

Quarrel, Condemned to Get Along: Millers and Bakers'. Kaplan repackages the major themes of his 1996 book and struggles to adequately update them. The formula is rigid, with historical flashbacks setting the stage for nearly every chapter, followed by long divergences into thickets of dense analysis of the socially constructed landscape surrounding issues such as the political economy of regulatory battles fought between hypermarkets and artisan bakers. There is even a chapter best described as offering up the exclusive 'Who's Who' list of contemporary bakers in Paris.

The problem is that this recipe fails miserably. The ingredients may be of the highest quality but the proportions are unbalanced and the final form is misshapen, quite too crusty and less than inspiring. Perhaps the next batch will turn out better.

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**Integrating Islam: Political and Religious Challenges in Contemporary France**

LAURENCE, J. & VAISSE, J.

Brookings Institution Press, 2006

342 pp., \$52.95, ISBN 0 8157 5150 2 (hbk);

\$22.95, ISBN 0 8157 5151 9 (pbk)

During the current French presidential campaign, one is hard-pressed to think of an issue which generates more passionate public interest or offers a better entry point into a myriad of wide-ranging policy debates than the question of how Muslims are or are not being integrated into French

society. Touching on such broad issues as the role of the state in promoting social fragmentation or integration by framing the boundaries of religious and secular social areas, the authors of *Integrating Islam* take a straightforward social science approach to documenting the communalities and divisions which exist in family life, schools, the workplace and the political arena.

Justin Vaisse is an adjunct professor of history at the Institut d'Études Politiques in Paris ('Sciences-Po'). Jonathan Laurence is an assistant professor of political science at Boston College. Both serve as affiliated scholars at the Center on the US and Europe at the Brookings Institution in Washington, DC. Together they have produced a clear and concise investigation of the French social landscape, where Muslims are challenged to integrate and respond in turn by questioning the basis for defining successful practices in social integration.

The power of their analysis resides in the facts presented and the documentation they explore to set the record straight concerning the basic underlying structural characteristics of the Muslim population in contemporary France. Reliance on well researched data enables the exploration of demographic features and careful documentation of the degrees of cohesiveness and shared sociological and cultural attributes within the population. This set of explorations then serves as a basis for the interpretation and examination of an array of political attitudes toward domestic and international policy issues such as the rule of law, the separation of church and state, gender segregation and support for or opposition to Israeli and Palestinian positions.

In all these areas readers will be forced to confront their own prejudices and characterisations of the divisions within French society. Certainly members of the alarmist school, which portrays the unfolding rapidity of European Islamisation as an inevitability, will find little support for their strident warnings of coming social ruination. The great breadth and variety of Muslim cultures in the world operate on smaller scales within France and give encouragement to the idea that the path of Muslim social and cultural integration is not predetermined. French history is littered with marginal, positive and exemplary cases of the integration of foreign populations. They illustrate a vibrant social fabric with colourful residual cultural practices cemented together with the tight bond of French citizenship. *Integrating Islam* points out that pursuing the ideal posed by following this path means continuing to confront and overcome remaining obstacles in schools, housing, labour markets, civil society and political participation for substantial numbers within immigrant communities.

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**Le Havre Colonial de 1880 à 1960**

MALON, Cl.  
Publications des Universités de Rouen et du Havre, 2006  
680 pp., 35 €, ISBN 2 87775 408 1

Increasing its population sixfold during the century that preceded World War I

(120,000 in 1911), the city of Le Havre experienced a demographic 'explosion' that attracted Protestant and Jewish bankers and industrialists from Alsace, as well as humbler workers from the farms of Normandy and northern Brittany in search of work in the docks or on the ships. At the heart of this dynamism was the city's port, which encompassed countless trading links with North and South America as well as long-established contacts with the French West Indies and more recent ones with other tropical territories. Coffee, cocoa, rum, cotton and tropical timber imports flourished, originating in part from France's growing colonial empire but also from other sections of the tropical world, notably Brazil and various British colonies. Historian Claude Malon asks the fundamental question: how truly 'colonial' was Le Havre during the eight decades preceding the breakup of the French empire? Ten richly documented chapters are organised into three sections that chart: the changing pattern and composition of colonial exchange (within the broader framework of port activity); the activities and ambitions of 350 trading companies based in Le Havre; and the promotion of the 'colonial idea' in the city. An array of detailed charts and tables supports his account of the changing fortunes of specific enterprises and individual commodities in the light of competition from other European ports and rival shipping companies. Malon stresses that strictly 'colonial' products formed only part of a much wider array of imports from other tropical sources. He shows how the idea of 'colonisation' was promoted through iconography, education and hero worship, especially in