



UvA-DARE (Digital Academic Repository)

Sisters in Islam. Women's conversion and the politics of belonging: A Dutch case study

Vroon, V.E.

[Link to publication](#)

Citation for published version (APA):

Vroon, V. E. (2014). Sisters in Islam. Women's conversion and the politics of belonging: A Dutch case study.

General rights

It is not permitted to download or to forward/distribute the text or part of it without the consent of the author(s) and/or copyright holder(s), other than for strictly personal, individual use, unless the work is under an open content license (like Creative Commons).

Disclaimer/Complaints regulations

If you believe that digital publication of certain material infringes any of your rights or (privacy) interests, please let the Library know, stating your reasons. In case of a legitimate complaint, the Library will make the material inaccessible and/or remove it from the website. Please Ask the Library: <http://uba.uva.nl/en/contact>, or a letter to: Library of the University of Amsterdam, Secretariat, Singel 425, 1012 WP Amsterdam, The Netherlands. You will be contacted as soon as possible.

References

- Abu-Lughod, L. (1991), Writing Against Culture. In Fox, R.G (ed.) *Recapturing Anthropology: Working in the Present*, Santa Fe: SAR Press.
- Abu-Lughod, L. (2002), Do Muslim Woman Really Need Saving? Anthropological Reflections on Cultural Relativism and its Others, *American Anthropologist* 104(3): 783-790.
- Ahmad, A. (2010), Explanation is Not the Point: Domestic Work, Islamic Dawa and Becoming Muslim in Kuwait, *The Asia Pacific Journal of Anthropology*, 11 (3-4): 293-310.
- Ali, S. (2005), Why Here, Why Now? Young Muslim Women Wearing Hijab, *The Muslim World* volume 95: 515-530.
- Allievi, S. (2006a), How & Why “immigrants” became “Muslims”, *ISIM Review* 18: 37.
- Allievi, S. (2006b), The Shifting Significance of the Halal/Haram Frontier: Narratives on the Hijab and Other Issues. In Nieuwkerk, K. van (ed.) *Women Embracing Islam. Gender and Conversion in the West*. Austin: University of Texas Press, pp. 120-152.
- Amir-Moazami, S. (2005), Muslim Challenges to the Secular Consensus: A German Case Study, *Journal of Contemporary European Studies*, 13 (3): 267–286.
- Anderson, B. (1991), *Imagined Communities. Reflections on the Origins and Spread of Nationalism*. London: Verso.
- Anderson, L. (2006), Analytic Autoethnography, *Journal of Contemporary Ethnography*, 35: 373-395.
- Anderson, P. (2011), ‘The piety of the gift’: Selfhood and sociality in the Egyptian Mosque Movement, *Anthropological Theory*, 11(1): 3-21.
- Appadurai, A. (2006), *Fear of Small Numbers. An Essay on the Geography of Anger*, Durham and London: Duke University Press.
- Aupers, S., Houtman, D., and Roeland, J. (2010), Authenticiteit. De culturele obsessie met echt en onecht, *Sociologie* 2(6): 3-10.
- Avishai, O. (2008), “Doing Religion” in a Secular World. Women in Conservative Religions and the Question of Agency. *Gender & Society*, 22: 409-433.

- Badran, M. (2006), *Feminism and Conversion: Comparing British, Dutch and South-African Life Stories*, in Nieuwkerk, K. van (ed.), *Women Embracing Islam. Gender and Conversion in the West*. Austin: University of Texas Press, pp. 192-232.
- Baer, M. (2008), *Honored by the glory of Islam: conversion and conquest in Ottoman Europe*. Oxford University Press, Oxford, UK.
- Bahrani, B. (1999), A Door to Paradise: Converts, the New Age, Islam, and the Past in Granada, Spain, *City & Society*, 10(1); 121-132.
- Baker, A. (2011), *Extremists in Our Midst. Confronting Terror*, New York, Palgrave Macmillan.
- Barlas, A. (2002), *Believing Women in Islam: Unreading Patriarchal Interpretations of the Qur'an*, University of Texas Press.
- Bartels, E., Vroon-Najem, V. E. (2007), Dubbele emancipatie: in en door islam, *Historica*, 30 (2); 19-23.
- Baumann, G. (1996), *Contesting Culture: Discourses of Identity in Multi-ethnic London*, New York and Cambridge, United Kingdom: Cambridge University Press.
- Baumann, G. (1999), *The Multicultural Riddle: Rethinking National, Ethnic, and Religious Identities*, New York: Routledge.
- Baumann, G. (2004), Grammars of identity/alterity: a structural approach. In Baumann, G. and Gingrich, A. (eds.), *Grammars of identity/alterity: a structural approach*, New York, Oxford: Berghahn Books, pp: 18-51
- Beck, U. (2002), The Terrorist Threat: World risk society revisited, *Theory, Culture & Society*, 19(4): 39-55
- Becker, C. (2011), Muslims on the Path of the *Salaf al-Salih*, Ritual dynamics in chat rooms and discussion forums, *Information, Communication & Society*, 14 (8); 1-23.
- Becker, C. (2013), *Learning to Be Authentic. Religious practices of German and Dutch Muslims following the Salafiyya in forums and chat rooms*. Ph.D. Thesis, Radboud University Nijmegen, Faculty of Philosophy, Theology and Religious Studies, Department of Islam and Arabic
- Becker, H. S. (1998), *Tricks of the Trade. How to Think about Your Research While Doing It*. Chicago: The University of Chicago Press.
- Berg, M. van den and Schinkel, W. (2009), 'Women from the catacombs of the city': gender notions in Dutch culturist discourse. *Innovation - The European Journal of Social Science Research*, 22 (4): 393-410.
- Bertaux, D. (1981), From the Life-History approach to the transformation of sociological Practice. In Bertaux, D. (ed.) *Biography and Society. The Life History Approach in the Social Sciences*. Beverly Hills/London: Sage Publications, pp.29-45.
- Bourdieu, P. (1990), *The Logic of Practice*, Stanford, California: Stanford University Press

- Bourque, N. (2006), How Deborah Became Aisha: The Conversion Process and the Creation of the Female Muslim Identity. In Nieuwkerk, K. van (ed.), *Women Embracing Islam. Gender and Conversion in the West*. Austin: University of Texas Press, pp. 233-249.
- Buitelaar, M. (2002), *Ramadan. Sultan van alle maanden*. Amsterdam: Bulaaq.
- Buitelaar, M. (2006a), *Islam en het dagelijks leven. Religie en cultuur onder Marokkanen*. Amsterdam: Atlas Contact.
- Buitelaar, M. (2006b), 'I Am the Ultimate Challenge'. Accounts of Intersectionality in the Life-Story of a Well Known Daughter of Moroccan Migrant Workers in the Netherlands. *European Journal of Women's Studies*, 13(3): 259–276.
- Bunzl, M. (2004), Boas, Foucault, and the "Native Anthropologist": Notes toward a Neo-Boasian Anthropology, *American Anthropologist*, 106 (3); 435-442.
- Buruma, I. (2006), *Murder in Amsterdam. The Death of Theo van Gogh and the Limits of Tolerance*, New York: The Penguin Press.
- Butler, J. P. (1990), *Gender Trouble: Feminism and the subversion of identity*. New York: Routledge.
- Centraal Bureau voor de Statistiek (2007), Naar een nieuwe schatting van het aantal islamieten in Nederland, *Bevolkingstrends. Statistisch kwartaalblad over de demografie van Nederland* 55(3), 48-53.
- Cesari, J. (2005), Mosque Conflicts in European Cities: Introduction, *Journal of Ethnic and Migration Studies*, 31(6): 1015-1024.
- Clarke, M. (2013), Integrity and Commitment in the Anthropology of Islam. In: Marsden, M. and Retsikas, K. (eds.) *Articulating Islam: Anthropological Approaches to Muslim Worlds*, Muslims in Global Societies Series 6, Dordrecht: Springer, pp. 209-227.
- Clark Ibáñez, M. (2004), Framing the Social World with Photo-Elicitation Interviews. *American Behavioral Scientist*, 47(12): 1507-1527.
- Clawson, L. (2005), 'Everybody knows him'. Social networks in the life of a small contractor in Alabama, *Ethnography*, 6(2): 237-265.
- Connerton, P. (1989), *How Societies Remember*. Cambridge: Cambridge University Press.
- Day, A. (2010), Propositions and performativity: Relocating belief to the social, *Culture and Religion*, 11(1): 9-30.
- Dutton, Y. (1999), Conversion to Islam: the Qur'anic paradigm, In: Lamb, Ch., Bryant, M.D. (eds.), *Religious Conversion. Contemporary Practices and Controversies*. London: Cassell, pp. 151-166.
- Eickelman, D. F. (1981), *The Middle East. An Anthropological Approach*. Englewood Cliffs, N.J.: Prentice-Hall.
- Eriksen, Th. H. (2001), *Small Places, Large Issues. An Introduction to Social and Cultural Anthropology*. London: Pluto Press.

- Eriksen, Th. H. (2002), *Ethnicity and Nationalism. Anthropological Perspectives*. London: Pluto Press.
- Eriksen, Th. H. (2006) *Engaging Anthropology. The Case for a Public Presence*, Oxford: Berg.
- Essed, Ph. and Trienekens, S. (2008) 'Who wants to feel white?' Race, Dutch culture and contested identities, *Ethnic and Racial Studies*, 31(1): 52-72.
- Flood, F. B. (2007) 'From the Prophet to Postmodernism? New World Orders and the End of Islamic Art'. In Mansfield, E. (ed.), *Making Art History: A Changing Discipline and its Institutions*, London and New York: Routledge; 31-54
- Fortunati, L. (2002), The mobile phone: Towards new categories and social relations, *Information, Communication & Society*, 5(4): 513-528.
- Frank, M. (2000), Crossing the borders of whiteness? White Muslim women who wear the *hijaab* in Britain today, *Ethnic and Racial Studies*, 23(5): 917-929.
- Geelhoed, F. (2012), *Purification and Resistance. Glocal Meanings of Islamic Fundamentalism in the Netherlands*. Ph.D. thesis, Erasmus Universiteit Rotterdam.
- Geschiere, P. (2009), *The Perils of Belonging. Autochthony, Citizenship, and Exclusion in Africa and Europe*, Chicago and London: The University of Chicago Press.
- Ghorashi, H. (2003), Multiple Identities between Continuity and Change: The narratives of Iranian Women in Exile, *Focaal: European Journal of Anthropology*, 42: 63-77.
- Ghorashi, H. (2010), Culturalist Approach to Women's Emancipation in the Netherlands. In Moghissi, H. and Ghorashi, H. (eds.) *Muslim Diaspora in the West Negotiating Gender, Home and Belonging*, Farnham and Burlington: Ashgate Publishing Limited: 11-23.
- Göle, N. (2011), The public visibility of Islam and European politics of resentment: The minarets-mosques debate, *Philosophy Social Criticism*, (37): 383.
- Gooren, H. (2006), The Religious Market Model and Conversion: Towards a New Approach, *Exchange*, 35(1): 39-60
- Gooren, H. (2007), Reassessing Conventional Approaches to Conversion: Toward a New Synthesis, *Journal for the Scientific Study of Religion*, 46(3): 337-353.
- Haas, J. (1996), Power, Objects, and a Voice for Anthropology, *Current Anthropology*, 37(1): Supplement: Special Issue: Anthropology in Public: S1-S12.

- Haddad, Y. Y. (2006), The Quest for Peace in Submission: Reflections on the Journey of American Women Converts to Islam. In Nieuwkerk, K. van (ed.) *Women Embracing Islam. Gender and Conversion in the West*. Austin: University of Texas Press, pp. 19-47.
- Hamid, S. (2009), The Attraction of 'Authentic Islam': Salafism and British Muslim Youth. In Meijer, R. (ed.), *Global Salafism: Islam's New Religious Movement*, New York: Columbia University Press, pp. 384-403.
- Harmsen, E. (2008), Nieuwe Moslims in West-Europa: Bekering tot de Islam als keuzemogelijkheid in hedendaagse westerse samenlevingen, *Religie en Samenleving*, 3(3): 173-196.
- Heykel, B. (2009), On the Nature of Salafi Thought and Action, In Meijer, R. (ed.), *Global Salafism: Islam's New Religious Movement*, New York: Columbia University Press, pp. 33-50.
- Hirschkind, Ch. (2001), The ethics of listening: cassette-sermon audition in contemporary Egypt, *American Ethnologist*, 28(3): 623-649.
- Hirschkind, Ch. (2006), *The ethical soundscape: cassette sermons and Islamic counterpublics*, New York: Columbia University Press.
- Houtman, D. (2008), *Op jacht naar de echte werkelijkheid Dromen over authenticiteit in een wereld zonder fundamenteen* (oratie), Pallas Publications.
- Jacobs-Huey, L. (2002), The Natives Are Gazing and Talking Back: Reviewing the Problematics of Positionality, Voice, and Accountability among "Native" Anthropologists, *American Anthropologist*, 104(3): 791-804
- Jacobsen. Ch. M. (2011), Troublesome threesome: feminism, anthropology and Muslim women's piety, *Feminist Review*, 98: 65-82.
- Jacobson, S. (2006), Modernity, Conservative Religious Movements, and the Female Subject: Newly Ultraorthodox Sephardi Women in Buenos Aires, *American Anthropologist*, 108(2): 336-346.
- Jensen, T. G. (2006), Religious Authority and Autonomy Intertwined: The Case of Converts to Islam in Denmark, *The Muslim World*, 26: 643-660.
- Jensen. T. G. (2008), To Be 'Danish', Becoming 'Muslim': Contestations of National Identity?, *Journal of Ethnic and Migration Studies*, 34(3): 389-409.
- Jensen, T. G. (2011), Context, focus and new perspectives in the study of Muslim religiosity, *Ethnic and Racial Studies*, 34(7): 1152-1167.
- Jensen, T.G. and Ostergaard, K. (2012), Conversion to Islam in Denmark, in Nielsen, J.S. (ed.), *Islam in Denmark. The Challenges of Diversity*, Plymouth: Lexington Books, p. 161-172.
- Jouili, J. S. and Amir-Moazami, S. (2006), Knowledge, Empowerment and Religious Authority Among Pious Muslim Women in France and Germany, *The Muslim World*, 96: 617-642.

- Jouilli, J. S. (2009), Negotiating secular boundaries: Pious micro-practices of Muslim women in French and German public spheres, *Social Anthropology*, 17(4): 455-470.
- Jouilli, J. S. (2011), Beyond Emancipation: Subjectivities and ethics among women in Europe's Islamic Revival communities, *Feminist Review*, 98: 47-64.
- Kalin, I. (2011), Religion, unity and diversity, *Philosophy and Social Criticism*, 37(4): 471-478.
- Kannabiran, K., Vieten, U. M., Yuval-Davis, N. (2006), Boundaries, Identities and Borders: Exploring the Cultural Production of Belonging: Introduction, *Patterns of Prejudice*, 40(3): 189-195.
- Kaplan, B. J. (2006), *Muslims in the Dutch Golden Age. Representations and realities of religious toleration*. Fourth Golden Age Lecture. Delivered on Tuesday 23 May 2006. Amsterdams Centrum voor de studie van de gouden eeuw, Universiteit van Amsterdam.
- Khosravi, S. (2012), White masks/Muslim names: immigrants and name-changing in Sweden, *Race & Class*, 53(3): 65-80.
- Koning, M. de (2008a), *Zoeken naar een 'zuivere' Islam, Geloofsbeleving en identiteitsvorming van jonge Marokkaans-Nederlandse moslims*. Amsterdam: Uitgeverij Bert Bakker.
- Koning, M. de (2008b), Identity in transition. Connecting online and offline internet practices of Moroccan-Dutch Muslim youth, *ISET Working Paper 9*.
- Koning, M. de (2013), The moral maze: Dutch Salafis and the construction of a moral community of the faithful, *Contemporary Islam*, 7(1): 71-83.
- Köse, A. (1996), Religious Conversion: Is It an Adolescent Phenomenon? The Case of Native British Converts to Islam, *The International Journal For The Psychology Of Religion*, 6(4): 253-262.
- Köse, A. (1999), The Journey from the Secular to the Sacred: Experiences of Native British Converts to Islam, *Social Compass*, 46(3): 301-312.
- Kundnani, A. (2008), Islamism and the roots of liberal rage, *Race & Class*, 50(2): 40-68.
- Lambert, R. (2008), Salafi and Islamist Londoners: Stigmatised minority faith communities countering al-Qaida, *Crime Law Soc Change*, 50: 73-89.
- Lamphere, L. (2003) The Perils and Prospects for and Engaged Anthropology. A View from the United States, *Social Anthropology*, 11(2): 153-168.
- Lanman, J. A. (2012), The Importance of Religious Displays for Belief Acquisition and Secularization, *Journal of Contemporary Religion*, 27(1): 49-65.

- Lechkar, I. (2012), *Striving and Stumbling in the Name of Allah: Neo-Sunnis and Neo-Shi'ites in a Belgian Context*, Ph.D. Thesis Katholieke Universiteit Leuven: Faculteit Sociale Wetenschappen.
- Lijphart, A. (1968), *Verzuiling, pacificatie en kentering in de Nederlandse politiek*. Amsterdam. Amsterdam University Press
- Low, S. M., and Merry, S. E. (2010), Engaged Anthropology: Diversity and Dilemmas, An introduction to Supplement 2, *Current Anthropology*, 51: S203-226.
- Luckmann, Th. (1999), The Religious Situation in Europe: the Background to Contemporary Conversions, *Social Compass*, 46(3): 251-258.
- Lukens-Bull, R. (2007), Lost in a sea of subjectivity: the subject position of the researcher in the anthropology of Islam, *Cont Islam* 1: 173–192.
- Lunsing, W. (2003), Islam versus homosexuality? Some reflections on the assassination of Pim Fortuyn, *Anthopology Today*, 19(2): 19-21.
- Mahmood, S. (2001), Feminist Theory, Embodiment, and the Docile Agent: Some Reflections on the Egyptian Islamic Revival, *Cultural Anthropology*, 16(2): 202-236.
- Mahmood, S. (2005) *The Politics of Piety. The Islamic Revival and the Feminist Subject*. Princeton: Princeton University Press.
- Malone, S. (2003), Ethics at home: informed consent in your own backyard, *International Journal of Qualitative Studies in Education*, 16(6): 797-815.
- Mandaville, P. (2001), *Transnational Muslim Politics. Reimagining the Umma*. London and New York: Routledge.
- Mandaville, P. (2007), Globalization and the Politics of Religious Knowledge. Pluralizing Authority in the Muslim World, *Theory, Culture & Society*, 24(2): 101–115.
- Mansson McGinty, A (2006), *Becoming Muslim. Western Women's Conversions to Islam*, New York: Palgrave Macmillan
- Mansson McGinty, A. (2007), Formation of alternative femininities through Islam: Feminist approaches among Muslim converts in Sweden, *Women's Studies International Forum*, 30: 474-485.
- Meijer, R. (2009), *Global Salafism: Islam's New Religious Movement*, New York: Columbia University Press.
- Mepschen, P., Duyvendak, J. W. and Tonkens, E. (2010), Sexual Politics, Orientalism and Multicultural Citizenship in the Netherlands, *Sociology*, 44: 962.
- Mernissi, F. (1991), *The Veil and the Male Elite A Feminist Interpretation of Women's Rights in Islam*. Reading, MA: Addison-Wesley.
- Meyer, B. (2009), Introduction: From Imagined Communities to Aesthetic Formations: Religious Mediations, Sensational Forms, and Styles of Binding. In Meyer, B. (ed.) *Aesthetic Formations Media, Religion, and the Senses*, New York: Palgrave Macmillan, pp 1-28.

- Moors, A. (2007), 'De islamfixatie'. In Evers, H. en Serkei C (ed), Naar een interculturele journalistiek. Beschouwingen over media en multiculturele samenleving. Amsterdam/Utrecht: Aksant/Mira Media, pp. 74-83.
- Moors, A. (2009a), Gezichsluiers. Draagsters en Debatten. Amsterdam School for Social Science Research, Universiteit van Amsterdam.
- Moors, A. (2009b), Islamic Fashion in Europe: Religious conviction, aesthetic style, and creative consumption, *Encounters*, 1(1): 175-201.
- Moors, A. (2009c), The Dutch and the face-veil: The politics of discomfort, *Social Anthropology/Anthropologie Sociale*, 17(4): 393-408.
- Moors, A. (2011), Colonial Traces? Islamic dress, gender and the public presence of Islam. In: Maussen, M., Bader, V., Moors, A. (eds.), *Colonial and Post-Colonial Governance of Islam. Continuities and Ruptures*, Amsterdam: Amsterdam University Press, pp. 135-154.
- Moors, A. (2013), Discover the Beauty of Modesty': Islamic fashion online. In: Lewis, R. (ed.), *Modest Fashion: Styling Bodies, Mediating Faith*. Oxford: I.B.Tauris, pp. 17-40.
- Moors, A. (2013), Unregistered Islamic marriages: Anxieties about sexuality and Islam. In: Berger, M. S. (ed), *Applying Shari'a in the West : Facts, Fears and the Future of Islamic Rules on Family Relations in the West*, Amsterdam: Leiden University Press, pp.141-164.
- Moors, A. (2013), Fashion and Its Discontents: The Aesthetics of Covering in the Netherlands. In Tarlo, E.. and Moors, A., (eds.), *Islamic fashion and anti-fashion. New Perspectives from Europe and North America*, London: Bloomsbury, pp. 241-260.
- Maussen, M., Bader, V., Moors, A. (eds.) (2011), *Colonial and post-colonial governance of Islam: continuities and ruptures*. Amsterdam: Amsterdam University Press.
- Narayan, K. (1993), How Native is a "Native" Anthropologist?, *American Anthropologist*, 95(3): 671-686.
- Mossière, G. (2012), Modesty and style in Islamic attire: Refashioning Muslim garments in a Western context, *Contemporary Islam* 6: 115-134.
- Nieuwkerk, K. van (2003), Multiculturaliteit, islam en gender. Visies van Nederlandse nieuwe moslima's, *Tijdschrift voor Genderstudies*, (3): 6-20.
- Nieuwkerk, K. van (2004), 'Veils and wooden clogs don't go together', *Ethnos*, 69(2): 229-246.
- Nieuwkerk, K. van, (2006a), Gender and Conversion to Islam in the West. In Nieuwkerk, K. van, *Women Embracing Islam. Gender and Conversion in the West*. Austin: University of Texas Press, pp.1-18.
- Nieuwkerk, K. van, (2006b), Gender, Conversion, and Islam: A Comparison of Online and Offline Conversion Narratives. In Nieuwkerk, K. van, *Women Embracing Islam. Gender and Conversion in the West*. Austin: University of Texas Press, pp. 95-119.

- Ortner, S. B. (1997), Thick resistance: Death and the cultural construction of agency in Himalayan Mountaineering, *Representations*, 59: 135-162.
- Otterbeck, J. (2008), Battling over the public sphere: Islamic reactions to the music of today, *Cont Islam*, 2:211–228
- Özyürek, E. (2010), German Converts to Islam and Their Ambivalent Relations with Immigrant Muslims. In Shryock, A.(ed.) *Islamophobia/Islamophilia Beyond the Politics of Enemy and Friend*, Bloomington and Indianapolis: Indiana University Press, pp.172-192.
- Pelkmans, M. (2013), A wider audience for anthropology? Political dimensions of an important debate, *Journal of the Royal Anthropological Institute*, 19: 398-404.
- Piela, A. (2011), Piety as a concept underpinning Muslim women's online discussions of marriage and professional career, *Contemporary Islam*, 5: 249–265.
- Rambo, L. R. (1999), Theories of Conversion: Understanding and Interpreting Religious Change. *Social Compass*, 46(3): 259-271.
- Rambo, L. R. & Farhadian, Ch. E. (1999), Converting: stages of religious change. In: Lamb, Ch., Bryant, M.D. (eds.), *Religious Conversion. Contemporary Practices and Controversies*. London: Cassell, pp. 23-35.
- Rath, J., Sunier, Th., Meyer, A. (1997), Islam in the Netherlands: the establishment of Islamic institutions in a de-pillarized society. In: *Tijdschrift voor Economische en Sociale Geografie/Journal of Economic and Social Geography*, 88(1): 389-395.
- Roald, A. S. (2001), *Women in Islam: the Western experience*. London: Routledge.
- Roald, A. S. (2004), *New Muslims in the European context: the experience of Scandinavian converts*. Leiden: Koninklijke Brill NV.
- Roald, A. S.(2012), The conversion process in stages: new Muslims in the twenty-first century, *Islam and Christian-Muslim Relations* 23(3): 347-362.
- Roeland, J., Aupers, S., Houtman, D., De Koning, M., Noomen, I., (2010), Zoeken naar zuiverheid. Religieuze purificatie onder jonge new-agers, evangelicolen en moslims, *Sociologie*, 2(6): 11-29.
- Roex, I., Stiphout, S., Tillie, J. (2010), *Salafisme in Nederland. Aard, omvang en dreiging*, Instituut voor Migratie- en Etnische Studies, Universiteit van Amsterdam in samenwerking met het Centraal Bureau voor de Statistiek.
- Roex, I. (2013), *Leven als de profeet in Nederland*, Amsterdam: Amsterdam University Press.
- Rogozen-Soltar, M. (2012), Managing Muslim Visibility: Conversion, Immigration, and Spanish Imaginaries of Islam, *American Anthropologist*, 114(4): 611-623.

- Roodenburg, H. (2004), Pierre Bourdieu: Issues of Embodiment and Authenticity, *Etnofoor*, XVII (1/2): 215-226.
- Roy, O., (2004), *Globalized Islam. The Search for a New Ummah*. New York: Columbia University Press.
- Roy, O. (2007), *Secularism Confronts Islam*, New York: Columbia University Press.
- Rozario, S. (2011), Islamic piety against the family: from 'traditional' to 'pure' Islam, *Contemporary Islam*, 5: 285–308.
- Rylko-Bauer, B., Singer, M., Willigen, J. van (2006) Reclaiming Applied Anthropology: It's Past, Present and Future, *American Anthropologist*, 108(1): 178-190.
- Saeed, A. (2007), Trends in Contemporary Islam: A Preliminary Attempt at a Classification, *The Muslim World*, 97: 395-404.
- Said, E. W. (1984) *The World, The Text, the Critic*. London: Faber and Faber.
- Said, E. W. (2003), *Orientalism*, London: Penguin Books.
- Schmidt, G. (2005), The Transnational Umma – Myth or Reality? Examples from the Western Diaspora, *The Muslim World*, 95: 575-586..
- Sayyid, B. S. (1997), *A Fundamental Fear: Eurocentrism and the Emergence of Islamism*, London: Zed Books.
- Scott, J. W. (2007), *The politics of the veil*, Princeton: Princeton University Press.
- Shadid, W. (2005), Berichtgeving over moslims en de Islam in de Westerse media: Beeldvorming, oorzaken en alternatieve strategieën, *Tijdschrift voor Communicatiewetenschap*, 33(4): 330-346.
- Shadid, W. and Koningsveld, P. S. Van (2005), Muslim Dress in Europe: Debates on the Headscarf, *Journal of Islamic Studies*, 16(1): 35-61.
- Shanneik, Y. (2011), Conversion and Religious *Habitus*: The Experiences of Irish Women Converts to Islam in the Pre-Celtic Tiger Era, *Journal of Muslim Minority Affairs*, 31(4): 507-521.
- Sherif, B. (2001), The Ambiguity of Boundaries in the Fieldwork Experience: Establishing Rapport and Negotiating Insider/Outsider Status, *Qualitative Inquiry*, 7(4): 436-447.
- Shryock, A.(ed.) *Islamophobia/Islamophilia Beyond the Politics of Enemy and Friend*, Bloomington and Indianapolis: Indiana University Press, pp. 1-25.
- Stoica, D. (2013), *Women Converts: Transformations, Knowledge Perspectives and Narratives. Dutch and Romanian Women Embracing Islam*. Saarbrücken: Lap Lambert Academic Publishing.
- Strathern, M. (1987), The limits of auto-anthropology. In Jackson, A. (ed.), *Anthropology at home*. London: Tavistock, pp. 16-37.

- Suleiman, Y. (2013) *Narratives of Conversion to Islam in Britain: Female Perspectives*, Cambridge: University of Cambridge, in Association with The New Muslims Project, Markfield.
- Sunier, T. (2005), Constructing Islam: Places of Worship and the Politics of Space in The Netherlands, *Journal of Contemporary European Studies*, 13(3): 317–334.
- Sultán, Madeleine (1999), Choosing Islam: A Study of Swedish Converts, *Social Compass*, 46(3): 325-335.
- Taras, R. (2013), ‘Islamophobia never stands still’: race, religion, and culture, *Ethnic and Racial Studies*, 36(3): 417-433.
- Tarlo, E. (2010), *Visibly Muslim: fashion, politics, faith*. New York: Berg.
- Tarlo, E. and Moors, A. (eds.) (2013), Introduction: Islamic Fashion and Anti Fashion: New Perspectives from Europe and North America. In Tarlo, E. and Moors, A. (Eds.), *Islamic Fashion and Anti-Fashion New Perspectives from Europe and North America*, London: Bloomsbury, pp. 1-30.
- Ünal, R. A. (2013), *Wardrobes of Turkish-Dutch Women. The Multiple Meanings and Aesthetics of Muslim Dress*, Ph.D. Thesis, University of Amsterdam.
- Veer, P. van der (2006), Pim Fortuyn, Theo van Gogh, and the Politics of Tolerance in the Netherlands, *Public Culture*, 18(1): 111-124.
- Verkaaik, O. (2010), The cachet dilemma: Ritual and agency in new Dutch nationalism, *American Ethnologist*, 37(1): 69-82
- Volpi, F. and Turner, B. S. (2007), Making Islamic Authority Matter, *Theory, Culture & Society*, 24(2): 1–19.
- Vroon-Najem, V. E. (2007) *Pushing the Limits of Dutchness. Agency and Change in the Context of Female Conversion to Islam*. (MA Thesis, VU).
- Wadud, A. (1999) *Qur'an and Woman. Rereading the Sacred Text from a Woman's perspective*. Oxford: Oxford University Press.
- Wieringa, S. E. (2011), Portrait of a Woman's Marriage: Navigating Between Lesbophobia And Islamophobia, *Signs*, 36(4): 785-793.
- Wilson, S. M. and Peterson, L. C. (2002), The Anthropology of Online Communities, *The Annual Review of Anthropology*, 31: 449-467.
- Wohlrab-Sahr, M. (1999), Conversion to Islam: Between Syncretism and Symbolic Battle, *Social Compass*, 46(3): 351-362.
- Wohlrab-Sahr, M. (2006), Symbolizing Distance: Conversion to Islam in Germany and the United States. In Nieuwkerk, K. van (ed.), *Women Embracing Islam. Gender and Conversion in the West*. Austin: University of Texas Press, pp.71-94.
- Yuval-Davis, N. (2006), Belonging and the politics of belonging, *Patterns of Prejudice*, 40(3): 197-214.
- Zebiri, Kate (2008), *British Muslim Converts. Choosing Alternative Lives*. Oxford: Oneworld Publications.