SUMMARY

Subject of the thesis: The role and place of multiculturalism in modern France.

Author: Atakuev Magomet Nazirovich.

Academic Adviser: Adamova M.A., Assistant Professor, PhD, Political Science

Organization: School of International Relations, Chair of International Relations, Political Science and World Economy, Pyatigorsk State University.

Relevance of the research issue is expressed in the fact that “The clash of cultures" has become a major challenge for developing countries, which came to the fore the contradiction between the national traditional culture (with its system of values, religion, social stratification, traditional forms of life, etc.) and brought by the Western industrial, and now the post-industrial culture. A crucial role in the post-industrial culture plays popular culture (mainly in its American version) now distributed all over the world, and, above all, through television and cinema. And the fear of that is one of the most significant reasons for the anti-globalization movements around the world - both in the underdeveloped countries and in the developed countries of Europe.

The major feature of the ideology of multiculturalism is that the category "culture" is put in place "ethnos", "ethnicity", "nationality", etc. just to Appeal to the notion of "culture" means some positive development in the field of public and scientific consciousness ("cultural turn"), associated with the realization that cultural differences played an enormous role in social life, and their neglect leads to misunderstandings, with sometimes tragic consequences. In other words, the analysis of these problems reveals the social significance of cultural research, the need for its continued broad and in-depth development.

Analysis of the current situation shows that references to cultural differences is not always "rhetorical technique” servant to disguise any other social factors and contradictions, identifying the real problems that could lead to serious conflicts within states and in the international arena. Thus cultural analysis of these issues is particularly important. The problem of interaction of cultures inherent in all multicultural societies. Frequently occurring ethnic conflicts within States reaffirm the relevance of the problems of interaction between nationalities and cultures in the framework of the multinational, multicultural State entities. The confrontation between Ireland and England within Great Britain, Kurdish conflict in Turkey and Iraq, the contradictions between the Basques and Spaniards, a chain of conflicts in the Balkans are examples of intercultural conflicts, raising the question of how to achieve cultural unity and homogeneity within a multicultural and multinational societies.

The object of research is the phenomenon of "multiculturalism".

The subjects of research is the multiculturalism in French society.

The purpose is to analyze the multiculturalism and the practice of cross-cultural interactions in modern French society.
Research objectives:
- to describe the main approaches to the definition of the term "multiculturalism" and its semantic levels;
- to study the characteristics of globalization and migration as intensifying factors of multicultural processes;
- to explore the crisis of multiculturalism policy through the prism of the problems of changes of the racial-ethnic situation in France at the present stage;
- to analyze the crisis of multiculturalism policy through the prism of religious identity problems.

Scientific novelty:
- it is characterized model of multicultural society, and it is shown that the negative side of this model is that the recognition of ethnicity and minority cultures, in turn, requires the transformation of self-identification parameters, change the image of its society;
- it is analyzed the peculiarities of immigration and changing the ethnic situation in France and proved that the desire of immigrants to aggregate their socio-economic, political and cultural interests lead to changing political realities and pose a threat to national security.

Structure: two chapters, four paragraphs, the conclusion, bibliography list of used literature from 99 sources, including 26 sources in foreign languages. The total volume is 83 pages.

Summary: Unlike few countries in the world, for instance, Iceland, Portugal, and South and North Korea, France is considered a multicultural nation by nature; being composed of les Basques and les Bretons, notwithstanding a history that did not commence through colonization, as in countries like Brazil, Colombia, or the U.S.A. France has the largest Muslim community in western Europe, about 5 million, and it keeps growing as a result of emigration from the Middle East and high birth rates.

The multicultural nature of Western societies allows Muslims to have equal rights, to maintain their religious identity while integrating into the general population and becoming the part of it.

But the truth about multiculturalism is far more complex than we could imagine. France is, nowadays, torn between two counter discourses; a discourse that adopts an anti-assimilation ideology—considered American par-excellence— and to repudiate the idea of assimilating immigrants, and by doing so, denying the very existence of a national culture or a homogeneous society and another xenophobic discourse. However the Pew Research Center showed that 42 percent of Muslims in France identified themselves as French citizens first—more than in Germany, Spain, or the United Kingdom.

Multicultural policies seek to build a bridge between the state and minority communities by looking to particular community organizations and leaders to act as intermediaries. Rather than appeal to Muslims and other minorities as citizens, politicians tend to assume minorities’ true loyalty is to their faith or ethnic
community. In effect, governments subcontract their political responsibilities out to minority leaders.

Obviously Europe should differentiate between peoples and values. Multiculturalists argue that societal diversity erodes the possibility of common values. Similarly, assimilationists suggest that such values are possible only within a more culturally—and, for some, ethnically—homogeneous society. Both regard minority communities as homogeneous wholes, attached to a particular set of cultural traits, faiths, beliefs, and values, rather than as constituent parts of a modern democracy.