外国語要旨

学位論文題目："Laïcité de reconnaissance" and Creation of Places for Muslims: Mosques, Cemetery and Interreligious Dialogues in Strasbourg, France.
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In France, *"laïcité"*, the constitutional principle of secularism, have become a burning issue in the midst of a social context in which "integration" of the second or the third generation of Muslim immigrants to the society is a pressing matter. As shown in the headscarf controversy, various political and legal measures have been undertaken on the basis of *laïcité*, in order to restrict Muslims' religious expression in the public space. This is linked to the "Republican model" of French *laïcité*, which is based on individualistic universalism and tends to avoid the expression of differences within the public sphere. While *laïcité* catches public attention as a component of the "national identity" of the Republic, Muslims have been considered "impossible to be integrated", or posing a "threat" to the Republic, resulting in the setting up of "Muslim problems."

On the other hand, there are various attempts to interpret *laïcité* as being more open and flexible. One example is the discussion about "*laïcité de reconnaissance*" based on the "politic of recognition" theory designed in political philosophy. It shows a type of *laïcité* that positively acknowledges religious differences by laying emphasis on the part played by religions in the public sphere. In fact, French central government has tried to cater to Muslims' needs, by organizing Muslims' representational council which can be the interlocutor for the government. However, what can be lurking in the background here is a political intention to get rid of foreign countries' influences on French Muslims and to confine Islamic practices into a national framework. Moreover, there is growing anxiety about "radicalization" of domestic Muslims, which can bring about "homegrown terrorism". In these ways, French *laïcité* seems to get one step closer to the logic of "control" instead of "recognition".

Still, more flexible and enriching political practices may be taken at a local and daily level, so as to better meet Muslims' religious needs. What seems interesting on this point is the case of Strasbourg. The 1905 law of separation of the Churches and the State as well as other national laws establishing *laïcité*, which have been enacted from the end of the 19th century to the beginning of the 20th century, have not been enforced in Alsace-Moselle region, whose central city is Strasbourg. Instead, there is the Alsace-Moselle local legal system which acknowledges four religions, namely Catholicism, Judaism,

Lutheranism and Reformed Protestantism. Although Islam is none of these, Muslim associations stand a good chance to gain some benefits unlike in other French regions, according to the result of their negotiations with the local political authority. In Strasbourg, a series of political attempts to create suitable places for Muslims has been fruitful. For instance, in 2012, the Grand Mosque was constructed on public subsides, and the Muslim Public cemetery was set up, which is the only actual such Muslim public cemetery in France. Besides, interreligious dialogues —which include Muslims— have been encouraged. The examination of these practical cases may help reconsider the universalistic Republican model of *laïcité*.

Based on the above-mentioned concerns, this thesis focuses on the specificity of the political and religious system in Strasbourg and is aimed at describing various political measures which the local government has taken in order to restrict or encourage Muslim religious practices, as well as ways how Muslim associations have made use of this system. In particular, this thesis intends to interpret the cooperative relationship between the local government and religious associations in Strasbourg viewed as "*laïcité de reconnaissance,*" thus clarifying necessary conditions and problems. More precisely, dealing with three concrete cases of the construction of Grand Mosque of Strasbourg, the creation of Muslim public cemetery, and the establishment of interreligious dialogues, this thesis describes the formation process of and experiences at these places, based on the results of the field survey including interviews with people involved in these cases, and examined the possibilities and limits of practices of *laïcité* in the social context of Strasbourg.

In the case of the construction of Grand Mosque, the Muslim association gained municipal support, by using representational strategy of various "scales" and constructed this mosque as the one "representing Muslims in Strasbourg" , in spite of the difficulty to be representative. The association also underwent some limitations because of municipal subsidies: the latter had practical effects on the materiality and the utilization of the mosque. In the case study of the creation of the Muslim Public Cemetery, the local government and administrations were shown to have established cooperative relationships with Muslim associations by inviting them to the dialogues: in this process, Muslims came to be recognized and categorized as a religious collectivity. In the case study of religious dialogues, the focus was laid on three activities which had deep links to the municipality. The perusal of data showed that interreligious dialogues

have been institutionalized and officialized, and that the interreligious dialogues helped promote the creation of places for Muslims, which, in turn, contributed to a development of the interreligious dialogue.

As a result of the synthetic consideration of these three case studies, this thesis has shown that "*laïcité de reconnaissance*" was staged in Strasbourg's local politics after 1990s: it responds to Muslims' needs with regards to places, and it considers Muslims to be a religious collectivity and acknowledges their differences. However, it is also shown that new problems can emerge due to the categorization of Muslims as a religious collectivity as well as close connections between politics and religions. This thesis also examined the following conditions of the realization of "*laïcité de reconnaissance*" in Strasbourg: (1) Concordat regime legitimized by local laws in Alsace-Moselle, (2) differentialist attitude taken by Strasbourg municipality, (3) influence of French *laïcité* culture, (4) high mobility of Strasbourg as an international city. These conditions show that the singularity of Strasbourg as a crossing point of different trajectories has allowed the emergence of Strasbourg's model of the "*laïcité de reconnaissance*", in which the interactions and negotiations are indispensable.