September , there were students, of whom forty-one were women. The 1857 catalogue listed nine departments offering ancient languages , modern languages, intellectual philosophy , moral philosophy , history , natural history , mathematics , natural philosophy , and chemistry. The first president of the university was Amos Dean. Following the placing of the cornerstone July 4, , the building housed the Fifth Legislative Assembly of the Territory of Iowa December 5, and then became the first capitol building of the State of Iowa on December 28, Until that date, it had been the third capitol of the Territory of Iowa. When the capitol of Iowa was moved to Des Moines in , the Old Capitol became the first permanent "home" of the University. In , Iowa became the first public university in the United States to admit men and women on an equal basis. The university offered its first doctorate in It was the first university to use television in education, in , and it pioneered in the field of standardized testing. Phillip Hubbard , promoted in A shooting took place on campus on November 1, Six people died in the shooting, including the perpetrator, and one other person was wounded. This was the fifth-deadliest university shooting in United States history, tied with a shooting at Northern Illinois University. In the summer of , flood waters breached the Coralville Reservoir spillway, damaging more than 20 major campus buildings. Iowa legislators ultimately did not support the plan. In , the Iowa Board of Regents selected Bruce Harrelld , a business consultant with limited experience in academic administration, to succeed Sally Mason as president. The campus is roughly bordered by Park Road and U. Highway 6 to the north and Dubuque and Gilbert Streets to the east. The Iowa River flows through the campus, dividing it into west and east sides. Of architectural note is the Pentacrest which reflects the Beaux-Arts in addition to Greek Revival architectural styles and the Collegiate Gothic architecture which is dominant in sections of the campus west of the Iowa River. The Pentacrest is at the center of the University of Iowa Campus and comprises five major campus buildings: The Old Capitol was once the home of the state legislature and the primary government building for the State of Iowa, but is now the symbolic heart of the university with a restored ceremonial legislative chamber and a museum of Iowa history. The Main Library can also be found on the east side. Old Capitol Museum The flood of had a major impact on a number of campus buildings, forcing many buildings to temporarily close. The Iowa Memorial Union was closed for a period of time, and the ground floor of this building underwent a major renovation to repair the damage. The Theatre Building has since reopened, but the music facilities have not. Music classes were for a short time held in temporary trailers, and now music classrooms are spread throughout campus. A University task force suggested to state regents that Hancher be rebuilt near its current site on the West bank of the Iowa River and Voxman and Clapp be built nearer to the main campus on South Clinton Street. The new Hancher Auditorium officially opened its doors to the public on September 9, , while the new Voxman Music Building opened its doors for classes and public visitors on August 22,

Chapter 4 : IMPRS Publications – IMPRS for Language Sciences – Max Planck Institute for Psycholinguistics

Includes bibliographical references and index Barzun, J. The imagination of the real Himmelfarb, G. Social history and the moral imagination Said, E. W. Renan's.

He was of possible Welsh descent, although this remains unclear. Taylor argues that the ancestors of the Jeffersons may have been associated with the time of the Norman Conquest, for "Jefferson" is derived from the Norman "Geoffrey. That year the Jeffersons relocated to Tuckahoe, where they lived for the next seven years before returning to their home in Albemarle in 1773. Peter Jefferson was appointed to the colonelcy of the county, an important position at the time. They comprised the core of his labor force when he started to build Monticello as a young man. Peter and Jane married in 1773. That year the Jeffersons relocated to Tuckahoe, where they lived for the next seven years before returning to Shadwell in 1776. Here Thomas Jefferson recorded his earliest memory, that of being carried on a pillow by a slave during the move to Tuckahoe. He took control of the property after he came of age at 21. He drew little comfort from the younger ones, as they did not provide him with the same intellectual engagement as the older sisters had. Thomas Jefferson and education Jefferson began his childhood education under the direction of tutors at Tuckahoe along with the Randolph children. At the age of nine, Jefferson began studying Latin, Greek, and French; he learned to ride horses, and began to appreciate the study of nature. For two years he studied mathematics, metaphysics, and philosophy under Professor William Small, who introduced the enthusiastic Jefferson to the writings of the British Empiricists, including John Locke, Francis Bacon, and Isaac Newton. A diligent student, Jefferson displayed an avid curiosity in all fields [21] and graduated in 1772 with highest honors. During this time, he also read a wide variety of English classics and political works. Jefferson was admitted to the Virginia bar five years later in 1775. He collected and accumulated thousands of books for his library at Monticello. Always eager for more knowledge, Jefferson continued learning throughout most of his life. Jefferson once said, "I cannot live without books. They were said to have a happy marriage. She read widely, did fine needle work and was an amateur musician. Jefferson played the violin and Martha was an accomplished piano player. It is said that she was attracted to Thomas largely because of their mutual love of music. Martha Washington, called Patsy, – ; Jane – ; a stillborn or unnamed son in 1773; Mary Wayles – , called Polly; Lucy Elizabeth – ; and Lucy Elizabeth – Two survived to adulthood. These took Jefferson and other co-executors of the estate years to pay off, which contributed to his financial problems. Among the slaves were Betty Hemings and her 10 children; the six youngest were half-siblings of Martha Wayles Jefferson, as they are believed to have been children of her father, [Note 2] and they were three-quarters European in ancestry. The youngest, an infant, was Sally Hemings. As they grew and were trained, all the Hemings family members were assigned to privileged positions among the slaves at Monticello, as domestic servants, chefs, and highly skilled artisans. A few months after the birth of her last child, Martha died on September 6, 1782. In the following three weeks, Jefferson shut himself in his room, where he paced back and forth until he was nearly exhausted. Later he would often take long rides on secluded roads to mourn for his wife. They had 12 children, eleven of whom survived to adulthood. She suffered severe problems as Randolph became alcoholic and was abusive. When they separated for several years, Martha and her many children lived at Monticello with her father, adding to his financial burdens. As a wedding settlement, Jefferson gave them Betsy Hemmings, the year-old granddaughter of Betty Hemings, and 30 other slaves. Frail like her mother, Maria died at the age of 25, several months after her third child was born. It also died, and only her son Francis W. Eppes survived to adulthood, cared for by slaves, his father and, after five years, a stepmother. Monticello and Jeffersonian architecture West lawn in October In 1770, Jefferson started the construction of Monticello located on 5, acres of land on and around a hilltop. What would soon become a mansion started as a large one room brick house. Over the years Jefferson designed and built additions to the house where it took on neoclassical dimensions. The house soon become his architectural masterpiece. The construction was done by Jefferson and his slave laborers, some of whom were master carpenters. Much of the fine furniture in the house was built by his slaves, who were also very skilled designers and craftsmen. Monticello would be his continuing project to

create a neoclassical environment, based on his study of the architect Andrea Palladio and the classical orders. In 1793, following his service as Secretary of State, he began rebuilding Monticello based on the ideas he had acquired in Europe. The remodeling continued throughout most of his presidency. Following the passage of the Coercive Acts by the British Parliament in 1774, Jefferson wrote a set of resolutions against the acts, which were expanded into *A Summary View of the Rights of British America*, his first published work. Previous criticism of the Coercive Acts had focused on legal and constitutional issues, but Jefferson offered the radical notion that the colonists had the natural right to govern themselves. United States Declaration of Independence Thomas Jefferson was the principal author of the Declaration of Independence, a formal document which officially proclaimed the dissolution of the American colonies from the British Crown. The sentiments of revolution put forth in the Declaration were already well established in as the colonies were already at war with the British when the Declaration was being debated, drafted and signed. He sought out John Adams who, along with his cousin Samuel Adams, had emerged as a leader of the convention. This was the longest clause removed. Jefferson deeply resented some of the many omissions Congress made. We hold these truths to be self-evident, that all men are created equal, that they are endowed by their Creator with certain unalienable Rights, that among these are Life, Liberty and the pursuit of Happiness. This has been called "one of the best-known sentences in the English language", [49] containing "the most potent and consequential words in American history". This view was notably promoted by Abraham Lincoln, who based his philosophy on it, and argued for the Declaration as a statement of principles through which the United States Constitution should be interpreted. It also became the model of democracy that was adopted by many peoples around the world. By abolishing primogeniture, establishing freedom of religion, and providing for general education, he hoped to make the basis of "republican government. This was significant as the slave trade would be protected from regulation for 20 years at the federal level under the new Constitution in Abolitionists in Virginia expected the new law to be followed by gradual emancipation, as Jefferson had supported this by opinion, but he discouraged such action while in the Assembly. Following his departure, the Assembly passed a law in making manumission easier. As a result, the number of free blacks in Virginia rose markedly by As governor in 1782, he transferred the state capital from Williamsburg to Richmond. He served as a wartime governor, as the united colonies continued the Revolutionary War against Great Britain. In late 1781, Governor Jefferson prepared Richmond for attack by moving all arms, military supplies and records to a foundry located five miles outside of town. General Benedict Arnold, who had switched to the British side in 1780, learned of the transfer and moved to capture the foundry. Jefferson tried to get the supplies moved to Westham, seven miles to the north, but he was too late. He also delayed too long in raising a militia. With the Assembly, Jefferson evacuated the government in January from Richmond to Charlottesville. They began to meet at his home of Monticello. The government had moved so rapidly that he left his household slaves in Richmond, where they were captured as prisoners of war by the British and later exchanged for soldiers. In January 1781, Benedict Arnold led an armada of British ships and, with British regulars, conducted raids along the James River. Later Arnold would join Lord Cornwallis, whose troops were marching across Virginia from the south. In early June 1781, Cornwallis dispatched a man cavalry force commanded by Banastre Tarleton on a secret expedition to capture Governor Jefferson and members of the Assembly at Monticello. Tarleton did not allow looting or destruction at Monticello by his troops. According to a letter by Jefferson about Elkhill, British troops destroyed all his crops, burned his barns and fences, slaughtered or drove off the livestock, seized usable horses, cut the throats of foals and, after setting fires, left the plantation a waste. They captured 27 slaves and held them as prisoners of war. At least 24 died in the camp of diseases, [63] a chronic problem for prisoners and troops in an era of poor sanitation. Jefferson believed his gubernatorial term had expired in June, and he spent much of the summer with his family at Poplar Forest. The inquiry ultimately was dropped, yet Jefferson insisted on appearing before the lawmakers in December to respond to charges of mishandling his duties and abandoning leadership at a critical moment. He reported that he had believed it understood that he was leaving office and that he had discussed with other legislators the advantages of Gen. Thomas Nelson, a commander of the state militia, being appointed the governor. Jefferson was a controversial figure at this time, heavily criticized for inaction and failure to adequately protect the state in the face of a British invasion. Even on balance, Jefferson

had failed as a state executive, leaving his successor, Thomas Nelson, Jr. Scientifically trained, Jefferson was a member of the American Philosophical Society , which had been founded in Philadelphia in He had extensive knowledge of western lands from Virginia to Illinois. Jefferson was aided by Thomas Walker , George R. Clark , and U. The book was first published in France in and in England in In it he expressed his beliefs in the separation of church and state, constitutional government, checks and balances, and individual liberty. He wrote extensively about the problems of slavery, miscegenation , and his belief that blacks and whites could not live together as free people in one society. Member of Congress and Minister to France[edit] Following its victory in the war and peace treaty with Great Britain, in the United States formed a Congress of the Confederation informally called the Continental Congress , to which Jefferson was appointed as a Virginia delegate. As a member of the committee formed to set foreign exchange rates, he recommended that American currency should be based on the decimal system ; his plan was adopted. Jefferson also recommended setting up the Committee of the States , to function as the executive arm of Congress. The plan was adopted but failed in practice. Jefferson was "one of the first statesmen in any part of the world to advocate concrete measures for restricting and eradicating Negro slavery. The subsequent Northwest Ordinance prohibited slavery in the newly organized territory, but it did nothing to free slaves who were already held by settlers there; this required later actions.

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They cannot represent themselves; they must be represented. Now it was disappearing; in a sense it had happened, its time was over. Perhaps it seemed irrelevant that Orientals themselves had something at stake in the process, that even in the time of Chateaubriand and Nerval Orientals had lived there, and that now it was they who were suffering; the main thing for the European visitor was a European representation of the Orient and its contemporary fate, both of which had a privileged communal significance for the journalist and his French readers. Americans will not feel quite the same about the Orient, which for them is much more likely to be associated very differently with the Far East China and Japan, mainly. In addition, the Orient has helped to define Europe or the West as its contrasting image, idea, personality, experience. Yet none of this Orient is merely imaginative. The Orient is an integral of European material civilization and culture. Orientalism expresses and represents that part culturally and even ideologically as a mode of discourse with supporting institutions, vocabulary, scholarship, imagery, doctrines, even colonial bureaucracies and colonial styles. Moreover, the vastly expanded American political and economic role in the Near East the Middle East makes great claims on our understanding of that Orient. It will be clear to the reader and will become clearer still throughout the many pages that follow that by Orientalism I mean several things, all of them, in my opinion, interdependent. Anyone who teaches, writes about, or researches the Orient-and this applies whether the person is an anthropologist, sociologist, historian, or philologist-either in its specific or its general aspects, is an Orientalist, and what he or she does is Orientalism. Compared with Oriental studies or area studies, it is true that the term Orientalism is less preferred by specialists today, both because it is too vague and general and because it connotes the high-handed executive attitude of nineteenth-century and early twentieth-century European colonialism. The point is that even if it does not survive as it once did, Orientalism lives on academically through its doctrines and theses about the Orient and the Oriental. Related to this academic tradition, whose fortunes, transmigrations, specializations, and transmissions are in part the subject of this study, is a more general meaning for Orientalism. The inter change between the academic and the more or less imaginative meaning of Orientalism is a constant one, and since the late eighteenth century there has been a considerable, quite disciplined-perhaps even regulated-traffic between the two. Here I come to the third meaning of Orientalism, which is something more historically and materially defined than either of the other two. Taking the late eighteenth century as a very roughly defined starting point Orientalism can be discussed and analyzed as the corporate institution for dealing with the Orient-dealing with it by making statements about it, authorizing views of it, describing it, by teaching it settling it, ruling over it: My contention is that without examining Orientalism as a discourse one cannot possibly understand the enormously systematic discipline by which European culture was able to manage-and even produce-the Orient politically , sociologically, militarily, ideologically, scientifically, and imaginatively during the post-Enlightenment period. Moreover, so authoritative a position did Orientalism have that I believe no one writing, thinking, or acting on the Orient could do so without taking account of the limitations on thought and action imposed by Orientalism. In brief, because of Orientalism the Orient was not and is not a free subject of thought or action. How this happens is what this book tries to demonstrate. It also tries to show that European culture gained in strength and identity by setting itself off against the Orient as a sort of surrogate an even underground self. My point is that Orientalism derives from a particular closeness experienced between Britain and France and the Orient, which until the early nineteenth century had really meant only India and the Bible lands. Out of that closeness whose dynamic is enormously productive even if it always demonstrates the comparatively greater strength of the Occident British, French, or American , comes the large body of texts I call Orientalist. It should be said at once that even with the generous number of books and authors that I examine, there is a much larger number that I simply have had to leave out. My argument, however, depends neither upon an exhaustive catalogue of texts dealing with the Orient nor upon a clearly delimited set of texts, authors, and

ideas that together make up the Orientalist canon. I have depended instead upon a different methodological alternative-whose backbone in a sense is the set of historical generalizations I have so far been making in this Introduction-and it is these I want now to discuss in more analytical detail.

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Imagining the Muslims in Belgium: Everyone, by now, is familiar with the thesis of Samuel Huntington, professor at Harvard University, of the coming "clash of civilizations" 1. Communism having been defeated, the "clash" with the new contenders is looming, in his view, if not already going on at the border-lines 2. The Muslim world in particular looks like heading for a confrontation with the West: Islam, as Huntington puts it, has bloody borders 3. The Bosnian war which was denounced by many as a downright case of anti-Muslim genocide, according to Huntington was just the kind of violent "border clash" that is confirming his view - the front zone between the two opposing blocs here being located on the European continent itself. In the West itself it is often perceived as an understandable response to the threat of Muslim invasion that already goes back to the early Middle Ages. We would make a mistake, though, if we would stop here - that is, if we did not pay attention to the peculiarities of modern anti-Islamism in the West 4. This modern hostility to Islam and to Muslims religious themes as such becoming non-issues in a secularized society was first developed during the 19th century. The persistent refusal, for example, by a significant number of Belgian political parties to grant the right to vote to so-called "non-E. Eighty years earlier, in , another "founding father" of the same classical studies, Barthold Niebuhr , already called for a European war against Islam 6. These and other German scholars certainly stood not alone in their anti-Islamism. Their French colleague, Ernest Renan , the famous freethinker and founder of Semitic philology, was a match for them in his rhetoric on the unbridgeable opposition between Islam and ancient Greek - and thus: Renan, it is true, did contribute to a kind of rediscovery of Muslim philosophy falsafa with his famous book on Averroes 7. At the same time, though, he propagated a kind of philological version of the "theory on race" that was developed by his close friend, the Comte de Gobineau 8. Renan, indeed, having lost his Christian faith, made philology into a new kind of "religion". In doing this he was inspired by the philosophy of Romanticism, viz. In , in his work on Semitic linguistics, he concluded that Jews as well as Muslims were insurmountably inferior to the so-called Aryans. The future for mankind, as a consequence, lay with "Aryan" Europe - on one condition, though: Christianity as well as the theocratic power of Islam would be destroyed. The 19th century, besides being the age of the so-called humanist sciences philology, comparative linguistics, history, history of religions, etc. Its culminating construction was the concept of the so-called "homo islamicus" - a racist stereotype which is even today upheld in some academic circles. It was also strengthened by bourgeois nationalist ideologies, with their common myth of an originally monocultural European civilization: This self-image, of course, was and is a kind of self-deceit: Greek mythology, quite rightly therefore, portrayed "Europe", who was abducted by the Olympian God Zeus in the guise of bull, as the daughter of a Phoenician, i. This went hand in hand with Hellenic, Christian, Jewish and secular traditions. So, we should indeed, I believe, "make a case for speaking of European civilization as the Jewish-Christian-Muslim civilization" However, upon the creation of the Spanish nation-state in the 16th and 17th centuries, all traces of Muslims and of a public Islam in the West were "ethnically cleansed". While a form of crypto-Islam was living on, for a couple of centuries public European Islam was restricted to South-Eastern and Central Europe. Muslims in Belgium Today. In the second half of this century, post-war decolonization and most of all the massive immigration of labourers from the Mediterranean countries once again turned Islam into a Western European reality. In these closing years of the century Islam in South-Eastern Europe is more than ever cornered into a defensive position. In the core countries, however, of the European Union Muslims are counted in the millions actually, they are estimated at nine or ten million, i. Christianity, actually, in Western societies is more and more receding to the countryside, whereas Islam is manifesting itself as an urban phenomenon: Muslims as well as their mosques are concentrated in the towns and the symbolic attributes of Islamic faith and culture are becoming more and more conspicuous in this urban environment. As a consequence, more than ever before Europe is becoming a space where Islamic, Christian, Jewish and secular traditions come together "to fight, support and fertilize each other" When we would accept the thesis of Huntington, this would mean that the "battle line" between the West and

Islam is no longer located between the continents or between different parts of the European continent, but is actually running through our very towns and societies in Western Europe itself. Are we heading then, after a phase of international "clashes" Iran, the Gulf War¹⁹, for a kind of "civil war" in Western society itself? And the "Muslims" in our societies: And are they, thus, eventually to be driven out again - just like once the Moriscos in Spain, at the beginning of the 17th century 19? There is no denying that there are indeed signs that would superficially seem to confirm such a bellicose reading. Just a few days ago 20, for example, this was the case in the small Flemish town of Lokeren; it made the Catholic Mayor of Lokeren declare a regime of "zero tolerance". Or, taking a still more conspicuous example: Already, a new racism is legitimizing this progressive polarization between the so-called autochthonous population and the so-called immigrants 21, not only in Belgium but in other European countries as well. This new racism, which is actually accompanying the construction of the European unity, can be identified as anti-Muslimism While it is being constructed along the selfsame lines as the anti-Semitism in the Thirties 23, this new European racism is based on the ethnicization of cultural, i. It operates by identifying "Turk" and "Muslim", "Moroccan" and "Muslim", and generally "immigrant" and "Muslim". As Fred Halliday formulates it 24, "it involves not so much hostility to Islam as a religion Feeding on this anti-Muslimism and fuelling it at the same time, right-wing extremist parties are exploiting the situation, in Belgium as well as in other countries of the E. Nevertheless, there are also more positive signs that could point into another direction, viz. This implies of course that there be put an end to all discrimination against Muslims, and also that Muslim inhabitants, especially youngsters, get the chance to contribute to the social developments of their country. The number of Muslim inhabitants in Belgium - i. Of course, actual figures are necessarily inaccurate, for a the criterion of nationality is becoming less and less relevant as people originating from Muslim countries progressively acquire Belgian nationality; b the definition of Muslim identity has inevitably many nuances, going from strictly practising believers to laics and agnostics In the early Nineties, the total number of people in Belgium with a Muslim cultural background was estimated at At this moment, the number is going beyond the Approximately a third of the total number is of Turkish origin. Concurrently with this demographic growth, there has been a proliferation of mosques and Islamic prayer-halls. Most of them have been founded on mono-ethnic, i. In these final years of the 20th century, Belgium counts some places of Islamic worship: Taken together with the Arabic mosques the larger number of which is of Moroccan affiliation, all this has resulted in an infrastructure of Belgian mosques "with a density that is almost comparable with that of the countries of origin" Whatever the precise figures may be, it is undeniable that Islam has become "a widely embraced, collective reality in the midst of Belgian society" Quantitatively, moreover, it represents the second largest religious denomination of the country 31; or to put it otherwise: Islam is the largest minority religion in Belgium, far outnumbering Protestants, Jews, e. The settlement of a large Muslim population in Belgium being an irreversible social phenomenon, the major question that had and has to be faced by a society that considers itself to be democratic and pluralist, is the one concerning the social place and space on the cultural scene that one is willing to concede to these cultural and ethnic minorities. At last, this would be in accordance with the basic human rights that are upheld by the Belgian Constitution and by the international treaties that Belgium has signed. Or will one demand, out of irrational fear for the future survival of the secular state if not of "the West", that Muslims accept a kind of privatization or secularization of Islam - something that, for the great majority of them at least, would be tantamount to demanding that they abandon their religion? There is no denying that, from the perspective of basic human rights, the Belgian state made a good start when in 19th July - i. Catholicism 33, Protestantism and Judaism The immediate and most spectacular effect of this official recognition was the introduction since of the teaching of Islam in public schools, on the same basis as the other religions. At present, there are about Muslim teachers giving Islamic instruction in both primary and secondary schools, their modest salaries being paid by the Belgian state The persisting deficiencies in their pecuniary and professional status are imputed to the absence of a representative body for the whole Belgian Muslim community. This representative body is required by the law, and should at least for matters concerning the so-called temporalities function as an analogue of the "head of cult" of the Catholic community. The law of also allowed for financial provisions to be made for the costs of the infrastructure the construction and maintenance of places of worship and the

"personnel" of the cult e. The importance of these religious "engagements" by the Belgian state - which is officially a secular state based on the principle of separation between "church" and "state" - is measured when one considers that in this way the Belgian Catholic Church is annually receiving a total provision of no less than about 10 billion Belgian Francs. This sum is paid, of course, by the Belgian taxpayer - that is by non-Catholics, e. As for Islamic worship, this kind of advantageous treatment, although provided for by the law of , has still not yet been put into effect. So, for a quarter of a century, Muslim inhabitants have financially contributed to a system they themselves have been excluded from. The reason for this unhappy state of affairs is officially the same one as that for the deficiencies in the status of the Islamic teachers: This financial discrimination against Belgian Muslims was accompanied, all these years, by violations against the basic rights of religious freedom which in principle are guaranteed by the Belgian Constitution. The same goes for religious rights at school, in prison, in hospital: These infringements must be taken together with the usually negative coverage of Islam by the press and the other media; the regular conflicts in schools e. Put together, all these facts contribute to make the relationship between the majority and the Muslim minority a disturbed one. It goes without saying that this situation puts a heavy pressure on the peaceful coexistence between the different communities, and as a consequence on the democratic and pluralist future of Belgian society as well. A few months ago, actually, a report was published presenting the results of a research project conducted at the German university of Bielefeld. It concerns the attitudes among German youths of Turkish origin between 15 and 21 years of age. The results are alarming. These youngsters, according to the director of the project, Prof. Wilhelm Heitmeyer, are becoming more and more "fundamentalist", i. Heitmeyer, is thwarting that process of integration. Not only Turkish youngsters in Germany, indeed, are confronted with this problem, but Muslim immigrants in all the countries of Europe. These youngsters should be full members of our society, but in reality they are constantly feeling expelled and rejected. It should be clear by now that the refusal of Western secular society to allow immigrants from Muslim countries, especially the youngsters of the second and third generation, to express their Muslim identity - e. Luckily, there are also signs of a more positive attitude. The Belgian government, for one, has recently accepted a proposal for the organization of elections for a representative council of the Belgian Muslim communities. Once put into place at the end of , this council - i. Also, most recently, a new law has been accepted on burial places. Muslim sections in local cemeteries will become possible from now on. Still, equality of treatment at the institutional level, if ever realized, does not suffice to enable Islam to develop its spiritual and social potential within a secularized society - in the first place, but not exclusively, for the benefit of the youngsters of the second and third generation. Therefore, it will not be enough to reduce anti-Muslimism and racism to a marginal phenomenon.

Chapter 7 : Imagining the Muslims in Belgium

II- Silvestre de Sacy and Ernest Renan: Rational Anthropology and Philological Laboratory III- Oriental Residence and Scholarship: The Requirements of Lexicography and Imagination IV- Pilgrims and Pilgrimages, British and French.

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The first part of the Questionnaire on Focus Semantics (Renans et al.) provides a range of tests to deduce the exact meaning of various focus sensitive particles, e.g. the differences between exclusive 'only', 'merely' and 'exclusively', and tests to determine the nature of the effect on the meaning.