

DOWNLOAD PDF THE SCHOOL OF THE REPUBLIC: MUSLIM GIRLS DRESS AND IDENTITIES IN FRENCH PUBLIC SCHOOLS

Chapter 1 : France's headscarf war: 'It's an attack on freedom' | World news | The Guardian

"The girls who veil in France, especially the high school and junior high students, it's first of all a question of identity, because these girls are born in France to foreign parents." - Isma, year-old Algerian teacher French citizens found themselves grappling with a number of pressing.

In predominantly French- Maghrebian neighborhoods, social unrest relating to poverty and discrimination was on the rise, compounding ethnic conflicts stemming from the real and imaginary differences between these North African French and the European French. These tensions were especially sharp in public schools that had large numbers of Muslim students, and they soon seemed to focus on the Islamic veil. Both Left and Right agreed: Lawmakers, school administrators, and the general public expected drastic actions. However, little attention was paid to the question of why Muslim girls and women were wearing the veil. Sociologist Caitlin Killian attempted to answer this question. The findings pointed to a broad spectrum of opinions regarding all of these issues. Focusing on the veil, Killian found, on the one hand, women who vigorously defended its ban in schools and, on the other, women who thought that the veil was a legitimate form of self-expression. Some of the women Killian interviewed argued that there are much more urgent issues at school than the wearing of the veil violence and poor behavior among them. According to others, the French are specifically targeting Muslim culture. They also thought that the proposed ban on headscarves in schools is driven by prejudice. Yusra, a year-old Moroccan, explained: That, for me, is a racist act. We cannot exclude girls because they wear the headscarf Besma, a year-old Tunisian: All that it takes is for the universities to agree The students manage to make an [informal] arrangement with the teachers We do Lent Friday in school cafeterias and nobody protests. Nobody finds anything to say. Nour, a year-old Algerian: There are classes that are over 80 percent Maghrebian in the suburbs, and they celebrate Easter, they celebrate Christmas, you see? On the contrary, someone who comes into class Why is it so upsetting to have someone in class who wears a veil, when we could make it a subject of discussion on all religions? Getting stuck on the veil hides the question. They make such a big deal out of it, the poor girls, they take them out of school; people turn them into extraterrestrials. In the end we turn them into people who will have problems in their identities, in their culture and everything The veil, they suggested, is the response of those who seek alternatives to the French national identity. Isma, a year-old Algerian teacher who now teaches in France, had this to say: So then, I think you should let them do it, and afterwards, by themselves, people come back to who they really are. Some felt that the veil promotes fundamentalism and intolerance, while others still saw it as a sign of female oppression: Cherifa, a year-old Moroccan: I believe that if they have to wear the veil then they should do it at home. I feel that when you are somewhere, you try to blend in. If I want to wear babouches and put on the veil No, I would totally agree with them outlawing the veil. I come from a school [in Algeria] where the veil was already starting. The way she dresses implies a lot of things; so there are no sports, philosophy is forbidden Isma, a year-old Algerian: Maghrebian immigrants and their sons and daughters form a growing minority in France. In some urban centers, they make up the majority of the current population. These immigrants speak various dialects of the Arabic language and Kabyle, the language of the Berber or Kabyle people. A process through which immigrants accept the national culture of the host country and give up their former national identity. A political orientation that favors extreme changes to society, sometimes by resorting to violence. Secularism is used to describe governments that maintain a separation of church and state. Countries such as France, which upholds this separation, ask believers to practice their religion for the most part in private. An Arabic word for the ninth month of the lunar calendar. During an entire month, observant Muslims pray, atone for their sins, perform acts of charity, fast from sunrise to sunset, and celebrate the revelation of the Quran to the prophet Muhammad. The month ends with Eid ul-Fitrâ€”a three-day holiday that breaks the fasting period. Strict adherence to the literal words of an ancient text that is believed to be true the Bible or the Quran, for example. While some fundamentalists seek to impose the principles and laws found in such texts on everybody and

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sometimes even resort to violence , most fundamentalists live peacefully among their neighbors and respect the separation of state and church. A Moroccan Arabic word for a traditional garment that is worn widely in many Arab regions. It has loose, long sleeves and a long skirt that can be worn by either sex. Connection Questions What ideas do you hear in the interviews regarding the veil, assimilation, and integration? What explanations did the women Killian interviewed offer for why some Muslim girls wear the veil? What accounts for the differences in their opinions? What did the majority of the French public think about the girls who wear the veil? Do you think the veil is an obstacle to integration? In her interview, Nour said that discussing issues such as the veil creates an educational opportunity. What does she think students could gain from these conversations? What is lost when such issues are ignored? How do you create a classroom that allows for those kinds of frank discussions? What do clothes say about the people who wear them? When do they become an expression of identity? Can the clothes we wear transform us? Do you think that forcing veiled Muslim girls to take off the veil in the classroom infringes on their religious rights? In the last excerpt, Nour seems to claim that it can breed hatred. What do you think? During the civil rights movement in the United States, some African Americans wore a hairstyle called the Afro, which was considered an expression of black history, culture, and pride. When do expressions of identity become a protest?

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Chapter 2 : France to ban pupils' religious dress | World news | The Guardian

Muslim headscarves and other religious symbols are almost certain to be banned from French schools and public buildings after a specially appointed commission told the government yesterday that.

Australia[edit] Former U. President Obama with students at an Australian school in In Australia, each school or school system can set its own uniform policy. Wearing a uniform is compulsory in most Australian private and all Catholic schools, as well as in most public schools, although it is sometimes less enforced in primary schools that have uniforms. Uniforms usually have a color scheme based on the school colors. Uniform and appearance are generally strictly enforced in private and Catholic schools, although public schools are beginning to become increasingly strict about their uniforms. Most, if not all, public and private schools have the school logo incorporated in the uniform ensemble, typically on the necktie and the blazer breast pocket. For boys, the uniforms generally include a button-up or polo shirt with either shorts especially for summer wear or long trousers, usually in grey or navy blue or the school colour. Some schools allow boys to wear shorts only in younger years, and they must wear long trousers once they are a senior At others, even older boys wear shorts in summer due to the heat. In a number of schools, girls are also permitted to wear a button-up or polo shirt and dark trousers. In public schools, the uniform is usually a polo shirt for juniors and a different one for seniors and trousers or skirt. This set may be complemented by a school necktie and, typically, a v-neck jumper pullover or sweater or a blazer. In the summer, boys usually do not wear ties, pullovers, or blazers. Instead, they wear a short-sleeved version of the shirt and short trousers. A neck-tie, blazer, and hat are also common in private and Catholic schools. In most high schools a PE uniform is the norm for sports days only. At many high schools, children are required to change into and out of their PE uniform around the PE lesson. The PE uniform usually consists of shorts and a polo shirt, as well as a light weatherproof rain jacket mainly at private or Catholic schools , usually made of polyester, for winter and wet weather and sometimes a netball skirt for girls. It is common for students in their final year of primary school or secondary school to have their own jersey, jumper or jacket to denote their final-year status. Brazil[edit] There is no legal requirement for school uniforms in Brazil. On a state-by-state or city-by-city basis, governments may issue uniforms to public school pupils but may not require their use. Brazilian school uniforms can vary widely by school. There are many schools that opt for a more elegant outfit, while others opt for a simpler one social shirt, shorts. Some schools use "intelligent uniforms" embedded with locator chips that allow computers to automatically record whether pupils have arrived in school or not. If pupils do not turn up for school or classes, an automated message is sent to inform the parents accordingly. The benefit of the automated system is to curb absenteeism and class skipping. Most schools in Brazil choose the use of uniforms. The uniform for girls is very similar, but instead leggings or short shorts are worn, although ballerina pants are also highly popular. Younger girls may have the choice to wear a skirts with shorts underneath. Most schools require sneakers. Burundi[edit] School uniforms are compulsory for school children in Burundi. However, schools decide on what uniform the pupils wear. It is also argued that the cost of buying the school uniform and poverty, especially in the rural areas, negatively affect school enrollment. Please help improve this section by adding citations to reliable sources. Unsourced material may be challenged and removed. October Learn how and when to remove this template message In Cambodia, students of all ages pre-school to college wear school uniforms. Generally, boys wear a white dress shirt and a pair of shorts. The colour and length of the shorts varies at each school. Male college students wear the same kind of uniform, but instead of shorts, they wear black dress trousers. Girls usually wear white blouses and a skirt. Their skirts vary in colour and length depending upon the school and their ages. Generally, the younger students wear long skirts that almost reach their ankles and older students, particularly in college, wear shorter ones. Skirts are generally blue or black but may be other colours as well, depending on the school. Some schools also have alternative uniforms which students of both genders wear every other day. These often

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consist of a coloured shirt and slacks. High school girls must wear black or blue long skirts. High school boys wear long black or blue trousers. The white shirt can be short-sleeved or long-sleeved for both genders. High school students are also required to wear name tags on the left hand side of their shirts. Canada[edit] Highschool uniforms on sale at a warehouse store in Montreal, Quebec. In Canada, school uniforms are not required in most public schools or separate schools , except in exceptional circumstances such as school performances or international field trips. However, the majority of Catholic high schools in southern Ontario Grade do require uniforms. Schools often allow girls the option of choosing to wear the skirt or trousers. Some schools also mandate dress shoes and a particular type and length of socks to go with the uniform. A cardigan sweater, vest, or blazer may be part of the ensemble, particularly in winter. Additionally, as of , the Toronto Catholic District School Board has implemented an Appropriate Dress Code of navy blue and white in all elementary separate schools which do not already have their own uniforms. In Quebec , most metropolitan anglophone school boards require a uniform. Chilean school uniform In Chile, most schools have a uniform. Until , it was uncommon for students to wear a uniform. During the administration of Eduardo Frei Montalva , a unified uniform was introduced for all public and private schools and other education centers. Today, these uniforms have disappeared in private schools, who prefer to use a customised one. China[edit] Chinese high school students in their summer school uniforms. Uniforms are a common part of the schools in China. Almost all secondary schools as well as some elementary schools require students to wear uniforms. Uniforms in mainland China usually consist of five sets: A formal set is worn on Mondays or special occasions school anniversaries, school ceremonies, etc. They consist of a white collared shirt with a sweater on top and a skirt for girls or a suit for boys. There is one formal set for summer and one set for winter. Everyday uniforms for boys in the winter usually consist of a zippered sweater and trousers and a collared shirt usually white. Thinner materials are worn in the spring and fall and short or long trousers may be worn in the summer. It is relatively common for there to be some kind of sponsored advertisement on some non-formal school uniform shirts, though this trend has fluctuated in recent years. Colombia[edit] Colombian primary school students with their teacher. In Colombia, all students are required to wear uniforms in public and private schools. Uniforms in Colombia consist of two sets, one for everyday use and a sports one for physical education. Everyday uniforms for girls generally include a knee-length skirt, a white T-shirt with a vest, and white calf-length socks. For boys, the uniform generally includes dark-coloured long trousers and a short- or long-sleeved shirt. The sports uniform includes sweat pants, a collared T-shirt, and white sports shoes. El Salvador[edit] Salvadoran school students celebrating independence day In El Salvador, all students from public schools and private schools are required to wear uniforms. Uniforms vary depending on the school. Xavier Darcos , a former teacher and Minister of Education from to , is an advocate of the reintroduction of uniforms: This removes the visible differences in social status or wealth. This is an additional factor of integration". At some universities, the academic dress is becoming popular. This section needs additional citations for verification. Please help improve this article by adding citations to reliable sources. September Learn how and when to remove this template message German school children wearing voluntary "Schulkleidung" There is no tradition of wearing school uniforms in Germany, and today, almost all students of state schools, private schools or universities do not wear school uniforms. However, certain garments have been common to students in former times: From the 16th century, students especially of secondary or grammar schools and similar institutions were often subject to regulations that prescribed, for example, modest and not too stylish attire. In many cases these regulations were part of wider laws concerning the clothing of all citizens of certain social classes. A blue coat became a widespread obligatory status symbol of students of secondary schools; it fell out of use during the latter half of the 18th century. In more recent times, school uniforms in any real sense did not exist outside of convent schools and private boarding schools. Their wearing was advocated by teachers and the students themselves and occasionally made mandatory, but never on a national or statewide level. Another instance are the sailor suits that became fashionable around the turn of the 19th century. These, too, were not usually a prescribed uniform. They did, however, institute mandatory membership in the

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uniformed Hitler Youth HJ from until their fall. HJ uniforms were worn in the HJ training academies and in the Napolas ; students of other schools sometimes wore them to school at their own discretion. School clothing has been introduced in a small number of schools, for example in Hamburg -Sinstorf in , and in Friesenheim and Haag Oberbayern in

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Chapter 3 : Multiculturalism (Stanford Encyclopedia of Philosophy)

In the year since the law was implemented girls have arrived for les- sons wearing a Muslim headscarfâ€”compared with 1, over the previous 12 months and more than 5, at the start of the decade.

It protects the freedom to believe or not to believe. President Chirac defended the proposal to ban the veil and other large religious symbols in schools. This was the only recommendation that the French legislature ended up adopting. Splitting society into communities cannot be the choice for France. It would be contrary to our history, traditions and culture. Secularism guarantees freedom of conscience. It guarantees everyone the possibility of expressing and practicing their faith, peacefully and freely, without the threat of the imposition of other convictions or beliefs. It allows women and men from all corners of the globe, from all cultures, to be protected in their beliefs by the Republic and its institutions. Like all freedoms, freedom of expression of religious beliefs can be limited only by the freedom of the other and observance of the rules of life in society. Religious freedom, which our country respects and protects, cannot be hijacked. It cannot undermine the common rule. It cannot impinge on the freedom of conviction of others. It is this subtle, precious and fragile balance, patiently built up over decades, which respect for the principle of secularism ensures. And this principle is an opportunity for France. This is why it is set down in Article 1 of our Constitution. This is why it is not negotiable! We must also reaffirm secularism at school, because school must be completely protected. School is first and foremost the place where the values bequeathed to us all are acquired and passed on. The instrument par excellence for entrenching the republican idea. To protect our children, so that our youngsters are not exposed to divisive ill winds, which drive people apart and set them against one another. In all conscience, I consider that the wearing of clothes or signs which conspicuously denote a religious affiliation must be prohibited at school. Discreet signs, for example a cross, a Star of David or Hand of Fatima, will of course remain allowed. On the other hand, conspicuous signs, i. Theseâ€”the Islamic veil, regardless of the name you give it, the Kippah, or a cross of a clearly excessive sizeâ€”have no place in state schools. State schools will remain secular. It is to make the young people involved understand what is at stake and protect them from influences and passions which, far from liberating them or allowing them to make free choices, constrain or threaten them. On the other handâ€”and the question has been raisedâ€”I do not think it necessary to add new national holidays to the school calendar, which already has many. I very solemnly proclaim: But within a year, the public row subsided. Reporter Adam Sage summarized its effect: In the year since the law was implemented girls have arrived for les- sons wearing a Muslim headscarfâ€”compared with 1, over the previous 12 months and more than 5, at the start of the decade. Of these, agreed to remove them when summoned for a talk with the head teacher. A further 45 refused and were expelled. Others accepted the law. Sage interviewed Fathima, who was 16 in. She said that she had learned to respect the law: I wear my voile until I get to the school gates and then I take it off. School is not a place for religion. It is a place where we are all French and we are all equal. After lessons, I put the scarf back on again. The Muslim population was united in condemning these actions and called for the unconditional release of the hostages. But while the protest against the law subsided, the social unrest in the banlieues did not. On the evening of October 27, , the police attempted to stop a group of French Muslim teenagers who were playing soccer in a field next to high-rise projects in Clichy-sous-Bois, one of the poorest banlieue neighborhoods near Paris. Though no crime was committed, a deadly chase ensued, and two young French Muslims who scaled an electrical substation were electrocuted. Sporadic clashes that started in Clichy-sous-Bois quickly spread to the nearby suburbs, then to nearby towns, and finally to all major cities across the country. Secularism is used to describe governments that maintain a separation of church and state. Countries such as France, which upholds this separation, ask believers to practice their religion for the most part in private. The Hand of Fatima, named after the daughter of the prophet Muhammad, is another name for the Hamsa hand, a symbol used by Muslims, Jews, and Christians. The teaching weekâ€”much like the workweekâ€”and the holidays in France follow the Christian

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calendar. Suburbs on the outskirts of large cities in France where, in many cases, the majority of the population are North African immigrants. Many areas in these neighborhoods are marked by poverty, very high unemployment rates, black markets, and crime. Connection Questions Why did President Chirac think that public schools must be protected from the influence of religion? Why did President Chirac think that such signs were splitting French society into separate communities? What did the law achieve? What did it fail to achieve? How did the Muslim population respond to it? Anthropologist John Bowen suggests that there were other ways for French schools to respond to the veil. What factors does he hope politicians will consider when they respond to the veil?

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Chapter 4 : French Secularism Is in Crisis. What Does That Mean for Muslim Youth? | The Nation

Islam is the second-most widely professed religion in France behind Catholic Christianity by number of worshippers.. France has the largest number of Muslims in the Western world primarily due to migration from North African and Middle Eastern countries.

Lawmakers are scheduled to vote on the bill on February 3. The law appears to call into question the legitimacy of Islam in the French public sphere and has been interpreted by many in the Islamic world as a direct attack on Islam. Not surprisingly, the law has elicited huge debate and contention in the halls of government, the pages of newspapers and in city streets from Paris and Washington to Gaza, Baghdad and Jakarta. Over the course of four months, it held nearly public and 40 private hearings with representatives from various religious communities, state agencies, NGOs, schools and universities, as well as a public discussion with over students from schools in metropolitan France and French territories abroad. Enthroned in the present constitution, it is variously cited in the Stasi report as the "cornerstone pierre angulaire of national unity," the "guarantee of individual freedom," the "founding value of the republican pact," and, most colorfully, the "leavening levain of integration. Gradually, however, the burden of responsibility for maintaining religious neutrality shifted from the schools to the students themselves. A May 15, circular from Popular Front Education Minister Jean Zay, fearing the utilization of schools for recruitment by fascist groups, underlined "the necessity of maintaining public educationâ€"free from political and religious propagandaâ€". No form of proselytism will be tolerated. Such anxiety, however, did not translate immediately into legal interdiction. Lionel Jospin, then minister of education, asked that children "do not come to school with any sign affirming a religious distinction or difference," but stated that this in itself could not be grounds for expulsion. The court decision effectively left it to individual schoolteachers and administrators to determine the "ostentatious" or "political" nature of any hijab encountered. Each subsequent school year witnessed a handful of cases of young girls arriving at school wearing headscarves and consequently being disciplined or dismissed. The high court has generally upheld such expulsions when the wearing of the headscarf disrupted the school curriculum, when it interfered with participation in physical education or biology classes, or when the students simply refused to attend these classes. However, in the absence of such disruptions, the high court has consistently reinstated the students. Moreover, it has insisted that the cases be resolved through negotiated compromise with state-appointed mediators like Stasi commission member Hanifa Cherifi, a self-defined "secular Muslim" who, while not inherently hostile to the hijab, generally sought to convince the girls in question to abandon it for practical reasons. Though generally resolved out of court, cases of headscarved young women have tended to receive disproportionate media attention. On the one hand, the media has often presented the schoolgirls as the avant-garde of an Islamist insurgency that threatens to undermine the French Republic. On the other hand, the schoolgirls are portrayed as victims of violence and subjugation, their headscarves imposed upon them by their fathers and "big brothers. Paralleling these media portrayals, scores of academic studies and memoirs by French Muslim women published since have sought to unravel the extent and ramifications of "veiling" in France. In an effort to destroy clandestine mosques and Islamic associations, Sarkozy likewise criminalized congregations in the entries, basements and garages of public housing projects. Alongside these security measures, the government has sought to create a secular brand of "French Islam" and sell it to the French Muslim community as a whole. In the wake of the hijab affair, Interior Minister Pierre Joxe created the Working Council on Islam in France, a commission of six imams, in an effort to "republicanize" Islam into a secular religion. The resultant Charter of the Muslim Faith in France declared the "emergence of a French Islam and its normal insertion into the national community on an equal basis with other religions. In a January radio interview, he claimed of this council: While the CFCM was an elected body chosen by French Muslims and supported by an estimated 80 percent of mosques, Sarkozy worked to guarantee its secularist tendency, pre-assigning the first presidency to Boubakeur. Likewise, the Jewish kippa

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is a rarity in public schools, as the orthodox Jewish community has a thriving private school network. If the Catholic Church including the Pope and the French archbishop has been outspoken against the law, Jewish groups have been noticeably reticent, if not explicitly supportive. Indeed, the timing of the law is in no small part due to the outrage expressed by Jewish organizations over the supposed growth of a "new anti-Semitism" perpetrated by French Muslims. In particular, as was expressed in an April investigative article in *Vanity Fair*, these attacks have been decried as the logical outgrowth of the rampant anti-Zionism among North Africans in France. The French state, with its alleged pro-Palestinian bent and refusal to participate in the war in Iraq, is seen as directly complicit in the violence. Statistics on anti-Semitic crimes in France are highly disputed, though French law enforcement agencies reported no statistical rise in attacks on Jewish targets during the calendar year. In any case, the media frenzy around the attacks prompted Chirac to announce in November the formation of a special committee to fight anti-Semitism, a new ambassadorial post to improve relations between France and world Jewry, and extra funds for education about anti-Semitism in neighborhoods heavily inhabited by North Africans. If previous laws sought to protect the religious neutrality of the state and "religious freedom," the new proposal explicitly fights against the "communitarianism" and "inequality" that the headscarf has come to represent in France. The headscarf, as a sign of female subjugation and communitarianism, is particularly threatening to the implicit mission of the school – the formation of future citizens.

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Chapter 5 : Debate: School uniform - Debatepedia

French state against headscarved Muslim girls who are being hampered from expressing their individual religious beliefs. 3 In this narrative, the mass of white French citizens support the law, while the undifferentiat-

Multiculturalism involves not only claims of identity and culture as some critics of multiculturalism suggest. It is also a matter of economic interests and political power: Yet multicultural claims include a wide range of claims involving religion, language, ethnicity, nationality, and race. Culture is a contested, open-ended concept, and all of these categories have been subsumed by or equated with the concept of culture. Disaggregating and distinguishing among different types of claims can clarify what is at stake. Language and religion are at the heart of many claims for cultural accommodation by immigrants. The key claim made by minority nations is for self-government rights. Race has a more limited role in multicultural discourse. Antiracism and multiculturalism are distinct but related ideas: African American art and literature but also for acknowledgment of the history of group subordination and its concomitant experience Gooding-Williams. When the right-holder is the group, the right may protect group rules that restrict the freedom of individual members, as in the case of the Pueblo membership rule that excludes the children of women who marry outside the group. Now that you have a sense of the kinds of claims that have been made in the name of multiculturalism, we can now turn to consider different normative justifications for these claims. Liberals tend to be ethical individualists; they insist that individuals should be free to choose and pursue their own conceptions of the good life. They give primacy to individual rights and liberties over community life and collective goods. Some liberals are also individualists when it comes to social ontology what some call methodological individualism or atomism. Methodological individualists believe that you can and should account for social actions and social goods in terms of the properties of the constituent individuals and individual goods. The target of the communitarian critique of liberalism is not so much liberal ethics as liberal social ontology. Communitarians reject the idea that the individual is prior to the community and that the value of social goods can be reduced to their contribution to individual well-being. Because our identities are formed dialogically, we are dependent on the recognition of others. The absence of recognition or mis-recognition can cause serious injury: He discusses the example of the survival of French culture in Quebec. The French language is not merely a collective resource that individuals might want to make use of and thereby seek to preserve, as suggested by a politics of equal respect. Instead, the French language is an irreducibly collective good that itself deserves to be preserved: Because of the indispensable role of cultures in the development human agency and identity, Taylor argues, we should adopt the presumption of the equal worth of all cultures. Will Kymlicka has developed the most influential liberal theory of multiculturalism by marrying the liberal values of autonomy and equality with an argument about the value of cultural membership. , , Rather than beginning with intrinsically valuable collective goals and goods as Taylor does, Kymlicka views cultures as instrumentally valuable to individuals, for two main reasons. First, cultural membership is an important condition of personal autonomy. In his later book, *Multicultural Citizenship*, Kymlicka drops the Rawlsian scaffolding, relying instead on the work of Avishai Margalit and Joseph Raz on national self-determination. One important condition of autonomy is having an adequate range of options from which to choose. Raz. Cultures serve as "contexts of choice," which provide meaningful options and scripts with which people can frame, revise, and pursue their goals. Kymlicka, Kymlicka moves from these premises about the instrumental value of cultural membership to the egalitarian claim that because members of minority groups are disadvantaged in terms of access to their own cultures in contrast to members of the majority culture, they are entitled to special protections. According to luck egalitarians, individuals should be held responsible for inequalities resulting from their own choices, but not for inequalities deriving from unchosen circumstances. Dworkin; Rakowski. The latter inequalities are the collective responsibility of citizens to address. Luck egalitarians argue that those born into poor families are entitled to collective support and

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assistance via a redistributive tax scheme. Kymlicka adds cultural membership to this list of unchosen inequalities. If one is born into the dominant culture of society, one enjoys good brute luck, whereas those who belong to minority cultures suffer disadvantages in virtue of the bad brute luck of their minority status. Insofar as inequality in access to cultural membership stems from luck as opposed to individual choices and one suffers disadvantages as a result of it, members of minority groups can reasonably demand that members of the majority culture must share in bearing the costs of accommodation. Why not just enforce antidiscrimination laws, stopping short of any positive accommodations for minority groups? Kymlicka and other liberal theorists of multiculturalism contend that antidiscrimination laws fall short of treating members of minority groups as equals; this is because states cannot be neutral with respect to culture. In culturally diverse societies, we can easily find patterns of state support for some cultural groups over others. While states may prohibit racial discrimination and avoid official establishment of any religion, they cannot avoid establishing one language for public schooling and other state services language being a paradigmatic marker of culture Kymlicka , ; Carens , 77; Patten , Linguistic advantage translates into economic and political advantage since members of the dominant cultural community have a leg up in schools, the workplace, and politics. Linguistic advantage also takes a symbolic form. In addition to state support of certain cultures over others, state laws may place constraints on some cultural groups over others. Consider the case of dress code regulations in public schools or the workplace. A ban on religious dress burdens religious individuals, as in the case of Simcha Goldman, a U. Air Force officer, who was also an ordained rabbi and wished to wear a yarmulke out of respect to an omnipresent God Goldman v. Weinberger, US When it comes to extrinsic burdens, however, liberal multiculturalists argue that justice requires assisting cultural minorities bear the burdens of these unchosen disadvantages. It is important to note that liberal multiculturalists distinguish among different types of groups. It offers the strongest form of group-differentiated rights—self-government rights—to indigenous peoples and national minorities for the luck egalitarian reason that their minority status is unchosen: By contrast, immigrants are viewed as voluntary migrants: One might value freedom from domination because one is attracted to the doctrine of civic republicanism as developed by Phillip Pettit and Quentin Skinner , or one might value it because one holds that domination presents a serious obstacle to human flourishing Lovett On this view of freedom, we can be unfree even when we are not experiencing any interference as in the case of a slave of a benevolent master. We are subject to domination to the extent that we are dependent on another person or group holding some measure of arbitrary power over us Pettit , ch. Frank Lovett has explored the implications of the value of freedom from domination for questions of multicultural accommodation He begins from the premise that freedom from domination is an important human good and that we have a prima facie obligation to reduce domination. As for practices that do not involve subjecting individuals to domination, accommodation is permissible but not necessarily required. Accommodation is only required if accommodation would advance the goal of reducing domination. He discusses one stylized example based on a familiar real-world case: A key empirical assumption here is that combating patriarchal practices within minority communities would be easier if the burdens on more benign practices, such as wearing headscarves, are lessened. He discusses the case of Mexican immigrant laborers with limited English language skills and limited knowledge of American laws and policies. In contrast to the communitarian or liberal egalitarian arguments considered above, the basis for the special accommodations is not a desire to protect intrinsically valuable cultures or considerations of fairness or equality but the desire to reduce domination. Mira Bachvarova has also argued for the merits of a non-domination-based multiculturalism as compared to liberal egalitarian approaches. Because of its focus on the arbitrariness of power and the broader structural inequalities within which groups interact, a non-domination approach may be more sensitive to power dynamics in both inter-group and intra-group relations. This is especially true of theorists writing from a postcolonial perspective. Such proponents of indigenous sovereignty emphasize the importance of understanding indigenous claims against the historical background of the denial of equal sovereign status of indigenous groups, the dispossession of their lands, and the destruction of their cultural practices Ivison ,

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Iverson et al. Jeff Spinner-Halev has argued that the history of state oppression of a group should be a key factor in determining not only whether group rights should be extended but also whether the state should intervene in the internal affairs of the group when it discriminates against particular members of the group. Theorists adopting a postcolonial perspective go beyond liberal multiculturalism toward the goal of developing models of constitutional and political dialogue that recognize culturally distinct ways of speaking and acting. Multicultural societies consist of diverse religious and moral outlooks, and if liberal societies are to take such diversity seriously, they must recognize that liberalism is just one of many substantive outlooks based on a specific view of man and society. Liberalism is not free of culture but expresses a distinctive culture of its own. This observation applies not only across territorial boundaries between liberal and nonliberal states, but also within liberal states and its relations with nonliterate minorities. Bhikhu Parekh contends that liberal theory cannot provide an impartial framework governing relations between different cultural communities. Cultures are not distinct, self-contained wholes; they have long interacted and influenced one another through war, imperialism, trade, and migration. People in many parts of the world live within cultures that are already cosmopolitan, characterized by cultural hybridity. To aim at preserving or protecting a culture runs the risk of privileging one allegedly pure version of that culture, thereby crippling its ability to adapt to changes in circumstances Waldron , ; see also Appiah , Benhabib , Scheffler Waldron also rejects the premise that the options available to an individual must come from a particular culture; meaningful options may come from a variety of cultural sources. What people need are cultural materials, not access to a particular cultural structure. In response, multicultural theorists agree that cultures are overlapping and interactive, but they nonetheless maintain that individuals belong to separate societal cultures. Liberal egalitarian defenders of multiculturalism like Kymlicka maintain that special protections for minority cultural groups still hold, even after we adopt a more cosmopolitan view of cultures, because the aim of group-differentiated rights is not to freeze cultures in place but to empower members of minority groups to continue their distinctive cultural practices so long as they wish to. As Chandran Kukathas , argues, there are no group rights, only individual rights. By granting cultural groups special protections and rights, the state oversteps its role, which is to secure civility, and risks undermining individual rights of association. One limitation of such a laissez-faire approach is that groups that do not themselves value toleration and freedom of association, including the right to dissociate or exit a group, may practice internal discrimination against group members, and the state would have little authority to interfere in such associations. A politics of indifference would permit the abuse of vulnerable members of groups discussed below in 3. To embrace such a state of affairs would be to abandon the values of autonomy and equality, values that many liberals take to be fundamental to any liberalism worth its name. Working class mobilization tilts toward the redistribution end of the spectrum, and claims for exemption from generally applicable laws and the movement for same-sex marriage are on the recognition end. Critics in the United Kingdom and Europe have also expressed concern about the effects of multiculturalism on social trust and public support for economic redistribution Barry , Miller , van Parijs In , Phillipe van Parijs organized a conference to discuss the proposition: There are two distinct concerns here. The first is that the existence of racial and ethnic diversity reduces social trust and solidarity, which in turn undermines public support for policies that involve economic redistribution. For example, Robert Putnam argues that the decline in social trust and civic participation in the U. Rodney Hero has shown that the greater the racial and ethnic heterogeneity in a state, the more restrictive state-level welfare programs are Hero , Hero and Preuhs Cross-national analyses suggest that differences in racial diversity explain a significant part of the reason why the U. The second concern is that multiculturalism policies themselves undermine the welfare-state by heightening the salience of racial and ethnic differences among groups and undermining a sense of common national identity that is viewed as necessary for a robust welfare state Barry , Gitlin , Rorty In response, theorists of multiculturalism have called for and collaborated on more empirical research of these purported trade-offs. With respect to the first concern about the tension between diversity and redistribution, Kymlicka and Banting question the generalizability of the empirical evidence that

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is largely drawn from research either on Africa, where the weakness of state institutions has meant no usable traditions or institutional capacity for dealing with diversity, or on the U. Where many minority groups are newcomers and where state institutions are strong, the impact of increasing diversity may be quite different Kymlicka and Banting , She argues that it is not diversity itself that leads to changes in trust and civic engagement but the politics of diversity, i. The central issue, then, is not to reduce diversity but to determine principles and procedures by which differences are renegotiated in the name of justice Arneil and MacDonald

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Chapter 6 : French law on secularity and conspicuous religious symbols in schools - Wikipedia

The Islamic scarf controversy in France, referred to there as l'affaire du voile (the veil affair), l'affaire du voile islamique (the Islamic veil affair), and l'affaire du foulard (the scarf affair) arose in , pertaining to the wearing of the hijab in French public schools.

Though written in a religion-neutral way, most people in France, and around the world, knew the law was aimed at keeping Muslim girls from wearing headscarves to class. The perplexing move is the subject of a new book by John Bowen, Ph. Islam, the State and Public Space. A vote against headscarves would, we heard, support women battling for freedom in Afghanistan, schoolteachers trying to teach history in Lyon, and all those who wished to reinforce the principles of liberty, equality and fraternity. He says that Muslims living in non-majority Muslim countries like France find it challenging to adapt their religious institutions and practices " such as the wearing of headscarves by Muslim women and girls " to secular laws and traditions. But as the debate over headscarves heated up, he became interested in that subject and began to follow it closely. Bowen sat through debates on the topic at the National Assembly, he analyzed newspapers and television programs and he talked to many officials and intellectuals involved in these issues, both Muslims and non-Muslims. John Bowen In the book, Bowen examines the long-term nature of how the state relates to religion in France. He looks at the relationship of external events in the Islamic world and French concerns about Islam, starting in the s. In fact, the French government pays the salaries of all teachers in private religious schools, it organized a national Islamic body, and it and city governments put a lot of money into building churches and mosques. France has been involved in a tense relationship with the Islamic world since the late s, says Bowen. Algeria, which is now a Muslim state, was part of France until it became independent in In the s, with the rise of the political Islam of Salman Rushdie and the Ayatollah Khomeini, many younger French people began claiming the right to be Muslim in public with beards and headscarves. Also around that time, there began to be bombings in France by people associated with an Islamic military movement in Algeria. When fear of Islam in the world died down, then that pressure receded as well. He drew a link between Muslim women wearing a headscarf and the failure of Muslims to embrace the Republic. According to Bowen, the speech fueled a political and media bandwagon; eventually public opinion turned from not wanting to ban headscarves in schools because it seemed trivial to being massively in favor of the law. The law was passed on March 15, , and first went into effect in September Although the two journalists were eventually freed, the fact that they were taken hostage made it disloyal in the court of public opinion to be against the law and many opponents backed off. There have been very few incidents and things quieted down very quickly. Bowen has been following one school, which is likely to be the first to receive state funding. There, teachers follow the national curriculum, but they and the students can wear headscarves and pray together on Fridays, just as Catholics follow Catholic worship in their own schools.

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Chapter 7 : Islam in France - Wikipedia

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This section does not cite any sources. Please help improve this section by adding citations to reliable sources. Unsourced material may be challenged and removed. September Learn how and when to remove this template message The controversy over the Islamic scarf hijab was sparked on 18 September , when three female students were suspended for refusing to remove their scarves in class at Gabriel Havez Middle School in Creil. That December, minister of education Lionel Jospin issued a statement declaring that educators had the responsibility of accepting or refusing the wearing of the scarf in classes on a case-by-case basis. The parents of one of the girls previously suspended from Gabriel Havez filed a defamation suit against its principal. Following these events, teachers at a middle school in Nantua held a general strike in protest against the scarf in school. A second government statement reiterated the need to respect the principle of secularity in public schools. In November, 24 veiled students were suspended from the same high school as well as from Faidherbe High in Lille. In nearly half of these cases, their exclusions were annulled by the French courts. Meanwhile, the controversy has contributed to discussions of the principle of secularism, which is the foundation of the law of separation of church and state in France. The two principal positions that have emerged are: A complete preservation of the "principle of secularism" as an element of freedom. An abandonment of the principle of secularity for the benefit of total religious freedom, and for the recognition of religious communities. This Anglo-Saxon-based community model was defended most notably by Nicolas Sarkozy , as well as some leftists and certain Greens. This debate has thus contributed in blurring the limits between the left and right on the traditional spectrum in France, and has revealed divergences on new political levels, especially between " republicans " proponents of intervention by the secular Republic and " liberals " in an older sense of the French term referring to those who support the liberties of the individual. Muslim tradition[edit] The tradition of the headscarf itself has been in existence since before the advent of Islam, and depictions of Mary, mother of Jesus, show her wearing a hair covering. The importance assigned to head covering varies, from that of colorful head scarves that do not conceal much hair in sub-Saharan Africa, to head scarves that cover the hair and neck to the extent that it should cover all hair, as worn in much of the world, to cloths that cover parts of the face Yemen , and in Saudi Arabia, the entire body, must be covered by the veil burqa , as is the case in some areas of Pakistan. In most Muslim societies, this obligation is not enforced by law. In reality, un-veiled Muslim women are a common sight in cities such as Istanbul , Karachi , Islamabad , Rabat , and in Jakarta , Indonesia the largest Muslim country in the world. However, the obligation is legally enforced in certain countries such as Iran , and those who violate such laws are legally culpable for their dress. Most societies in the Muslim world take a more relaxed approach to the scarf where girls and women can be seen wearing hair coverings of all levels or none at all. Motivations of French Muslims who wear the scarf[edit] The wearing of the scarf or hijab in France, and in the main countries of origin of French Muslims Algeria , Tunisia , Morocco, Turkey , is a relatively recent phenomenon that is at its core a general movement toward the traditional values of communities in and from these countries. Movements of this kind are not limited to the Muslim world, and can be observed in many different cultures, including those of the West. This phenomenon has been coined "the new veiling" by A. This model does not always materialize perfectly or uniformly according to orthodox tradition; the veils of French Muslim women tend to be less austere in their use of color and material. More generally, advertising and the media present a standard model of how Western women may be assumed to be. This vision of Western women offered by media may lead French Muslim women to wear the veil to affirm their respectability and, paradoxically, their independence in respect to their families. Avoidance of violence in poor neighborhoods, where unveiled

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women are not safe since they may be targeted for attack by Islamic morality patrols [9] a concept of the Wahhabi school of thought, a minority [10] which is criticized [11] by other schools of Islam. There also exists a notable minority of French non-Muslims who have expressed support for the right to wear the veil in public schools. Rather, the argument put forward by some feminists is that the hijab is not a free choice, but a result of social pressures. According to this line of reasoning, women who wear the veil display their religious and community affiliation, which harms the unity and secularism of the French Republic. However, in December, President Chirac extended this policy for all public secondary education establishments, risking fanning the tensions between communities within the multicultural French society. France is home to both the largest Jewish and Muslim minorities in Western Europe. Educators [edit] A strong majority [19] of French educators opposes the veil in general, and particularly in classes. The arguments put forward are connected to both secularism and feminist arguments, a majority of French educators being women. General public [edit] The majority of French people, according to a survey conducted in the last four months of, [20] responded that they would be in favor of a law forbidding the veil in schools. Many individuals and organizations have been opposed to the idea of a law forbidding the veil since it was first proposed. Thus, when some feminists began defending the headscarf on the grounds of "tradition", Fadela Amara countered: French feminists are totally contradictory. When Algerian women fought against wearing the headscarf in Algeria, French feminists supported them. They define liberty and equality according to what colour your skin is. The banning of the hijab can be viewed as just another way of controlling how women dress by a patriarchal society. Another argument is that making it illegal sends a message that hate crimes may be more tolerable. The law, sometimes referred to as "the veil law", was voted in by the French parliament in March. It forbids the wearing of any "ostentatious" religious articles, including the Islamic veil, the Jewish kippa, and large Christian crosses. Education [edit] In many cases, the exact extent of possible application of the law is hard to ascertain, and has led to further complications: Eventually, the case was settled in court see below. The Mediator of the Republic has agreed with this stance. However, in some cities, such as Montreuil, Seine-Saint-Denis, where integration of large numbers of Muslims is an acute problem, veiled parents are frequently denied entry. After much publicity, the interdiction was lifted. On May 14, the High authority for the struggle against discrimination and for equality HALDE affirmed that veiled parents should be allowed to attend school activities. While the law forbidding the veil applies to students attending publicly funded primary schools and high schools, it does not refer to universities. Applicable legislation grants them freedom of expression as long as public order is preserved. In nursing schools, interviews are an official requirement for entry, during which applicants may be asked if they are willing to remove their veil either altogether or for the purpose of wearing a disposable cap, such as those worn in operating rooms. As far as patients are concerned, the rule is to respect religious preferences. Jurisprudence [edit] Some court decisions have clarified issues remained open by the law, and its legality. Wearing either a Sikh subturban or a bandana were then denied by the supreme court. Although the cases dated prior to the law, the Court rationale was consistent with the law: On 12 of August, the mayor of Cannes in southern France has banned full-body swimsuits known as "burkinis" from the beach because it was considered as symbol of Islamic extremism and might spark scuffles, as France is the target of Islamist attacks. In France, particularly on Nice beach near to the location of the terrorist lorry attack where 84 people killed on Bastille Day, four armed police officers holding handguns, batons and pepper spray forced a Muslim woman, seems to be sleeping on the beach, to take off her burkini protecting her modesty. In addition, she was fined 38 euro for wearing the swim wear. On the 25 August, Human Rights League and anti-Islamophobia groups have described the ban as a dangerous and illegal threat on the basic freedoms, particularly freedom of belief and religion. Partially fueled by the fear of a "communitarization" or "Islamization" of French society, the controversy has also fed off fears in certain sections of the Muslim community in France of "forced assimilation" and a slippery slope that would seek to ban more and more expressions of the Muslim faith. The controversy has also, however, brought the issue of the place of Islam in French society to the forefront of debate. The presence of Muslim Frenchwomen wearing

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tricolour veils and shouting, "I am French! The report cites the files of students affected by the law. Of the students, have accepted the law and no longer wear their veils in class. Among them, 67 have pursued their studies abroad. Another 73 of those suspended or expelled from schools over the veil have chosen to take government-run CNED [fr] correspondence courses in order to finish their studies. The number of those who have chosen to study via other, non-government forms of correspondence schools is unknown. Banning of full face covering in public[edit] Main article: The law was constitutionally cleared so that it came into force in April That debate and ban are separate from the above-discussed debate on the hijab in public schools, in that the new law does not pertain to Islamic scarves but rather to the much rarer full-face versions, as well as other full-face coverings such as masks and balaclavas , and in that the new law applies to all citizens in public spaces regardless of religion or claimed tradition and regardless of gender.

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Chapter 8 : France Bans the Veil in Public Schools | Facing History and Ourselves

Religious Dress: Schools may not discriminate against students who wear religious clothes or headcoverings. In Hearn and United States v. Muskogee Public School District, the Civil Rights Division intervened in the case of a Muslim girl who was told that she could not wear a headscarf required by her faith to school.

Combating Religious Discrimination And Protecting Religious Freedom Religious Discrimination in Education Public primary and secondary schools, as well as public colleges and universities, should be open to all members of the public, regardless of their faith. Students should not face discrimination or harassment because of their faith background, their beliefs, their distinctive religious dress, or their religious expression. Subsection a 1 authorizes the Attorney General to bring suit in response to a written complaint by a parent that a child is being "deprived by a school board of the equal protection of the laws. Additionally, Title IX of the Civil Rights Act of permits the Attorney General to intervene in any action in federal court, involving any subject matter, "seeking relief from the denial of equal protection of the laws under the Fourteenth Amendment to the Constitution on account of race, color, religion, sex or national origin," if such intervention is timely made and the Attorney General certifies that the case is of "general public importance. Some of the types of cases handled by the Civil Rights Division: Title IV may be violated when teachers harass students because of their faith, or, in some cases, when schools are deliberately indifferent to pervasive student-on-student-harassment. The student filed a complaint with the Civil Rights Division that she had been harassed by her teacher about her faith in front of her class, including being ridiculed because her mother wore a headscarf. As a result, the student was repeatedly harassed by other students and missed several weeks of school due to emotional distress. The student alleged that the school failed to take adequate remedial action. The settlement required programs for teaching religious tolerance for both teachers and students, and special training and monitoring for the teacher at issue. Individual student expression may not be suppressed simply because it is religious. For example, the Division filed a friend-of-the-court brief in the case of a group of Massachusetts high school students who were suspended for handing out candy canes to other students with religious messages attached. In another case, a group of Muslim high school students in Texas alleged that while other student groups had been allowed to meet during lunch periods, their request for space to kneel and say midday prayers during lunch period was denied. The Division reached a settlement agreement with the school in May allowing students to meet in a designated space in a common area outside of the cafeteria. Schools may not discriminate against students who wear religious clothes or headcoverings. In Hearn and United States v. Muskogee Public School District, the Civil Rights Division intervened in the case of a Muslim girl who was told that she could not wear a headscarf required by her faith to school. The case was settled by consent decree in May The Civil Rights Division filed a brief in the case of a boy in Indiana who was threatened with suspension, and his mother threatened with child neglect, when he missed several days of school for religious holidays. The school permitted only one excused absence per year for religious holidays, even though more days were permitted for secular reasons including attending the state fair and serving as a page in the state legislature. The case was settled.

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Chapter 9 : Headscarves and the French Tricolor - Media Monitors Network (MMN)

There is broad agreement among French non-Muslim public intellectuals and public officials that to wear a headscarf at school or at work or in a government office is to bring what belongs in the private sphere into public life.

Share via Email Muslim headscarves and other religious symbols are almost certain to be banned from French schools and public buildings after a specially appointed commission told the government yesterday that legislation was needed to defend the secular nature of the state. The member group, appointed by President Jacques Chirac and headed by the national ombudsman, Bernard Stasi, recommended that all "conspicuous" signs of religious belief - specifically including Jewish skullcaps, oversized Christian crosses and Islamic headscarves - be outlawed in state-approved schools. The report, compiled from six months of study and more than hearings, also recommended that the laws should include a clause requiring "the strict neutrality of all public service employees". Some Muslim women had reportedly been insisting on their husbands accompanying them at all times in hospital and accepting only female doctors. The report said the legislation must remind all health service users that "it is forbidden to reject a healthcare worker, and that the rules of hygiene must be respected". In a gesture of respect to "all spiritual options", however, the report said the Jewish and Muslim holy days of Yom Kippur and Eid should be made official school holidays, and companies should consider ways of allowing employees to take off the religious holiday of their choice. The question of whether a "secularism law" is desirable or necessary - particularly to deal with the steadily increasing number of Muslim girls wanting to wear headscarves at school - may seem abstract, or even absurd, to those used to British or American notions of multiculturalism. In France, where secularism is a constitutional guarantee and everyone, in the eyes of the republic, is supposed to be equally French regardless of ethnic or religious differences, the issue has dominated media, public and political debate for several months. The origin of the debate, which has split French society along unfamiliar lines, is considered to be the radicalisation of French Islam. Mr Stasi acknowledged as much, saying the proposed law aimed to preserve constitutional secularism and counter "forces trying to destabilise the republic", a clear reference to Islamic fundamentalism. Its aim was to give all religions a more equal footing. On a case-by-case basis, however, headteachers can suspend or expel pupils wearing "ostentatious" religious signs that "constitute an act of pressure, provocation, proselytism or propaganda". The commission agreed with most teachers that the rules have placed too great a burden on them. Also backing a law on the wearing of headscarves is a big majority of MPs from right and left, and more than half the French population. Elle magazine published a petition signed by 60 prominent French women this week calling for a ban on "this visible symbol of the submission of women". Leaders of the French Catholic and Jewish communities have expressed opposition to legislation. Joseph Sitruk, the chief rabbi of France, said yesterday it would be an "aberration" to try to "muzzle religions under the pretext of secularism". The National Union of Muslim Students said a law would "inevitably be seen and experienced as a persecution aimed exclusively at the Muslim community". Kamal Kabtane, the head of the Grand Mosque of Lyon, said Muslims would respect a law on headscarves, but added: It will only add to the confusion.