

Thesis Title	Religious Intolerance in France: An Analysis from a Muslim Woman's Perspective
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## ABSTRACT

Religious intolerance is when an assembly (e.g., a general public, religious group, non-religious group) explicitly refuses or that is incepting of any religious forthcoming, persons or beliefs on any religious grounds. It includes public declarations that some other religion is incorrect and not acceptable, any action to restrict or limit the free respect of any religion, through to actual oppression of that religion or its believers. In short, it means unwilling to tolerate other people's beliefs, views, rights, etc.

The countries and cultures of Europe have always been diverse and various in their ethnic, religious and social conformation. The opening of borders, globalization of markets and manufacture, worldwide migration and new communication technologies mean that this trend will continue, even if democratic and extremist forces on the right to continue in their attempts to stir up hostility and summon citizens against any acceptance of cultural heterogeneity.

As a continent of very many different countries, languages and cultures; Europe by its very nature is different. It is a place where people from different cultural, ethnic and religious backgrounds, men and women with different sexual orientations, individuals with and without physical and mental disabilities pursuing widely differing lifestyles and inhabiting different economic milieu all live together. So diversity is both a detail and a mission to be trailed for the future.

The future of Europe depends not only on the acceptance of diversity but also on the quality of amalgamation of heterogeneous groups, and that in turn is a question of being familiar with their equality. Whether people from different social groups succeed to live together peacefully as equals or find their cohabitation charged with

conflict will depend on the willingness of the main groups and majorities to treat others as equals and join in them and on their general attitude to diversity.

How does one deal with the intolerance of religions? The UN HCR has taken upon themselves the Charter of the United Nations that is of the dignity and equality characteristic of all human beings, and that all Member States have vowed themselves to take joint and separate action in co-operation with the Organization to promote and reassure universal respect for and compliance of human rights and fundamental freedoms for all, without discrepancy as to race, sex, language or religion.

In this study, the researcher concentrates on France, solely, to illuminate the possible causes for quantifiable and/or ideological support to terror in that society, and additionally indicates how these trends may be obvious or possible throughout Western societies. As in recent years, the word "Muslim" has become tantamount with terror in the daily lexes of France and other Western societies; this thesis reveals that terrorism is not a spontaneous or stand-alone problem. Terror and other forms of extremism in France whether coming up or imaginary mark an end form of the true problem: social exclusion, or alienation, or isolation of French Muslims. French society's Republican values of liberty, equality, and community make no distinction for such character factors as ethnicity and religion. This study focused on the French headscarf ban, burqini ban, etc., with its goal of promoting integration.

This thesis demonstrates that the wearing of headscarves by Muslim girls in French society was demonstrated as a challenge to French identity and the tradition of *laïcité*, or secularism. These ideas, and others dominant to French-ness, are seen in the French polity as threatening, as well as a graphical representation to the threat modeled by the inflow of Muslim immigrants and their failure to integrate. This thesis concludes by representing that issues such as racism, Islamophobia, and social alienation or omission are the vehicles that radical Islamists prey upon to find potential jihadists. If the headscarf ban and other bans is politicized by the major Muslim community, the bans ultimately might prove counterproductive resulting in reduced amalgamation in public schools, more segregation, and a radicalized Muslim community intimidating to the Western traditions that France holds so dear.