This publication (No. 1) of the Middle East and Islamic Studies Association of the Netherlands contains ten papers read at several symposia held in Holland from 1975 to 1977. The main purpose of these papers is the inquiry as to why the Westerners have negative image of Arabs and Muslims as is found in the recent 'quasi-sociological' studies and secondary school textbooks. Some papers also discuss the subjects of cultural barriers between the scholars, the relations of East and West, between Christianity and Islam, and the researcher and his reasearches. The papers are written in English, Dutch and German by several scholars.

Van Nieuwenhuijze in his paper "The Trend in Middle East Studies — As Illustrated by the Dutch Case" (pp. 11-37) observes that the narrow intellectual tradition paradigm of C. Snouk Hurgronje and Ignaz Goldziher for Islamic studies has now lost most of its relevance and must be replaced with a new paradigm to embrace increasing significance of social sciences with its application to regional studies. The Near Eastern studies must now be approached in a new phase of de-colonization and independence of the Arab and Muslim countries.

J.D.J. Waardenburg (pp. 39-59) gives an interesting account of how in the nineteenth century colonialism of the Christian West created a gulf between the Western and Islamic peoples.

R. Peters (pp. 61-72) identifies orientalism with colonialism. The author calls for scholarly exchanges between Muslim scholars and Western orientalists for better understanding of their problems.

For P. Mansfield ("The Arab Image in the West", pp. 73-84) there were three main (negative) factors which formed the Arab image in the West. First, there was the thousand years of struggle between Christianity and Islam: the Christians took the Muslims as their adversaries, and had distorted views of Muslims' social laws and customs.

The second set of negative factors, says Mansfield, originates from the nineteenth century era of Western imperialism and its economic dominance over Muslim lands.

Third, the Palestinian problem is one of many elements which have distorted the Arab image in the West. The Arab struggle for freedom is still continuing against the Imperialists and Zionists. The Biblical myths created by the Zionists in the Christian world still hold sway.

H. Kilpatrick ("The Formation of an Image of the Arabs: A Propos of a Recent Book," pp. 83-99) gives an incisive criticism of John Laffin's book The Arab Mind (London 1975) which is, according to Kilpatrick, a plagiarised, and biased work which tendentio-
USLY gives a distorted image of Islam, its people, religion, law and civilization. Laffin has omitted discussion of Sufism in his book. Kilpatrick asks some pertinent questions: if Islam is a retrogressive religion (as Laffin says) then why did Islam spread and continues to do so in Asia and Africa (and in the Western World)? Again, if the Arabic language is such a poor tool for communication, how did Greek science pass to the West via the Arabs, as Laffin himself admits? Kilpatrick refutes all such assumptions of Laffin about the Arab/Muslim image.

A.H. de Groot (pp. 109-117), and W.M. Floor (pp. 101-107) describe impressions of Turks and Iranians in the Netherlands in the past.

P.G.N. Peppelenbosch (pp. 119-130) examines as to what extent some secondary school text-books in the Netherlands give attention to Islam and the Middle East. The result is disappointing, as the text books generally tend to ignore Islam.

The last paper in the book is by W.F. Heinemeyer (pp. 131-139) on Moroccan immigrant workers. The author analyses the results of this migration on the Moroccan countryside as well as on the migration to European industrialised countries. This research project carried out in Amsterdam shows that the reintegration of migrant workers could not improve the Moroccan economy.

The collection thus contains a broad variety of articles about the image of Islam and the Middle East in the Netherlands and the Western world. It shows that the Western world, inspite of the efforts of the intellectuals at higher plane, still harbours a neocolonial attitude towards the Muslim world which is a great barrier for increasing understanding between the people of the West and the East.

MOI publications will appear regularly, as a letter from Ed. de Moor, tells us, thus offering a general view of Dutch scholarship in the field of Middle East and Islamic studies. Copies may be ordered from MIDDEN-OOSTEN EN ISLAM PUBLICATIES, P. B. 9103, TCMO 6500 HD Nijmegen, Netherlands at Dfl. 10.- each.