

Notes

Chapter 1

1. See for example, Massey and Denton (1993); Wilson (1987); Logan and Molotch (1987); and Laguerre (1999).
2. Bergmann (1992, p. 126) notes that there is “a lack of investigations of the temporal structures of social subsystems and subcultures that could support analyses of entire societies from the viewpoint of the sociology of time.”
3. See for example, Lewis (1888); and Raucher (1994).
4. Abu-Lughod (1989); and Wallerstein (1974).
5. See Kern (1983, pp. 89–92) and Nguyen (1992, p. 30).
6. Richards (1998); Colson (1926); Parisot and Suagher (1996); and Maiello (1996).
7. Panth notes that “Gregory, by his Papal Bull *Inter Gravissimas*, of February 24, 1582, decreed that the day following Thursday, October 4, 1582, would be called Friday, October 15, 1582” Panth (1944, p. 71).
8. I am referring here to the ordinances that forbid people from engaging in certain tasks on Sunday; see on this issue, Laband and Heinbuch (1987).
9. One may develop a new typology of diasporas based on the time factor: diasporas whose civil and religious calendars are not in harmony with the Gregorian calendar because they follow the lunar or lunisolar motions (Israelis and Saudi Arabians, for example) while the Western calendar follows the solar motions; diasporas whose civil calendar is the same as the Western calendar and whose religious calendar is different (Russian immigrants); diasporas whose religious calendar is the same as the Gregorian calendar and whose civil calendar is different (Christians from Muslim states who have emigrated to the United States); diasporas who in their homeland use a double calendar, Western and non-Western (Chinese immigrants); diasporas whose weekly rest day corresponds to that of the Western calendar (Turkish immigrants) and whose weekly rest day does not correspond to that of the Western calendar (Jewish immigrants);

diasporas for whom the structure of the week does not constitute a problem because no weekly worship day is designated in their native calendar (Vietnamese immigrants); and diasporas for whom the structure of the Western civil week constitutes a problem (Iranian immigrants). From the perspective of time, some diasporas are better off than others in terms of their adaptation in American society. Those diasporas that have a civil calendar similar to the Western calendar do not have to deal with this asynchronicity problem. So one may develop a different typology from this temporal angle: those for whom the week cannot be renegotiated because of religious obligations; those for whom one month of the year brings much hardship in relations to their work schedule because of the obligation to fast during Ramadan; and those for whom the entire year harbors difficulties because of subalternized religious duties and secular festivals that are located all along and in the interstices of the Gregorian calendar. For alternative typologies of diasporas, see Medam (1993); Marientras (1985, pp. 215–26); and Safran (1991).

10. On globality, see Featherstone (1990); Robertson (1992); and Albrow (1996).
11. Zerubavel (1981, 1985).
12. Bhabha (1990, p. 302).
13. Hassard (1990, p. xiii).
14. Mercure (1995, p. 25). The use of a double calendar in the community with mainstream and ethnic dates does not necessarily ease the difficulty. Such a practice sometimes brings more confusion than clarity in the transactional deployment of everyday life. A Chinese American student once told me that he went to pick up his girlfriend for a party they were invited to and learned embarrassingly that they came to the host's house at the wrong time. The date of the party was selected on the basis of the Chinese calendar, and not the Western one. Since that incident, when he is invited by a Chinese person, he always inquires which calendar he or she is using.
15. Bhabha (1990, p. 303).
16. Guha (1998, p. 158).
17. For recent reviews of the literature on the sociology of Time, see Nowotny, (1992); Sue (1994); and Pronovost (1996).
18. Bhabha (1990, p. 303).

19. Hassard (1990, p. xi).
20. Gurvitch (1990, p. 40). See also, Durkheim (1965).
21. Sorokin and Merton (1990, p. 66).
22. Hassard (1990, p. x).
23. Halbwachs (1992, p. 104).
24. Fabian (1983, pp. 30–1); and Mercure (1995, p. 24).
25. Lewis and Weigart (1990, p. 83).
26. Coser and Coser (1990, p. 191).
27. Rutz (1992).
28. See Foucault (1977).
29. Parry (1940).
30. Wilson (1988). Zerubavel (1985, pp. 28–35).
31. Zeitlin (1930).
32. The matter becomes somewhat blurred if we were to introduce the notion of cybertime into the discussion. See Douglass *et al.* (1998); Corcoran (1996). What would a cyberday, cybermonth, or cyberyear mean? Until recently, we have made a clear distinction between daylight time and night time by investing daytime with labor or public activities and by considering nighttime as private or free time, except for those who work in different shifts. A day with a continuous twenty-four hours in cybertime does not have to start at midnight and does not have to end at midnight, since one can arrange one's time in any way one wishes to do so. In the virtual arena of the information superhighway, "Web weeks" follow a cycle different from the civil week. Lee and Liebman (2000).
33. Padilla (1997); Culp (1994). For a discussion on border crossing in the context of "coloniality," see Mignolo (2000).
34. See for example, Elias (1992); Giddens (1991); Thompson (1967); and Rifkin (1987).
35. For some thoughtful discussions on the modernity issue, see Featherstone *et al.* (1995).
36. Levinas (1987); Gell (1993).
37. On the concept of mixed times, see Pieterse (1995, p. 51); Calderon (1988, pp. 225–9).
38. Laguerre (2000).
39. Modelski (1994, p. 248).
40. Laidi (1997, p. 11).
41. Virilio (1997, p. 286).

42. *Ibid.*
43. Giddens (1990).
44. *Ibid.*, p. 21.
45. Harvey (1989).
46. See for example, Zerubavel (1982).
47. Luhmann (1982, pp. 289–324).
48. Adam (1996, pp. 322–3).
49. Castells (1996).
50. *Ibid.*, p. 434.
51. *Ibid.*, p. 464.
52. Basch *et al.* (1994); Vertovec (1999).
53. Cox (1997).
54. On the global city concept, see Sassen (1991); Knox Taylor (1995); Eade (1997).
55. For a definition of the “ethnopolis” and a discussion of their integration in American society, see Laguerre (2000).
56. Rudolf and Piscatori (1997).

Chapter 2

1. Haas (1992).
2. Hinman (1838). See also, Laband and Heinbuch (1987, p. 8).
3. Trumbull (1876).
4. Strand (1979).
5. Bauckham (1982, pp. 312–41).
6. Beckwith and Stott (1978).
7. Stiles notes that “it was not until 321 AD that the week became officially recognized when Constantine the Great . . . sanctioned the pagan ‘Dies Solis’ as the Christian day of rest” (Stiles, 1933, p. 30).
8. Bacchiocchi (1977, p. 183).
9. Porter notes that “for generations to come, there would still be isolated communities of Jewish Christians who would not only observe the Lord’s Day, but also the Sabbath” (Porter, 1960, p. 18).
10. Bacchiocchi (1977, p. 309).
11. Riesenfeld (1959, pp. 210–18 and 1970, pp. 111–37).
12. Zerubavel (1985).
13. See the Confession of Augsburg (Luther, 1530).
14. Bacchiocchi (1977, pp. 165–212).

15. Danielou (1948) and Congar (1948, pp. 131–80). There are three major contentions over the orthodoxy and orthopraxis of the Christian Sunday. The first questions the authority of the church to shift the Sabbath from the last day of the week (Saturday) to the first day (Sunday). Some Christian denominations such as the Seventh Day Adventists contest this change by arguing that it has no biblical basis. Bacchiocchi (1977).

The second contention questions the time during which the early Christians met for their common corporate worship. It was on the first day of the week and in the evening. See Bauchkam (1982b, pp. 221–50). The problem that arises here is with the definition of a day. For Beckwith and Stott (1978, p. 84), “it is impossible to be certain how long the early Christians continued the Jewish attitude of treating the day as beginning at dusk or whether they soon abandoned that for the Roman system.” If we use the Jewish definition of a day, and the majority of the early Christians were Jews, we arrive with the conclusion that the primitive church met on Saturday evening. If we follow the Roman or Western definition of the day, they would have met on Sunday evening (1965).

The third contention revolves around the definition of “rest” on Sunday. It is here that civil Sunday provides the legal context for the practice of rest on Sunday and where the boundaries between the two are blurred. Clearly, the Jewish definition and practice of rest on the Sabbath day is stricter than the definition adopted by the Christians. Christians, in their practice of Sunday rest, tend to follow the ebb and flow of modern life and the restrictions imposed on society by the blue laws.

16. Rordorf (1968).
 17. Huber (1958). See also, Rordorf, (1968, p. 167).
 18. Ward (1960, p. 85).
 19. Porter (1960, p. 25).
 20. On the conversion from the Julian to the Gregorian calendar in the American colonies, see Franklin (1752/1753).
 21. For typologies of diasporas, see Cohen (1997) and Safran (1991).
 22. Laguerre (1999).
 23. Hanchard (1999).
 24. The general definition of the civil day is that of the artificial day or clock day. That is, the duration of time that goes from

midnight to midnight. This definition, although the most common, is not, however, always held up in matters of labor and insurance contracts, for example. In construction law, “a calendar day includes the time from midnight to midnight” (p. 12). In labor law, “a week means seven consecutive days beginning with Monday” (art. 18 p. 56), while in construction law, “a week is the period of time between midnight Saturday and midnight of the following Saturday” (p. 17). In construction law, “working days as ordinarily used means the days as they succeed each other, exclusive of Sundays and holidays” (p. 13). The labor law also speaks of a “calendar week” or “payroll week” in matters of unemployment insurance.

25. A major difference between the Christian calendrical units and the civil calendrical units is provided by canon law. See Dube (1941) and Finnegan (1965). Canon law, which regulates the religious life of the Catholic faithful, provides its own definition of the day, week, month, and year. Canon 202 # 1 states: “in law, a day is understood to be a space of twenty-four hours, to be reckoned continuously and, unless expressly provided otherwise, it begins at midnight; a week is a space of seven days; a month is a space of thirty days, and a year a space of three hundred and sixty-five days, unless it is stated that the month and the year are to be taken as in the [Gregorian or Western] calendar” Sheehy (1995).

The canon law does recognize that its definition of the month and year, does not totally coincide with those of the civil calendar. The Catholic Church uses its own calendar to define these basic units of time, and also uses the civil calendar in reference to the shorter or longer months of the year as well as the leap years.

26. Stiles (1933).
 27. Friedenbergl ([1908], 1986).
 28. For a brief history of the Muslim community in New York City, see Ferris (1995, pp. 793–5).
 29. Sabbath, in *McKinney’s Consolidated Laws of New York. Annotated. Book 19. General Business Law # 1 to 351* (1988, pp. 5–30).
 30. Laband and Heinbuch (1987, p. 108).
 31. Sabbath, in *McKinney’s Consolidated Laws of New York* (1988, p. 12).

32. Blakely (1911, p. 112).
33. Laband and Heinbuch (1987, p. 113).
34. Sabbath, in *McKinney's Consolidated Laws of New York* (1988, p. 26).
35. *McKinney's Consolidated Laws of New York* (1999, p. 21).
36. *Ibid.*, p. 23.
37. Blakely (1911, p. 615).
38. Friedenberq ([1908], 1986, p. 1).
39. *Ibid.*, p. 16.
40. *Ibid.*, p. 9.
41. *Ibid.*, pp. 10 and 15.
42. *Ibid.*, pp. 14 and 18.
43. For a comprehensive examination of the legal parameters of the blue laws, see Ringgold (1891).
44. Theologically, however, even these boundaries are far from settled. What is deemed permissible as work on Sunday and not permissible: emergency versus routine work, or continuous work dictated by industry that cannot be stopped, like attending to an electric plant or serving as a nurse in a hospital?
45. For a discussion of this issue among Catholic theologians, see Kiesling (1970).
46. The lobbying movement for either the maintenance or repeal of the blue laws has attracted individuals and groups who saw potential advantages or disadvantages that may contribute to or impede their religious, social, political, or economic pursuits. See Barron (1965) and Laband and Heinbuch (1987).

While the Christian majority has fought for the maintenance of the blue laws because the legal day of rest facilitates the practice of the day of worship that they observe, some non-Christian groups (and Christian Sabbatarians) have lobbied to prevent the application of such Sunday legislation to their communities. So the struggle of these dissidents has not been for the elimination of the blue laws, but for their confinement to the activities and practices of the majority group. With such an arrangement, opponents have sought to continue to hold their day of worship or prayer on Friday or Saturday, as the case might be, while using Sunday as a regular day of work.

Various factors, however, have militated against the maintenance of the blue laws and, in the process, have opposed the

interests of small retailers to those of large businesses. As a matter of fact, the existence of the blue laws has caused different reactions from among the mercantile class. Owners of large businesses, by and large, have been in favor of the repeal of such laws in order to attract the Sunday clientele to their operations, while small businesses (many owned by religious or ethnic minorities) have fought for the maintenance of the blue laws in order to protect their market niches. See Kay and Morris (1987); Barnes (1984); Barnes and Chopoorian (1987); McNiel and Yu (1989). These small retailers believe that the blue laws, by allowing people with a different Sabbath day to operate their stores on Sunday, make it possible for them to carve a protected niche whereby they can make a profit without having to compete at least one day per week with the large stores. Other owners of small stores have opted for the maintenance of the blue laws for staffing reasons, afraid that they might be forced to work seven days a week. While it is easy for a large department store to spread its workforce across seven days, it is more costly for 'mom-and-pop' shops to do so because the same members of the family would have to add Sunday as a day of work to their schedule or else they must hire extra labor that would eat up part of their meager profits. See Solis (1985, p. 25). These different positions have come about not only because of the projection of profit maximization, but also because of the strategies by small retailers to minimize operating costs. With such an arrangement, weekly revenues are preserved, but distributed over a smaller number of days. See Tullock (1975) and Moorehouse (1984).

Focusing on either religious groups or small and large businesses, as we have done so far, is not sufficient to understand the multiple causes that explain the elimination or repeal of the blue laws in some communities. For Price and Yandle (1987, pp. 407-14), "changes in the labor markets, particularly that relate to unions and to women workers, are fundamental to the repeal of the laws." They argue that the participation of women in the labor force "increased the demand for Sunday shopping" and for "expanded shopping hours." On the supply side, they identified the establishment of chain stores in small towns as an added incentive for Sunday shopping. They conclude that retailers, Christian groups, organizations associated with the tourist

- industry, female workers, and one-party-dominated legislative bodies are the combined variables that played a decisive role in the repeal of blue laws in various states of the Union.
47. To have a glimpse of the way in which the Court has dealt with this issue see the following: Stadtmauer (1994); Raucher (1994); Kushner (1981); Gregory (1981); Redman (1991); and Johns (1967).
 48. For the Catholic Church's positions on the blue laws, see Drinan (1959, p. 411; 1960, pp. 629–30; 1961, p. 505; and 1963, p. 210).
 49. Strum (1992).
 50. *The New York Times* (1997).
 51. *Ibid.*, (1993).
 52. *Ibid.*, (1995).
 53. Caher (1999).
 54. Lynwander (1991).
 55. *The New York Times* (1994).
 56. Rudolph (1997, pp. 1–24).
 57. John Paul II (1998).
 58. Cullman (1964, p. 62).
 59. Robertson (1992, p. 100).

Chapter 3

1. Frommer and Frommer (1995, p. 178).
2. Beckwith and Stott (1978).
3. Walter A. Lurie, *Strategies for Survival: Principles of Jewish Community Relations*. New York: KTAV Publishing House Inc., 1982, p. 62.
4. Cohen (1992, p. 216).
5. Glazer (1957, p. 118).
6. Yaffe (1968, p. 119).
7. Blau (1976, p. 108).
8. Sorin (1992).
9. Stiles (1933, p. 131).
10. Sarna and Dalin (1997, p. 139).
11. In this light, one might add that in the evolution of the two day week-end Jews have had a long experience with such a condition before it begins to be a secular practice of the state. One can then speak of the unattended consequences of the blue laws. While their aim was to police Sunday as a mandatory day of rest, they

contributed to the shaping of a double day of rest back to back which provides the structure of the weekend.

12. Sorin (1992, p. 74).
13. Stiles (1933, p. 132).
14. Cohen (1992, p. 215).
15. Gay (1965, p. 66).
16. Sorin (1992, p. 182).
17. Stiles (1933, p. 132).
18. Yaffe (1968, p. 102).
19. Bourne (1987) and Bondi (1993, pp. 84–101).
20. Barth had earlier emphasized the notion of boundary maintenance as the angle through which we can decipher the production of ethnic identity.
21. Sarna and Dalin (1997, p. 214).
22. As the Synagogue Council of America, in an *amicus curiae* brief filed in 1961 with the Supreme Court of the United States, explained, non-Christian students confront a dilemma in matters related to prayers and religious instructions in public schools. It argues that the school has become a site where battles for the supremacy of one religion over the others are fought: Religious education is not neutral on the temporal issue. The instructors teach the students about the importance of the Sunday as the peak day of the Christian week. According to the brief, those who do not belong to that faith are likely to feel subalternized. The issue is that non-Christian students share the secular time of the state by participating in the institutional services of the secular state without sharing the religious time of the state when the latter is identified with a specific religion. The solution proposed for the dilemma is to provide the students with release time. Release time means allowing them to remain in the shared secular time of the state, but allowing them to attend to their own religious time. This process is not the same as dismissed time whereby they could leave the school premises.
23. Cohen (1997).
24. Graham and Graham (1995).
25. Strand (1979).
26. Bacchiocchi (1977).
27. Sarna and Dalin (1997, p. 139).
28. Kaplan (1957, p. 106).

29. Olitzky (1985).
30. Markovitz (1969).
31. *Ibid.*, p. 142.
32. Mark 15:42, "Now when the evening had come, because it was the Preparation Day, that is, the day before the sabbath." John 19:14 and 42, "Now it was the Preparation Day of the Passover, and about the sixth hour." And "So there they laid Jesus, because of the Jews' Preparation Day, for the tomb was nearby."
33. Kliger (1992, p. 101).
34. Stiles (1933, p. 133).
35. Golden (1965, p. 10).
36. Sherman (1961, p. 162).
37. Powell (1995, p. 17).
38. A variation of temporal substitution, mechanical substitution occurs when a mechanical device that it is forbidden to use on the Sabbath is set so that one would not need to operate the forbidden object. This is the situation in some Jewish-owned hotels in Manhattan and in Israel, where the elevator is set to stop at every floor on Sabbath. A Jewish guest does not need to touch any button to get to his or her floor. I was also told that in some Jewish homes, the television may be set to turn itself on at a specific hour without any human manipulation to allow members to watch a football game or other forms of entertainment.
39. Golden (1965, p. 92).
40. Pieterse (1995).
41. Jacobs (1995, p. 148).
42. Joseph M. Smith, etc., *et al.* v. Community Board No. 14, *et al.* Supreme Court, Special Term, Queens County, Part 1. July 8, 1985. 491 New York Supplement 2d Series 58–1 (Sup. 1985).
43. American Civil Liberties Union of New Jersey and Deborah D. Jacoby, Plaintiffs v. City of Long Branch, *et al.*, Defendants. Congregation Brothers of Israel, Inc., Rabbi Tobias Roth, *et al.*, Defendant-Intervenors. United States District Court, District of New Jersey. Civil No 87–1822, September 22, 1987.
44. Wigoder (1989, p. 231).
45. The *eruv* thus brings a new dimension to our understanding of the genealogy of segregated ethnic space. To explain spatial segregation in reference to minoritized groups, the mainstream sociological approach (phenomenological, structuralist, or

Marxist) has been to blame the structure of domination that prevents homogenization or spatial integration as having been imposed from above and to downplay cultural factors because they are shaped within a context of structural constraints. The *eruv* indicates some partial evidence that spatial segregation in a few cases also has resulted from the internal religious logic of a segment of the diasporic group. Here, ghettoized space may be achieved to circumscribe rabbinical laws pertaining to the observance of the Sabbath and to engage in activities that otherwise could be constructed as infractions to that religious legal regime. Here, secular Jews ask the mainstream to intervene on their behalf to prevent self-imposed Orthodox Jewish spatial ghettoization to the extent it might directly or indirectly affect them.

46. Boroff (2000, p. 34A).
47. Wigoder (1989, p. 231).
48. *Ibid.* (pp. 230–1) and Jacobs (1995, p. 148).
49. Joseph M. Smith, etc., *et al.* v. Community Board No. 14, *et al.*, *op. cit.*, p. 585.
50. Affidavit of plaintiff Joseph M. Smith, dated March 9, 1985, cited in Joseph M. Smith, etc., *et al.* v. Community Board No. 14, *et al.*, p. 585.
51. Boroff (2000, p. 34A).
52. Castells (1997); Friedman (1994); and Hall (1997, pp. 41–68).
53. Meyer and Geschiere (1999, pp. 1–15).
54. The Central Conference of American Rabbis (1947, p. 31).
55. Biale (1999).

Chapter 4

1. This chapter is a revised version of a paper presented at the International Conference “Diasporas: Transnational Identity and the Politics of the Homeland” organized by the William Saroyan Chair in Armenian Studies and the Berkeley Program in Soviet and Post-Soviet Studies and held at the University of California at Berkeley, November 12–13, 1999. I am grateful to Hatem Bazian, Hamid Algar, Beshara Doumani, Ali H. Alyami and Stephan H. Astourian for their thoughtful contribution to this chapter.
2. It is not only in New York that Muslim places of worship are mushrooming (see Metcalf (1996, pp. 204–16)). A similar

phenomenon has been observed in the San Francisco Bay area as well. Hermansen (1994, p. 190) provides a profile of the Muslim organization in the San Francisco Bay Area: "The overall Muslim community in the San Francisco Bay area comprises over one hundred thousand persons with a total of perhaps fifteen functioning Islamic Centers or mosques including Masjid al-Islam (Oakland), Hussaini Center (San Jose), Masjid Muhammad (Oakland), Masjid An-Noor (Santa Clara), Masjid Jamea (San Francisco), Masjid Nur (Richmond), Islamic Center of San Jose, Hayward Masjid, Islamic Center of San Francisco, Islamic Center of Fremont, American Muslim Mission (San Francisco), Fiju Muslim Mosque (South San Francisco). Masjid Abi Bakr al-Siddiq (Berkeley), and two student groups at the University of California at Berkeley."

3. Smith (1999).
4. On the reasons given for the shift from Friday to Sunday as a day of rest in Muslim countries, see for Lebanon, Ziyadah (1996) and for Turkey, Rippin (1993, p. 131).
5. Zerubavel (1985, p. 4).
6. Ferris (1994, p. 220).
7. For a genealogy of the Friday prayer, see Goitein (1983, pp. 592–4; and 1958, pp. 488–500).
8. *The Holy Qur'an* edited by Maulana Muhammad Ali. Lahore, Pakistan: Ahmadiyyah Anjuman Isha'at Islam, 1991.
9. See on this, Ferris (1994, pp. 209–30); and Haddad and Lummis (1987).
10. Goitein (1966, p. 111).
11. Wensinck (1954).
12. Goddard (1995, p. 89).
13. Goitein (1966, p. 112).
14. *Ibid.*, p. 120.
15. Richards (1998, p. 234).
16. Freeman-Grenville (1963, p. 3).
17. Canadian Muslims have also made use of Sunday for similar reasons. It is reported that "in some cities, a Sunday noon gathering is held that at least allows them an unofficial congregational prayer on the one day all Muslims are theoretically free to attend" (Hogben (1983, p. 113)).
18. Elkholy (1966).

19. Haddad (1983, p. 73); and Abraham *et al.* (1983, p. 173).
20. Haddad (1983, p. 76).
21. Abraham *et al.* (1983, p. 173).
22. Lahaj (1994, p. 309).
23. Abraham *et al.* (1983, p. 173).
24. Anway (1998, p. 188).
25. Not all Muslims see these obstacles as inconveniences in a negative light. Some prefer to see them as challenges that can draw one closer to Allah because of the extra effort that is needed to accomplish the prayers, see Metcalf (1996, pp. 1–27).
26. In her interview with French Muslims, Cesari was told a number of circumstances that may justify the jamming of the prayers (workplace constraints, menstrual period, postpartum period, to name a few). See Cesari (1997, p. 137); and Boyer (1998, p. 190).
27. For analyses of gendered time, see for example Davies (1990); Forman and Sowton (1989); Kristeva (1981); and Sullivan (1997).
28. For an elaboration of this argument, see Bloul (1996, pp. 234–50).
29. Rowbotham (1989, p. 148).
30. Young (1998).
31. Hermansen (1994, p. 180).
32. For some background materials on the framing of the gender issue among Muslim women, see Smith (1980).
33. Rippin (1993, p. 131).
34. Naff (1985).
35. Haddad and Lummis (1987, p. 19).
36. *Ibid.*, p. 77.
37. Voll (1991, p. 207).
38. Husain and Vogelaar (1994, p. 246).
39. Abraham *et al.* (1983, p. 166).
40. Hermansen (1994, p. 178).
41. The Muslim population in Paris provides a point of comparison with the occurrences in New York. In Paris, the Muslim population has maintained a presence in the city for over a century. To reach the brethren both in the city or the nearby suburbs, the call to prayer is announced through Islamic radio programs choreographed by Muslim activists. Kepel speaks of the effort of the workplace to harmonize industrial time with Islamic time and explains how the Renault company has installed mosques

and prayer rooms in its factories and how the upper echelon of management has been sensitized to that issue to the extent that such a factor is integrated in their long-range planning and labor-relations policies. He also observes that similar policies were being implemented at Citroen and Simca, two other well known French firms. Kepel further notes that the institution of the Friday prayer has led to the transformation of the district where a popular mosque is located. He remarks that the Jean Pierre Timbaud Street becomes a very busy street on Friday. Many use the occasion to do their shopping in the Muslim stores, restaurants, bookshops, and meat shops. The area between the Couronne subway station and the location of the mosque is littered with Muslim commercial sites, and non-Muslim shops are being slowly pushed out to be replaced by Muslim stores Kepel (1987, pp. 9, 10, 150, 192). The establishment of a mosque in a neighborhood is a sure sign of the Arabization or Muslimization of the area.

42. Fischer and Abedi (1990, p. 311).
43. Richardson (1981).
44. Osman (1999, p. 4). In the San Francisco Bay Area, the Islamic calendar and prayer times calculations are distributed around the Iranian New Year (March 21) and in the other Muslim communities around the Ramadan period. The Islamic Calendar and Prayer Times are also published every Islamic year in *The Greater California American Muslims Fast Yellow Pages: Business Telephone Directory* (Mahmood 1998).
45. For background discussion on Islamic globalism, see Turner (1991).
46. Hermansen (1994, p. 194).
47. See, for example, Bencheikh (1998, p. 9).
48. Haddad (1983, p. 72).

Chapter 5

1. Gould (1997, p. 88).
2. Divali is a festival of lights celebrated by Trinidadian immigrants of East Indian origin in New York. On this Hindu festival, see Ericksen (1993).
3. Jacobs (1973, p. 8).
4. Simons (1985).

5. Moss (1995).
6. Rogers (1998).
7. Moss (1995).
8. Colloredo-Mansfeld (1998).
9. Gutierrez and Fabre (1995).
10. Low (1996).
11. Ericksen (1993).
12. Bernasconi (1990); Rolland (2000).
13. Kula (1979).
14. Sarna (1998/9).
15. James (1997).
16. Guyotte and Posadas (1995).
17. Goddard (1995, p. 89).
18. Haddad (1983, p. 76).
19. *Ibid.*
20. See Bourdieu (1977).
21. Meijers (1987, p. 603).
22. Achelis (1955, p. 16).
23. Haddad and Lummis (1987, p. 91).
24. Chaichian (1997, p. 620).
25. Jacobs (1973, p. 91).
26. Pogrebin (1996, p. 135).
27. Sorin (1992, p. 77).
28. *Ibid.*, p. 174.
29. Bershtel and Graubard (1992, p. 101).
30. Blau (1976, p. 84).
31. Haddad and Lummis (1987, p. 77).
32. Schmemmann (1998).
33. Moore (1975, pp. 143–4).
34. Berrol (1994, p. 54).
35. See Wiesenberg (1963, p. II); see also Brusca (1969, p. II).
36. Mitchell (1998).
37. Newman (1997, p. 140).
38. *Ibid.*, p. 122.
39. *Ibid.*, p. 131.
40. Held *et al.*, (1999).
41. James (1997).
42. Al-Qazzaz (1979, p. 49).
43. *Ibid.*

44. *Ibid.*, p. 41.
45. *Ibid.*, p. 40.
46. Appadurai (1996).
47. Castells (1989).
48. Featherstone (1990).
49. Beyer (1994); Tomlinson (1999, p. 40; and 1998).
50. See Robertson (1992; 1995).

Conclusion

1. Goldberg (1994); Willett (1998).
2. Taylor (1992).
3. Lewis (1888, p. 201).
4. "It is sufficient defense to a prosecution for work or labor on the first day of the week that the defendant uniformly keeps another day of the week as holy time, and does not labor on that day, and that the labor complained of was done in such manner as not to interrupt or disturb other persons in observing the first day of the week as holy time." Blakely (1911, p. 612).
5. Schissel (1999).
6. Goodstein (1999).
7. Newman (1999).
8. O'Harrow (1994).
9. *Wall Street Journal* (1996).
10. Shain (1999).
11. Held *et al.* (1999, p. 2).
12. Featherstone (1990, p. 10).
13. Robertson (1990, p. 19).
14. Castells (1989).
15. Appadurai (1996).
16. Badie (1995).
17. Meyer and Geschiere (1999, p. 14).
18. Held *et al.* (1999, pp. 20 and 331).
19. Kelly (1999, p. 268).
20. *Ibid.*, p. 259.
21. Duara (1999, p. 50).
22. Mishra (1999, p. 15).
23. Glennie and Thrift (1996).
24. *Ibid.*, p. 292.
25. *Ibid.*, p. 293.

26. Greenhouse (1996, p. 231).
27. Shapiro (2000).
28. *Ibid.*, p. 83.
29. *Ibid.*, p. 96.
30. Adam (1996).

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