

# Episodes of history situations sociology



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Episodes of history, state of affairs in the present and likely events in the hereafter reveal and converge with faith. Cultural peculiarity and likely an eternal list of facts have determined determinations and policies that have played an important function in universe personal businesses. Muslim people have been stereotyped ; their actions have been measured harmonizing to Western standards and their imposts seen through western eyes.

I have chosen France as one of the European Union ( EU ) states with the largest figure of Muslim migrators, a developed/western society, and a state with more than one century of history of migration. In this respect, it provides the chance to exemplify the incompatibilities, dual moral and dual criterions non merely in footings of migration policies, Torahs and ordinances but besides sing the attitudes, nucleus values and rules that western states uphold.

I discuss in item the experience of Muslim Women in France sing the signifiers and grades of marginalisation and exclusion, and in general the state of affairs by which “ a individual becomes distant from the conventional establishments in society ( e. g. , household, school, labour market ) ” Elderling & A ; Knorth ( 1998 ) I besides look in item at other signifiers of stigmatisation and segregation in their day-to-day lives, to reason that the recognition of freedom and human rights, claims that can be found within the Gallic fundamental law, do non look to be a ground strong plenty to adequately turn to the restrictions for societal justness and the

contradiction female Muslim migrators encounter when they move to the West. Alternatively, France seems more concern about the closet of Muslim adult females and what they wear on their caputs.

In order to supply a treatment around this issue, this essay evoke the most of import literature that would function as a background to discourse in item the signifiers and grades of marginalisation and exclusion that Muslim adult females experience in France. By agencies of this paper I touched upon two chief constructs: Exclusion as the exercising of societal power through which those inside the in-group cull or segregate the out-group in a fixed societal system This is a status that can be described as the unjust intervention they receive based on biass, the perceptual experience of being frequently left out from the populace sphere, and the deficiency of political voice in the Gallic authorities ( any mention? ) . Marginalization on the other manus, it is a construct used in many parts of the universe to characterize modern-day signifiers of societal disadvantage, delegating and exclusion of society. By and large, they are detached from rights, chances and resources ( e. g. lodging, employment, health care, democratic engagement and due procedure ) that are usually available to members of society and which are important to societal integrating.

### **Literature Reappraisal:**

By agencies of this treatment I believe is necessary to get down by acknowledging both sides of the coin: France as a western-secular society and so the Muslim migratory population. France is recognized as a western developed state with strong political and economic influence around the universe, a state with a long tradition of secularism that constitutes the

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nucleus of France ' s individuality, is a symbol legitimized in the fundamental law of 1958. Despite its long record of migration, the Gallic authorities has overlooked that inherent to the migration of people is a migration of faiths. Likewise, different factors have determined in-migration to France, foremost as a consequence of the procedure of industrialisation and so during the 60 ' s and 70 ' s, as a response to the deficits of low-skill labor worker, these state of affairss allowed, or promote the enlisting of workers coming from different African and Asiatic states[ 1 ]Additionally, migration to France from the former settlements increased due to wars of release and the procedure of decolonization.

During late 1970 ' s and 1980 ' s household reunion was facilitated hence many of these workers remained in the receiving system state after finishing their contract, and brought their households with them to settle for good in western states. More late, whereas some immigrants have moved to happen better criterion of life or to acquire instruction, many others have moved as refugees or refuge searchers. What predating authoritiess of that clip in France seem to hold ignored is the cultural background of these workers and the economic and societal impact on the state.

Many of the immigrants from African and Asiatic states belong to the Islam universe and by nature follow the Muslim religion. From this tendency of migration, one might state two things: foremost, Muslims in western states are immigrants or have immigrant context and roots ; even second or 3rd coevalss have felt the deduction of coming from a Muslim background and turning under the Muslim beliefs while life in the West. Furthermore, the figure of Muslim citizens born in western states has increased foremost as a

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consequence of household reunion and 2nd due to the high birth rate particularly from sub-Saharan Muslim migrators.

On the other side of the coin, we find the Muslim population life as immigrants in France ; for the intent of this essay I would specify Muslim as a group of people from different races, nationalities and civilizations across the world that follow the Islamic religion non merely as a faith but as a manner of life, Abu Sahlieh ( 2002 ) [ 2 ] farther describes it as “ a civilisation based on religion where external facets such as political relations and economic system should run along with certain parametric quantities. ” The Muslim immigrant does non merchandise one national individuality for another. Alternatively they bring along their local cultural features and their planetary spiritual individuality and take out them both in their finish where most likely they will fall in an cultural and a spiritual community. It has been argued that Muslim immigrants in France will take spiritual individuality over national individuality even though the authorities try to implement their western beliefs on everyone else.

About one one-fourth of the universe ' s population is Muslim and there are more than 50 states with Muslim dwellers across the universe. To stand for Muslim people in Numberss and location I have used a set of graphs. The first graph provides an thought of which are the states with Muslim population around the universe, while the 2nd and 3rd in writing reflects an estimated figure of Muslim people and the distribution across Europe severally. Although there is non precise informations sing Numberss of Muslim populating in France studies and polls have estimated that about 6 million Muslim live at that place, coming originally from Maghreb provinces

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( Tunisia, Morocco, Algeria ) sub-Saharan Africa, in-between E and Asia chiefly ( from Bangladesh and Pakistan ) they represent about between the 6 to 10 % of the Gallic population. In add-on to holding the greatest figure of Muslim people, France besides has the largest relative per centum of Muslims, consisting approximately 8 % of the entire Muslim population.

Figure 1 Countries with Muslim population: Taken from hypertext transfer protocol: [//www. pewforum.org/uploadedfiles/Topics/Demographics/Muslimpopulation. pdf](http://www.pewforum.org/uploadedfiles/Topics/Demographics/Muslimpopulation.pdf) page3

Figure2: taken from hypertext transfer protocol: [//www. pewforum.org/uploadedfiles/Topics/Demographics/Muslimpopulation. pdf](http://www.pewforum.org/uploadedfiles/Topics/Demographics/Muslimpopulation.pdf) page4

Figure3: taken from hypertext transfer protocol: [//www. pewforum.org/uploadedfiles/Topics/Demographics/Muslimpopulation. pdf](http://www.pewforum.org/uploadedfiles/Topics/Demographics/Muslimpopulation.pdf) page 23

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## **Identity of Muslim Migrants**

For Muslim life in the West to protect their individuality as Muslims has become a difficult undertaking ; they are invariably exposed to non-Muslim beliefs in these civilizations and are expected to accommodate and follow western values and ways of life ; historical factors such as, the campaigns and the colonialism have influenced the perceptual experience of Muslim in non-Muslim societies, the issues environing the oil as an of import industry for globalisation together with the western desire for power in 3rd universe states has affected relationships among civilizations. Besides, the issue of

security was aggravated after 9/11 onslaughts and was reinforced with the onslaughts in Madrid and 7/7 bombardment in London, imperativeness and media have influenced the perceptual experience of Muslim people and have made generalisations, making sensationalism and corporate stigmatisation, these facets will be expanded further on in the treatment.

To reflect what Hix and Noury argued in 2007, “ migration policies are strongly influenced by political penchants and involvements instead than motivated by economic inducements ” I refer to Muslim who moved to western states as a response to the Arab Spring and its consequence on the economic system, unemployment, poorness, and misdemeanors of human rights in Muslim states. After the convulsion, they were unable to stay in their states, which forced them to fly to EU states as legal or illegal migrators, refugees or refuge searchers. Yet, many of them have faced favoritism, segregation and rigorous ordinances. Last, another group of migrators although might be smaller includes immature adult females that migrate with the desire for emancipation and for an flight from the traditional societal control of their patriarchal societies ( any mention? )

Similarly, the perceptual experience of Muslim in western societies can be linked to the crisis of multiculturalism. Multiculturalism, as an political orientation,[ 3 ]that considers the policies of individuality in footings of acknowledgment of collectivity and acknowledgment of difference among communities. It besides promotes the thought of equal self-respect for every person in order to make coherence of the whole population and to undertake the different signifiers of inequality, exclusion and marginalisation ( any mention? ) . However the effort to advance multiculturalism in western

societies has led to segregation of communities where spiritual and cultural precedences override tolerance and atomization seems to be fostered instead than integrating, neglecting to acknowledge the demand for a strong common land of cultural integrity.

Being Muslim in France implies being cognizant of certain state of affairs and barriers that determine a sense of belonging. Issues of multiculturalism and citizenship have arisen through discretionary Acts of the Apostles to restrict the inclusion or exclusion of fledglings and make up one's mind who can go a Gallic citizen. Becoming French particularly for Muslims is a determination that requires a batch of thought as they are required to subscribe a new charter setting up their rights and duties and that they won't be able to claim commitment to another state while on Gallic dirt ( any mention? ) .

Applicants are required to be integrated by manner of learning the Gallic linguistic communication and to adhere to the principals, values and symbols of Gallic democracy. " However, kids born in France to foreign parents are merely given Gallic citizenship upon making the age of 18 if they request it. Although I believe that France may hold the right to necessitate that immigrants be fluent in French, one could reason that obliging immigrants to accept violates the right of freedom every human being is entitled to hold.

In France the authorities has been implementing migration policies to cover with cultural and spiritual diverseness associated with the addition in the figure of Muslim immigrants traveling to western states. Gradually but surely, France is and will maintain on accommodating Muslims deliberately aiming Muslim population as has happened in the last decennary. The public discourse on Muslims is progressively framed around the evident mutual



exclusiveness of Islam and a broad impression of ‘ Western values. ‘

( Korteweg and Yurdakul, 2009: 218 ) .

As Tahir Abbas ( 2007 ) suggests, ‘ Muslim minorities in the West face a whole set of issues in relation to individuality, the version of religion-cultural norms and values, and concerns of mundane citizenship. ‘ pp. 33 For the intent of this treatment, I focused on Muslim adult females in France that regardless of the Islam state of beginning they experience and suffer from Stigmatization, Islamophobia, marginalisation and exclusion. These constructs and signifiers of how is experienced will be illustrated below.

Harmonizing to Abbas ( 2007 ) , in the current political climate, Muslims across Western societies risk stigmatisation or utmost disapproval of the societal features that distinguish them from other members of the society. It tends to affect socio-structural and political factors such as media and authorities policies ( Yang et al. , 2007 ) . By and large, the stigmatized may experience marginalized, hated, undermined, threatened and even they fear to lose freedom and position. Muslims ‘ stigmatisation is connected to terrorism events and counter-terrorism attempts. The manner in which authorities, the populace and the media have referred to this events has inaccurately portrayed Muslims in general as intolerant and anti-democratic, making misconceptions, deceits and corporate stigmatisation which at the same time involves complex and varied reactions non merely as persons but besides as ‘ communities ‘ and hence, intensifies cultural misunderstanding. ( Howarth, 2006 ; Rivera 2008 ) .

Many official perceivers, including the Human Rights Committee, the European Commission against Racism and Intolerance, and the Fundamental Rights Agency of the European Union, have expressed their concern about the rise of spiritual intolerance in Western states. There is no uncertainty that after the onslaughts of 9/11 2001 and 7/7 in London in 2005, the Gallic National Consultative Commission on Human Rights denounced an alarming “ anti-Muslim sentiment. ” ( Need mention for this quotation mark ) . Harmonizing to Goffman ( 1963 ) , terrorist act has intensified intuition and anti-Islamic stereotypes accompanied by a discourse that alienates and makes the Muslim community appear as a homogeneous community. And Gabrielle Maranci ( 2004 ) relates stigmas and Islamophobia to the fright of multiculturalism ; proposing that it can be viewed as a signifier of racism and bias against the consequence that Islam can hold in Europe and the West through transcultural procedures that the elites have linked to the issue of security.

The nexus frequently made between terrorist act, Islam and fundamentalism is corroborated in France where corporate stigmatisation of Muslims is chiefly linked to faith and further influenced by socio-political contexts impacting ordinances in other environments such as instruction and employability. Consequently, this leads to their exclusion in mundane life sabotaging the ‘ normal ‘ individuality of the person and labelling him/ her ‘ abnormal ‘ ( Goffman, 1963 ) .

## **Muslim Women and the West**

Muslim adult females populating in western societies such as France have been the nucleus topic of treatments around their vesture, more specifically

sing the Hijab ( headscarf ) and the Burka ( head covering ) or the Niqab ( a full organic structure garment which besides covers the face[ 4 ]). In the last old ages the Gallic authorities, under its secular political orientations has become a society that views “ faith as a characteristic, possibly unambiguously, of private and non public individuality ” ( Tariq Modood 2008 pp. 49 ) . The Gallic authorities has attempted to modulate the usage of these spiritual symbols and has influenced migration policies and Torahs aiming Muslim adult females.

The head covering has been affair of complex argument non merely in media and books but besides across societies ; hence, I consider it is deserving understanding the significance of the hijab and the burqa in Islam. For Muslim adult females and the Islam society, the head covering encompasses a sense of modestness. Furthermore, it serves as a symbolic signifier of saving of themselves, for their beloved 1s and being saved from the public infinite by set uping a prudent physical and ocular contact. It is besides worn to delight Allah ( their God ) . However, in the West, adult females have oning the head covering are seen as laden, the head covering generates the opposite consequence on the remainder of the western society. Muslim adult females are easy distinguished and stared at on the streets as alien and when position through the lens of a westerner, the head covering becomes veil becomes stigmatized as a mark of failing and entry therefore ensuing in exclusion, marginalisation and even islamophobia, this portrays how perceptual experiences and intending diverge and therefore taking to cultural misinterpretations.

I believe Moslem adult females can be classified under two groups: those who decide to be Muslim and follow their spiritual traditions, beliefs and manner of life as a manner of asseverating their individuality as Muslims and those who find themselves the as the popular expression says ‘ between the Satan and the deep blue sea ‘ because they belong to a patriarchal context in which the fortunes force them to move and populate as Muslim. In the latter group, the authorities requires them to accommodate to the western life manner, whereas, with the former they fear of loss of freedom can take to looks of Islamophobia against Muslim adult females. With the latter group it is harder to state whether they fear more their household and spiritual demands than they fear the authorities and its policies will take to marginalisation and exclusion from the remainder of the society. However, despite this, many educated and independent Muslim adult females continue to take to have on the hijab. Either manner, irrespective of the grounds why they wear these spiritual symbols, the Gallic authorities has implemented ordinances which impose a all right, plus compulsory attending at a citizenship class, for anyone have oning a face covering. In kernel, Muslim adult females are forced to follow the jurisprudence and, in making so, are required to reject their spiritual and cultural traditions.

### **The Ban Law**

Since 1872 the jurisprudence forbids the assemblage of any nose count informations related to spiritual association, beliefs or spiritual sentiments. Such information was considered to be an invasion of privateness. However, in 2004, by legislative understanding, the thought of secularism was extended through a statute law that was passed to forbid the erosion of “

conspicuous ” spiritual marks and frock in public schools ( cite? ) . And by 2010, the statute law officially aimed at censoring every seeable spiritual symbol in public topographic points. This included streets, markets, private concerns, authorities edifices, and public transit. Then, in 2012, the authorities launched a proposal to reexamine the fundamental law in order to modify its definition of secularism. These assorted steps evoke the feeling that Gallic policy shapers are trying to happen a manner to non merely remain secular but besides to be more restrictive with migration policies particularly those sing Muslim population.

Across many European states, the headscarf or hijab, more than any other individual issue, has become the beginning of contention ( Hancock, 2008 ) . For many political observers, the hijab is a mark that Muslims “ are a debatable minority declining to incorporate ” ( Werber, 2007: 163 ) . Werber goes on to reason that: “ the hijab raises a series of inquiries about significance, diaspora mobilisations, individuality, multiculturalism, cultural difference, political Islam, gender, bureau, transnationalism and globalization ” ( 2007: 173 ) . Media discourses frequently focus on female garb to show Muslim adult females as either inactive victims of traditional patriarchate or as cultural foreigners pig-headedly declining to prosecute within the society ( Meer, Dwyer and Modood, 2010 ) .

Former French president, Nicholas Sarkozy, during his term in office, called for selective in-migration and attempted to make a zero in-migration policy. As a consequence of the political, societal, legal or even planetary media environment, Muslim adult females were farther marginalized within Gallic society. They were reported to be targeted as the first victims of ill will,

assault or even maltreatment. In 2012, out of 262 recorded Acts of the Apostles of Islamophobia, 222 were reported to be against adult females (cite?). The jurisprudence says veiled adult females risk a 150 euros mulct and particular citizenship categories, people who force adult females to have on a head covering are capable to up to a twelvemonth in prison, 30. 000 euros all right and possibly duplicate that if the veiled individual is an underage.

In my position, the prohibition of the head covering and headscarf illustrates that the secular system, whether implemented by a socialist or capitalist authorities carries a familial temperament of spiritual racism that oppresses spiritual minorities and strips them of basic rights and indirectly encourages Gallic citizens to believe the prohibition is official mandate to diss, tongue at and even physically assault Muslim adult females. The prohibition has become a symbol of hatred and rejection against all Muslim traditional values. Although the prohibition could hold ab initio been proposed with good purposes and meant to protect adult females ' s rights and promote equality and integrating, it seems that the prohibition is carry throughing other intents such as exclusion from the remainder of the Gallic society in the name of a western apprehension of adult females ' s rights.

Werber argued that: “ the hijab raises a series of inquiries about significance, diaspora mobilisations, individuality, multiculturalism, cultural difference, political Islam, gender, bureau, transnationalism and globalization ” ( 2007: 173 ) . Media discourses frequently focus on female garb to show Muslim adult females as either inactive victims of traditional patriarchate or as cultural foreigners pig-headedly declining to prosecute within the receiving

system society ( Meer, Dwyer and Modood, 2010 ) . With respect the prohibition I would reason that Muslim adult females have the right to have on their spiritual dress as a affair of personal pick or appealing to the right of freedom of faith and cultural look. Based on the lasting struggle the prohibition has produced I would farther reason that it has non been an effectual jurisprudence and has non truly addressed the existent issues of migration as integrating, and inclusion.

After the onslaughts of 11 September 2001, Muslim adult females have been the marks of aggression in most of the European states surveyed. ( Allen and Nielsen 2002 ) Wearing hijab, made them easy to descry as Muslims which in many instances led to the fright the loss of their ain freedom and being invariably worried about being attacked, or even killed. In general, they are no longer able to have on hijab without being capable to maltreatment ; Muslim adult females in France have come under peculiar constabulary examination and have become victims of torment in individuality cheques at airdromes therefore motivating charges of racial profiling.

The Gallic authorities has used the perceptual experience of Muslim adult females in the West to make aggressive policies to command the spiritual patterns of Muslim adult females under the alibi of gender equality without sufficient consciousness of the collateral amendss it may do on the society as a whole. In the last old ages, France has tended to bury, or even go against, its ain rules, and so to use them in the worst conditions where Muslim adult females in France are the chief victims.

Restrictive Immigration policies, social-racial segregation and poorness forced Muslim to insulate as a community in down vicinities known as “ the ghetto ” located on the urban outskirts, known as banlieues or cites. The dwellers of these vicinities live on public assistance dependance, black markets, broken households, and individual female parents ; traveling through more socio-economic troubles than the remainder of “ regular citizens. ” populating under unstable conditions as a effect Islam is perceived as a “ ghetto ” tendency. ( Leveau and Hunter, 2002: 8 ) . Muslim population non merely face dual rates of unemployment but besides they encounter more jobs happening long-run and full-time occupations than national norm of Gallic. ( Viprey, 2002 ; Borgogno et al. , 2004 ) Due to favoritism, and low degrees of instruction most Moslems are still employed in unskilled and low-paying occupations ‘ . ( Leveau and Hunter, 2002: 9 )

France has labelled sub-Saharan African adult females, with regard to polygamy and high birthrate rates, as an economic menace to France ‘ s Health attention and public assistance budget and has become a controversial issue sing the societal security benefits for immigrants ; they besides argued that polygamy favours adult male ‘ s entree to subordinated adult females. ( Sargent, 2005 ) . Furthermore, Muslim ‘ s beliefs sing their organic structure exposure and their sense of modestness have crashed when they become patients in western medical installations. Many quandaries are present when western medical forces are confronting exigency state of affairss and Moslems are non willing to suit their spiritual demands/requirements to the conditions and fortunes of the infirmary such as handiness of wellness attention workers of a determined gender. As a



effect, many of them feel mistreated. Although, France is frequently considered to hold one of the best health care systems in the universe ( cite? ) , physically it is acknowledge that is might be impossible for all infirmaries to provide all the demands indispensable for providing to a assortment of spiritual demands. Nevertheless, an attempt should be made to handle patients with human self-respect and attention framed within an apprehension of the cultural differences. Yet, on the other manus, Muslims patients and relations should be besides required to be flexible and respectful and adapt to the infirmaries ' conditions while life in western states.

Finally, I would wish to reason by doing a last comment sing exclusion of Muslim adult females in France, meeting favoritism at work, racism or even force. Muslim adult females become predisposed to accept low-paying places ( e. g. teleselling ) where public interaction is minimum ( any mention? ) . Exclusion is besides reinforced by the jurisprudence non merely with the prohibition of the head covering but besides with the decrease of economic benefits for immigrants. Get downing March 1st 2014, the sum of compensation for immigrants will be reduced by 83 % ( mention? ) . During Sarkozy ' s presidential term, the authorities began to prosecute a policy of selective migration. Now during the authorities of Francois Hollande is faced with a world characterized by lasting exclusion and marginalisation as the consequence of old policies and secularism. Possibly, an effort to further better integrating and inclusion of minorities by agencies of a clear model that limits the arbitrary Torahs from the old authorities would be a good starting point. By the terminal of Hollande ' s term we will be able to

measure how much betterment if any his authorities will hold achieved. For now, one could merely state that it is a difficult undertaking and a long procedure with a long manner to travel.

## **Decisions**

International organisations ought to transport out their responsibilities with more finding ; bring forth warnings does non work out the job of marginalisation and exclusion that Muslim adult females experience in France. Alternatively, the international community and its organisations have a responsibility to develop efficient undertakings and direct work with the Muslim community. Additionally the Gallic authorities should implement migration policies that attempt to make a balance between France ' s national involvement and in-migration as a world, in which the policies implemented, do non lend to marginalisation or exclusion of immigrants particularly if they impose upon cultural traditions.

While the censoring jurisprudence in France raises several issues sing legitimacy of public policy ; ( regulating public infinite ) , it besides gives the feeling of being biased, unwise and imprudent and it steps on the spiritual and cultural beliefs of adult females immigrants. Gallic Laws and policies need to be relevant, proportionate and just sing the agencies and the terminals trying to happen a balance.

Personally, I disagree with the censoring jurisprudence in France. I believe it affects Muslim adult females randomly of the age and state of beginning. Further, it assumes all adult females want to be emancipated and tackles 'emancipation ' from the position of the ' western ' frock codification. This is,

in my position, an indicant of a limited consciousness and apprehension of the Islam universe. Therefore, it is doing more harm than good, keeping adult females from the right to difference, single autonomy, spiritual freedom, and basic human rights. It supports ethnocentrism, feeling of high quality and racist behaviour hence beliiing the Gallic national values equality, fraternity autonomy,

Based on the facts that illustrate the marginalisation and exclusion Muslim adult females experience on the day-to-day footing, in understanding with Said, E. W. 1978, I consider that the Gallic authorities ' s thought of advancing tolerance is deficient. Alternatively, it reflects an pressing demand for re-education in footings of apprehension, accepting and acknowledging the ' other ' as a human being before Muslim this might assist to halt racism and misdemeanors from disengaged groups of the society. Whereas Muslim adult females need to be trained and equipped with tools to talk up and make up one's mind what they choose to make and to be. After all, civilisation can non be associated nor compared with a unvarying frock codification.

In my position, the job is non that the values promoted by the Gallic authorities are restrictive or old fashioned it is that they use their values as an alibi for intransigence. For case, the fact that the authorities justified the deficiency of spiritual informations can be convenient for disregarding inequalities. From this position, the Gallic authorities might necessitate to redefine its construct of equality, inclusion and integrating.

The tenseness around France ' s apprehension of equality, integrating and inclusion illustrate the demand for France to make up one's mind whether they want to turn to the rights to be different or the responsibility to be likewise. France might necessitate to accommodate its aggressive policies and adjust its position of secular society so that integrating and inclusion of Muslim can really go on. If France truly wants to populate by its nucleus values ( fraternity, autonomy and equality ) , the state ought to implement more consistent policies through instruction and civil society engagement in an attempt to work out immediate and more relevant issues related to in-migration.

Possibly, there needs to be a via media reached between the Muslim and the authorities of France. The Muslim community should collaborate and originate actions to accommodate to certain conditions and state of affairs such as those sing the health care system and take the lead in developing outreach plans that can advance the apprehension of cultural differences within the Gallic society. Pre-requisites such as common apprehension and regard are the keys to further understandings on these issues.

Similarly, the Gallic attitude of ' separate but equal ' goes against the statement of the moral rules and values as a state, its contradiction is strengthened by the media and authorities functionaries studies showing violative and deceptive statements against immigrants. A sensationalist narrative around gender reinforces the feeling of exclusion and disaffection of Muslim immigrants and it gives the feeling that everything goes when it comes to adult females. But, at the same clip, Muslim adult females have no voice to show their positions towards what truly concern them. The rhetoric

about gender and gender, the forbiddance of the head covering every bit good as, polygamy, forced matrimonies, female genital film editing, and the sexual victimization of immature Muslim adult females, for case, receive intense and repeating attending from the Gallic media to build an thought of victims and oppressed to warrant unjust and colored guidelines for integrating.

Regardless of the grounds of the Gallic authorities to accommodate restrictive migration policies and follow certain behavior I consider it is unacceptable to enforce jurisprudence, ordinances and even punishments on adult females that can be viewed as an insult to cultural values and spiritual beliefs. This denies their right of pick, and affects their kernel and violates their basic rights. I believe no Western authorities can assume they know what is best for Muslim adult females. By carrying Muslim adult females to move in a determined manner and follow certain behaviors, with the Ban jurisprudence, seems that France is reiterating the attitude of who they call oppressor denying liberty and reenforcing the sponsoring attitude under the alibi of being a secular society. Stating Muslim adult females they are better off without these patterns particularly in a secular society consequences in prejudice and merely seen through the western state ' s eyes. How do they know they are all better off without these patterns if nose count on faith is non allowed in France?

To reason, I would reason the Gallic policy shapers need to listen to Muslim adult females ' s voice, leting spiritual patterns for those who genuinely wish to be Muslim and supply tools for those who want to be emancipated ; while educating their ain Gallic society to larn how to esteem and accept the '

other ' by working diligently to chase away myths about the Muslim. Merely so in-migration issues will be approached otherwise. However, I think, merely clip will state if people and authorities are capable and willing to understand and accept each other, but, so far it seems rather a long manner to travel. For now, the marginalisation and exclusion of Muslim adult females are the unfortunate consequences of this short-sightedness.