The Intellectual Profession
Conversations with Fifteen Moroccan Thinkers

The authors

Natine of Anezi, Fatima Al Ahnous grew up in Casablanca. She is a political analyst and a researcher in the Moroccan Center of Social Sciences (CM2S) at Hassan II University. She is also a founding member of the Young Researchers Group association and of the Group of research and studies of gender in Morocco.

Native of Casablanca, Driss Ikhnas is a writer, researcher, playwright, media specialist and professor at HEM. He is currently director of HEM research center (Cesem) and its electronic review, economia.ma. He is also a cultural activist and cofounder of Ibn Rochel Encounters in Morocco.

The collection

Les Presses de l'Université Citoyenne

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Argument

Since the uprisings of 2011, people of the area turned to the intellectuals to help them take a stand in the public sphere. Scrupulous thinkers have more interrogations to ask, than certainties to power out. In Morocco, fifteen of them accepted to speak their minds and explain their job.

Some, tempted to give a reason to our life in society and to our cultural goals, delve into our humanist heritages (philosophical, spiritual, ancient and/or modern). Others, more engaged in the comprehension of realities, complex political and social realities in which we evolve, search for analytical arguments, to name them, describe them and sometimes analyze their historical background.

They all share an ethic of researchers along with their preoccupations as citizens, without merging both. They manage, by various ways, to stay in interaction with a society, in search of a sense and an awakening in a globalized world.

Les Presses de l'Université citoyenne (PUC)

PUC has been created by HEM business school as an extension to its seventeen year-old Citizenship University (Université citoyenne), dedicated to allow access for larger audience to high level knowledge and information. PUC is strongly backed up by HEM research center, Cesem, where a group of high-brow scholars conduct up-to-date surveys on economy and entrepreneurship through social sciences lenses so as to apprehend complexity. PUC’s main goal is to make scholarly knowledge contextualized and accessible to larger readership.

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Collection founded on the grounds of HEM
Citizenship university®
The web of our singularities
Living together in Morocco
Edited by Fadma Ait Mous and Driss Kaikes

Description
This book is the result of three years of regular work by the Living Together Collective, created by Fatema Mernissi in November 2012. It investigates changing social connections in Morocco. What is our relationship to knowledge, to language, to religion, to gender equality? To father figures and to foreigners? To space, to work, to virtual reality? Using these nine themes as points of departure, the authors try to understand the tensions created by the access to individuality, the freedom and excesses that follow from it, as well as the denial of the collective and the injustices this entails.

The collection

Les Presses de l'Université Citoyenne

The Citizen University Press (Presses de l'Université Citoyenne, or PUC) was founded by the HEM Group as an extension of the Citizen University, which was itself created 17 years ago to enrich a spirit of openness and to develop a culture of pluralism, debate and citizenship. PUC relies on the CSEM, the research center of the HEM, where high-caliber researchers analyze the economy and entrepreneurship by means of the social sciences. The collection's goal is to open academic space to a large public of non-specialists and to contribute to disseminating a culture of debate and critical thinking in a new way.

Summary

Posthumous letter to Fatoma Mernissi
By the Living Together Collective

Thinking together, a long evolution
Fadma Ait Mous and Driss Kaikes (editors of the book)

Work
- Women Between constructing an identity and living together
  Raja El Mountairi, psychologist and psychotherapist
- Living together, what a project!
  Hammad Siala, professor of theory of organizations

Knowledge
- The place of books in a society with low literacy
  Mohand Sghir Janar, anthropologist
- Science and society: a broken link
  Rachida Nakli, professor of neurobiology

Language
- The Other and the language of society
  Majid Sanouasse, psycho-analyst
- Single voices in search of a symphony
  Driss Kaikes, writer and researcher

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  Mohamed Touy, political scientist and anthropologist
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Father
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  Fard Mernissi, psychiatrist and psychoanalyst
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Gender equality
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  Aina Lammabet, doctor of biology and essayist
- Domestic negotiations of equality
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- The Sherawi space, from nomadic to sedentary life
  Mohand-Salah Yara, professor of philosophy

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- Living together in the internet age
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- The strange, the foreign and the rest
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National Champions
The development equation in Morocco

Selma Mhaoud

Summary
A multidimensional concept
a. Concept overview
b. Champions at the heart of an unresolved debate

Products of the political economy of Morocco
a. Public policies and private strategies
b. Is there a national champions policy?

National development and strategies of champions
a. Morocco, still in the process of development
b. National champions, key contributors to the economy
c. The paradoxes of the Moroccan economy

What is expected of the champions?
a. A context in need of improvement
b. Private initiative and public policy: interactions to be rethought

Argument
OCR, SNI, AttijariwafaBank, Maroc Télécom, Addoha, BMCE Bank... They are big, innovative, competitive and international. These companies, and others, called "national champions" have thrived in a domestic context rich with incentives. But does Morocco have a policy towards national champions? What imperatives does it respond to? And to what extent do these "champions" contribute to the socio-economic development of the country? Does the impact match the resources allocated and the expectations they generate? In this three-year-long research project, which combines an overview of the issue and an analysis of the peculiarities of Moroccan economic history, Selma Mhaoud questions the theories and practices, and the fluctuating line between industrial policy and rent economy.
A Woman’s Back is a Donkey’s Back

The Forgotten Women of Morocco’s Depths

Hicham Houdaïfa
journalist, publisher and head of the investigative book series “Enquêtes”

Hicham Houdaïfa was born in Casablanca in 1969. Since 1996, he has been a correspondent and contributor to Moroccan and regional media. Between 1999 and 2001, he was the New York correspondent for Afrique magazine. He was also a journalist at the groundbreaking independent news magazine Le Journal hebdomadaire from 2004 until it closed down in 2010. Today, he regularly contributes to La Vie économique.

Throughout his career, Hicham Houdaïfa has focused on social issues: freedom of religion, women’s rights, the situation of sub-Saharan migrants... He is the co-founder with Kenza Setnioufi of EN TOUTES LETTRES, a publishing house dedicated to investigative writing, where he is in charge of the book series ENQUÊTES.

Content

1. Introduction
2. The clandestine workers of Mibladen
3. The tortured women of Ksar Sournate
4. The double burden/punishment of the Ninja of Berkane
5. The borrowed girls of Kalaat
6. Undocumented marriages in the Atlas
7. Barmids of Casablanca
8. Violence against women: an Overview
9. Victims of Trafficking in the Gulf

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ISBN: 978-9954-34-882-6

Abstracts

1. The clandestine workers of Mibladen
   Formerly the economic heart of the region of Midelt, the Mibladen mines are abandoned today. To survive, men and women go back into the mines to collect scraps of lead and crystals. Without any protection, they face the risk the mines may collapse.

2. The tortured women of Ksar Sournate
   During the rebellion of March 1973 in the Middle Atlas, repression struck the entire region. Yto Khoubia Said, Meroua Oulhimi and the others were were only guilty of being the daughters and wives of those who were arrested and executed. They suffered the worst atrocities.

3. The double burden/punishment of the Ninja of Berkane
   Berkane is the Moroccan Eldorado when it comes to Clementine oranges. But the area can be hell for the female agricultural workers, who come by the day or the season to pick fruit. They suffer a double exploitation, economic and sexual.

4. The borrowed girls of Kalaat
   Underage girls are given away to men by their fathers. They sign a “contract” and the man gives the father a sum varying between 20,000 and 60,000 dirhams. A way to bend the law, which sets 18 as the age of consent for marriage.

5. Undocumented marriages in the Atlas
   In the Atlas mountains, marriages are sealed “by the Fatwa” (after reciting the Fatwa, the opening verse of Koran), without any documentation and without checking the age of the brides. Children born from these marriages have no civil status. Women have no rights when they are divorced.

6. Barmids of Casablanca
   In Casablanca, the world of the night crushes women that waitress in bars. Often single mothers, they work in precarious conditions at the expense of their dignity and their health.

7. Violence against women: an Overview
   The NGOs working on women rights in Morocco are compiling figures on violence against women throughout the country. Beatings, rape, psychological violence, economic violence...

8. Victims of Trafficking in the Gulf
   They apply for a job as a hairdresser or manicurist in one of the Gulf countries; they find themselves there without passports and forced into prostitution. Networks are working in Morocco to entrap young women.
La collection
ENQUETES est une collection dédiée au journalisme d’investigation et à l’écoute de notre société. Chaque livre éclaire une thématique, qu’il aborde à travers plusieurs reportages et enquêtes. ENQUETES, c’est d’abord une démarche : un travail de terrain pour aller à la rencontre de celles et de ceux dont la voix peine à se faire entendre, une restitution fidèle de ces témoignages, un récit simple et documenté, qui refuse le sensationnalisme et le pathos et en appelle à l’intelligence des lecteurs, tout autant qu’à leur conscience. Bref, des livres pour inciter les citoyens à prendre part au débat public en connaissance des enjeux.

Extrémisme religieux
Plongée dans les milieux radicaux du Maroc

Hicham Houdaïfa

Sommaire
Introduction : l’école, le seul rempart
Études islamiques : des zacouzas à l’université
Le grand voyage d’Abou Hafs
École publique : réformer pour ne (presque) rien changer
Bir Chifa, le quartier de tous les extrêmes
Jihadistes marocains : de l’Afghanistan à la Syrie
Blimawen : radicalisme contre rites ruraux
Niqâb : simple tissu ou posture idéologique ?
El Principe : jihad, trafic et discriminations

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Synopsis des enquêtes

1- Études islamiques : des zacouzas à l’université

2- Le grand voyage d’Abou Hafs

3- École publique : réformer pour ne (presque) rien changer
La récente polémique sur la place de la philosophie dans un manuel d’éducation islamique montre les limites de la réforme des manuels scolaires, faite dans la précipitation et insuffisante pour contrer l’extrémisme.

4- Bir Chifa, le quartier de tous les extrêmes
À Tanger, le quartier de Bir Chifa a fourni un des plus gros contingents de jihadistes partis pour la Syrie et l’Irak. Des brigades de la vertu y se révèlent.
À Bir Chifa, radicalisme religieux et délinquance cohabitent.

5- Jihadistes marocains : de l’Afghanistan à la Syrie
Djihadistes, Afghanistan, Al Qaïda, Irak, Daech... les jihadistes marocains ont été sur tous les fronts. Retour sur cette histoire et portraits des principales figures qui ont marqué ce mouvement.

6- Blimawen : radicalisme contre rites ruraux
Mixité, travestissements et inversion carnivalesque des rôles, les traditions populaires rurales sont une cible pour les radicaux, qui menacent tout un pan du patrimoine culturel.

7- Niqâb : simple tissu ou posture idéologique ?
Le niqab ou la burqa symbolisent la fixation des salafistes radicaux sur la place des femmes dans l’espace public. Derrière le tissu, qui sont ces femmes ?

8- El Principe : jihad, trafic et discriminations
Dans l’enclave espagnole de Setta, le quartier de Principe est laissé pour compte. Apartheid, zone de non-droit et misère : un terreau idéal de radicalisation.

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The collection

INVESTIGATIONS is a collection dedicated to investigative journalism and to the observation of our society. Every book focuses on a theme, which it explores through different investigations and reporting. INVESTIGATIONS is first of all an approach. It relies on fieldwork to seek out voices that are rarely heard and to faithfully transmit what they have to say; and on simple and well-documented writing, which eschews sensationalism or pathos and appeals instead to the intelligence and the conscience of readers. In short, books that encourage citizens to take part in public debates with the full knowledge of what is at stake.

Religious extremism

A dive into the breeding grounds of radicalism in Morocco

The author

Mohamed Samouni was born in 1984 in Casablanca. He is a researcher in political sociology at the Faculty of Law of Casablanca University and a journalist at www.alhijaal.com.

Summary

Introduction: schooling, the only defense
Islamic studies, from zaoulias to universities
The great journey of Abu Hafs
Public education: reforms that change (almost) nothing
Bir Chifa, a neighborhood of extremes
Moroccan jihadis, from Afghanistan to Syria
Bilmawen: radicalism versus rural customs
Niqab: a piece of fabric or an ideological statement?
Innocents or extremists? The young girl’s terror cell

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Synopsis of the investigative articles

1- Islamic studies, from zaoulias to universities
   In university faculties of Letters and Humanities, departments of Islamic studies, created in 1978, are home to Salafist professors who spread an extremist vision of Islam.

2- The great journey of Abu Hafs
   Abdelwahab Ralik was once a Salafist jihadist known as Abu Hafs; today he supports of a more humanist approach to Islam. His life provides insights into the history of radicalization, from Afghanistan to the 2003 terror attacks in Casablanca to the Syrian conflict.

3- Public education: reforms that change (almost) nothing
   The recent controversy over the presentation of philosophy in an Islamic education text book demonstrates the limits of curriculum reform, which was carried out in haste and is not enough to counter extremism.

4- Bir Chifa, a neighborhood of extremes
   One of the largest contingents of Moroccan jihadists in Syria and Iraq hail from the Tangeren neighborhood of Bir Chifa. Self-appointed morality police run rampant there, in Bir Chifa, religious radicalism and criminality live side by side.

5- Moroccan jihadis, from Afghanistan to Syria
   Afghanistan, Al Qaeda, Iraq, Islamic State. Moroccan jihadists have joined all these battlegrounds and groups. A historical overview, with portraits of the main figures who have left their mark on the jihadist movement.

6- Bilmawen: radicalism versus rural customs
   Traditional rural festivals feature mingling, disguises, a Carnival-like inversion of roles. These customs are a target of radicals, who threaten a swath of Morocco's cultural heritage.

7- Niqab: a piece of fabric or an ideological statement?
   The niqab and the burqa symbolize the obsession of radical salafists with the status of women in public space. Beyond the fabric, who are these women?

8- Innocents or extremists? The young girl’s terror cell
   On October 7, 2016, the very day of the parliamentary elections, the Central Bureau of Judicial Research disbanded a cell of ten under-age girls and accused them of planning terrorist operations. Are these radicalized girls or “chapter” girls, as described by the Salafist Committee who stood up for them?
The collection

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Synopsis of the investigative articles

1. Where are books to be found?
A lack of libraries, geographical disparities, a vulnerable publishing sector... books and opportunities to read in Morocco are not easy to find.

2. A library as an oasis
The singular adventure of a civil society activist who set out to create a rural library and a sense of citizenship in his native village of Bouhoula, north of Fez.

3. The invisible hands of censorship
Publications imported from abroad are inspected by the Ministry of Communication. Officially, there is no censorship in Morocco. But unofficially, procedures make clear that some books aren’t welcome.

4. Bootlegged books
Downtown Rabat and Casablanca have been flooded in recent years with pirated books, while the authorities look on indifferently. This threatens Morocco’s already vulnerable book stores.

5. Book hunters
It is hard to establish a national database of books, due to the weakness of distribution networks and the fact that publishers aren’t obligated to deposit copies of their publications in a central library. Every year, the King Abdullah Al Saoud Foundation in Casablanca sends two archivists to fifteen small cities, to hunt for unfindable books.

6. Leaving Morocco to find readers?
The absence of a stimulating book scene in Morocco has led some authors who believe in their talent to head towards foreign editorial networks. These are mainly French or Middle Eastern, depending on the language the authors write in.

7. New networks to spread books
Following the February 20 protest movement, which in 2011 called for greater democracy in Morocco, many initiatives have been launched to stem the growing problem of readership in Morocco. These initiatives often depend on social media: digital technology to the rescue of books.

Summary

Introduction: an environment of distrust
Where are books to be found?
A library as an oasis
Bootlegged books
On the hunt for books
Leaving Morocco to find readers?
New networks to spread books

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The collection

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INVESTIGATIONS now includes the work of university researchers, who enrich the collection with a new approach to fieldwork and whose theoretical analyses raise awareness of social science research.

Chadia Arab is a geographer and researcher at the CNRS (National Center Scientific Research) in Angers, France. Her work is focused on international migration and particularly Moroccan women in France, Spain, Italy and Persian Gulf countries such as the United Arab Emirates. She is also interested in gender and migration, citizenship, discrimination and the relationship to the body in Arab countries. She has written a book, published by the Rennes University Press and based on her doctoral thesis, on the migratory circuit of the Alt Ayad tribe in Spain, Italy and France. She teaches social geography and the geography of migrations at the University of Angers.

Subject

Since the turn of the twenty-first century, thousands of Moroccan women have traveled to work picking strawberries in the Spanish province of Huelva. Recruited directly in Morocco through seasonal contracts, these “strawberry girls” were chosen because of their economic precariousness and because they left behind family in Morocco, ensuring they would return. Chadia Arab, geographer and researcher at the National Center for Scientific Research, analyzes the mechanisms of this circular migration, developed to meet the need for labor and to regulate the migratory flows between Morocco and the EU, while forgetting the needs of women.

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Introduction

From Huelva to Hell: the itinerary of seasonal female workers
1- Huelva, the province of red gold
2- A new life

A program for ethical management of seasonal migration
1- The origins and functioning of seasonal agricultural contracts
2- A controlled migration
3- The different stages of migration
4- The system seizes up

Vulnerable, rural, and poor women
1- Geographic, economic and social origins
2- The experience of migration

From Morocco to Spain, what changes?
1- Economic and social changes
2- The other consequences for women
3- Changes within families
4- From the djellaba to jeans
5- Words to describe these changing women

Circular migration, gateway to clandestine migration?
1- Seasonal worker
2- A scientific concept that has been politicized
3- The evaluation of Moroccan civil society and its institutions
4- The hrig factory
5- Undocumented migrant women

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THE COLLECTION

Enquêtes (Investigations) is a collection dedicated to investigative journalism and to the observation of Moroccan society. Every book focuses on a theme, which is explored through different investigations and reporting. Investigations is first of all an approach. It relies on fieldwork to seek out voices that are rarely heard and to faithfully transmit what they have to say; and on simple and well-documented writing, which eschews sensationalism or pathos, appealing instead to the intelligence and the conscience of readers. In short, books that encourage citizens to take part in public debates with the full knowledge of what is at stake.

THE AUTHORS

The professional journalists
Danielle France Engolo, copyeditor at Al Bayane – Hicham Houdaïfà, journalist and director of the Investigations collection – Fadwa Iâslâh, journalist and videographer – Salaheddine Lemaïzî, journalist at Les Inspirations ECO and cofounder of the Moroccan network of migration journalists (RNJM) – Dounia Z. Msfeffèr, journalist and activist within the RNJM and the Network of panafican women journalists – Ghita Zine, journalist at Yabiladi and general secretary of the RNJM.

The Ochenchab graduates
Yasmine Bouchfar, ISIC (Superior Institute of Information and Communication) graduate, scriptwriter and movie critic – Cheima El Hajam, ISIC graduate and member of the AMDH (Moroccan Association for Human Rights) – Nada Oumhand, ISIC graduate.

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SYNOPSIS

The little fighters – Dounia Z. Msfeffèr
They are underage, migrants and from sub-Saharan African countries. This is the story of their daily life, made of violences and vulnerabilities.

In the words of refugees – Yasmine Bouchfar
In Rabat, four refugees tell their journey to flee civil war, study or live their sexual orientation freely.

Return ticket to Oulfa – Danielle France Engolo
The neighbourhood of Oulfa in Casablanca has been the first place to welcome sub-Saharan migrants in the 2000’s. Has their daily life and their relations with the locals evolved?

Assatou, the nightmare of giving birth in Casablanca – Fadwa Iâslâh
The story of a young woman about to give birth in Casablanca, and who faces every sort of administrative obstacle, shows the internalized racism towards black Africans.

Integration | The limits of Morocco’s migration policy – Ghita Zine
A key institution that is supposed to help the integration of migrant children, the school in Morocco creates marginalization instead.

Interview with Sophie Bava about a revival at churches – Hicham Houdaïfà
Revitalized by the arrival of Christian sub-Saharan migrants, churches in Morocco question the relation of religion to diversity.

Those who speak for migrants – Cheima El Hajam and Hicham Houdaïfà
Civil society in Morocco has shed light on the precarious situation of the migrants, enabling their cause to be more humanised and visible in the public space. Portraits of those who speak for migrants.

The migrant doctors of Rabat’s University Hospital – Nada Oumhand
Migration also concerns students and valued professions. Portraits of sub-Saharan doctors.

Morocco’s clandestine migration: In the kingdom of children missing at sea – Salaheddine Lemaïzî
Migration in Morocco also concerns young Moroccans who try to flee their country for a brighter future, at the risk of their lives.

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Children in Morocco
Precarious Lives and Complex Instabilities

Hicham Houdaïfa

Contents

Introduction: Abandoned Children of Morocco
Casablanca's Oulad Ziane Train Station: Children in an Urban Jungle
Child Domestic Workers and Street Children: "No status, no defense, and marginalized"
Civil Status: The Ghost Children of Souss
Preschools: Where Injustices Converge
Red-light District: The forgotten children of Lahraouiyine
Child Protection Centers: Learning to Envision a Brighter Future
Sexual Exploitation of Children: Caught between hikma and a lax justice system
Children with Disabilities: Nonprofits to the Rescue
Kafila: An interview with Fatima El Wafi, president of the Osraty organization: "For legal reforms that are in the best interest of the children."

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About the Author


Investigation Summaries

1- Casablanca's Oulad Ziane Train Station: Children in an Urban Jungle
A report from the Oulad Ziane train station. Many children falling violence seek refuge at the station only to face new kinds of abuse.

2- Child Domestic Workers and Street Children: "No status, no defense, and marginalized"
A journey into the daily lives of child domestic workers through the work of Omar Saeedun, an activist who advocates for the rehabilitation of exploited children.

3- Civil Status: The Ghost Children of Souss
Not having civil status indicates severe vulnerability and condemns hundreds of children to precarious lives. A report from Taroudant and Agadir.

4- Preschools: Where Injustices Converge
Preschool is still not standardized throughout the country and there's a deep divide between the private options available to middle-class and low-income families, and those available to the wealthy.

5- Red-light District: The forgotten children of Lahraouiyine
A report from the Lahraouiyine neighborhood in Casablanca, following the daily lives of children who face violence, misery, and drug trafficking — and civil society's resistance to these conditions.

6- Child Protection Centers: Learning to Envision a Brighter Future
Designed for children in trouble with the law, child protection centers are also home to children facing other challenges. A conservative approach, with no programs education or rehabilitation.

7- Sexual Exploitation of Children: Caught between hikma and a lax justice system
Victim-blaming, obstacles to filing of complaint, child marriages: sexual abuse of children has been tolerated for far too long. First-hand accounts from key players.

8- Children with Disabilities: Nonprofits to the Rescue
Facing the government's inaction, civil society organizations have stepped in to address the needs of children living with disabilities. An overview of a few nonprofits.

9- Kafila: An interview with Fatima El Wafi, president of the Osraty organization: "For legal reforms that are in the best interest of the children."

The law on parental guardianship and authority (kafila) doesn't provide a real support system for families and far too often stigmatizes the children and parents participating in this unique type of adoption.
Asma Lamrabet is a professor of medicine and member of Morocco’s Rabita of Ulamas, an institution dedicated to Islamic scholarship. She is an important voice of reformist thought within Islam.

Summary

1. Women, subaltern creatures?
2. Women, an eternal source of temptation?
3. Are men superior to women?
4. Must women have a guardian?
5. Must women be submissive and obedient to men?
6. Polygamy, a man’s right?
7. Repudiation, a man’s right?
8. Stoning, a punishment for female adultery?
9. Do men have the right to beat their wives?
10. The hours in heaven, only for men?
11. Is a man’s testimony worth that of two women?
12. Do women inherit half as much as men?
13. Are women allowed to act as imams or political leaders?
14. Are Muslim women allowed to marry non-Muslims?
15. Must Muslim women wear the veil?
16. Are there no female prophets in Islam?
17. The female body, a taboo?

Conclusion: What alternatives to end the deadlock?

“...To raise difficult questions concerning women and Islam is not a provocation but a necessity. The goal isn’t to offend but to clarify, to correct and also to denounce. To clarify the confusion between the spiritual message of the sacred text and an interpretative orthodoxy that has been institutionalized. To correct the great number of sexist and sometimes defamatory prejudices transcribed into the Muslim tradition in the name of divine precepts. And then to denounce what a patriarchal culture has anchored in the soul of Muslims: the debasement of women.”

The veil, polygamy, equality of inheritance... Asma Lamrabet draws a map of the discrimination imposed upon women in the name of Islam. She demonstrates that the majority of classical, medieval interpretations were the product of their social and cultural context and were developed in the margins and sometimes in opposition to the Koran, which contains a much more open and egalitarian vision.

Extract of the conclusion

“Faced with an ever more dangerous manipulation of religion, we must agree on the urgent need for self-criticism and for religious reform on the question of women’s status, as on all the other hard questions such as freedom of conscience, individual freedoms, or the use of violence. This reform, originating within Islam, could help us escape these ideological dead ends. We must offer Muslim men and women new ways of interpreting a religious belief that can become an ethical code, that can be experienced not as a fixed identity of resistance and rejection of others, but as a true, liberating spirituality.”
The collection

The Vexing Questions collection considers topics that deeply structure our world and shape our cultural, social and physical environment. Infested with prejudices, pre-conceived notions and untruths, they often provoke polemics and unleash passions. The collection, which owes its title to Arna Lamrabet, the author of Islam and women, the vexing questions (2017) aims to deconstruct these debates and to offer other more thoughtful analyses.

MOROCCO: LANGUAGES AT WAR?

Subject

Arabic, darja, Amazigh, French, Spanish... In Morocco, celebrating linguistic diversity should not make one forget that it is also the source of tensions. Languages are enmeshed with social, economic and political issues. Geopolitical hegemonies, social divides and the weight of colonial history have put in place stereotypical representations: French as the language of modernity; versus Arabic, assigned to religion and tradition; darja and Amazigh as dialects and simple means of communication, versus classical Arabic, a written language, etc. These power relations play out on multiple levels and create tension around identity, an obsession with legitimacy and feelings of injustice. Fifteen writers and intellectuals, Arabophones, Francophones or bilingual, of different generations, investigate this complex situation. Beyond prejudices and polemics, they argue for openness and translation.

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Medicine and Colonialism in Morocco Under the French Protectorate

Series The Questions that Trouble Us

About the Author

Reda Sadiki is a doctor and author who received the Grand Atlas Prize for his novel Le Cahier de Zahir (Le Fennec, 2015).

Contents

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- Medicine in Service of Colonization
- Medicine, Segregation, and Ideology
- Colonization in Service of Medicine
- The Legacy of Colonial Medicine
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Back cover

Many people accept the idea that modern medicine was introduced to Morocco by French colonizers and has been a positive effect of colonization. Reda Sadiki revisits this deeply rooted notion to investigate the real links between medicine and colonialism. With the help of historical documents, he shows that medical training and practices were in fact key tools in French colonialism and that it was far from an one-sided equation but rather a complex set of interactions and exchanges between Morocco and the French colonizers that shaped medicine as we know it today.

Excerpt from the conclusion

“Rereading the history of medicine—and our colonial past in general—is one way of deconstructing the structures put in place during that era, structures that still govern many of today’s actions, reasoning, attitudes and mentalities even though they have since become archaic, even obsolete. From Eurocentrism to the hypocrisy of supposedly higher moral standards, the subtle and unwritten aspects of colonialism still animate people’s thinking and influence international policies. Decolonization of historiography and knowledge is still advancing despite this difficult playing field where attachment to the established order and resistance to change hold a tight grip on so many people. By reacting this way—by remaining in a deadlock of ethnocentricity and excluding themselves from international debate at a time when global thinking is undeniably shifting—many Moroccans ironically contribute to the very thing they are fighting: their own provincialization.”
The collection

The Law and Citizenship collection aims to make the law accessible to all. It will be dedicated to publishing works that will explain to citizens their rights and obligations in a simple, practical manner. It will define legal norms and the procedures that follow from them, as well as the contribution of jurisprudence to thorny questions. This will allow citizens to find solutions to the legal problems they face daily. The collection proposes first of all to define legal principles in light of the historic evolution of jurisprudence and its recent advances. It will then work to comprehend the juridical framework that governs these legal principles, on the national and international level. Finally, a special interest will be given to presenting the content of these legal principles, according to the following logic:
- the legal norm, which consists in presenting the obligatory juridical norm, its degree of application and its impact in terms of jurisprudence;
- procedures, which refers to a description in stages of the practical and operational functioning of the legal norm
- litigation tied to the difficulty of interpreting the legal principles themselves, as well as to the complexity of jurisprudence. A reason to adopt a comparative approach between Moroccan and North African law.

Hind Tak-tak, collection director

Summary

Introduction
Part One: The nationality of origin
1. Attribution of Moroccan nationality by filiation
2. Nationality of origin by birth or nationality jure soli: children of unknown parents
3. The loss of nationality
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Why this book?

Morocco is the first country of the region to engage in a policy of regularising undocumented migrants. It thus becomes one of the rare countries in the global South to be a host country for migrants.

Extract of the conclusion

"It seems advisable for laws to be adapted to the social environment. Several matters therefore require legislative intervention. These include the matter of the transmission of nationality by the Moroccan woman to her foreign spouse, that of family re-grouping, and that of of children born in Morocco to parents hailing from Subsaharan countries, be they refugees, asylum seekers or illegal migrants. Refugee status, for example, does not allow the person concerned to request naturalisation. Yet several years may pass without refugees or their children benefitting from any particular processing of their case. Rules should be put into place to allow this population to switch from refugee status to the status of foreigners. Taking this measure is necessary for social cohesion, especially at a time of military conflicts, when people find themselves sometimes forced to leave their countries of origin. It is a measure that would re-affirm Morocco as a country of legal immigration."
What history can do. Patrick Boucheron's inaugural lecture at the Collège de France, is a major text within contemporary historical thought. Written just after the 2015 terrorist attacks in Paris, this text states the need to re-think history, questioning established periodicities and emphasizing the urgent need for a universal history. It suggests a method to escape the "fascination with destiny" and to ensure "the possibility of a conscience may abide."

"I remember why I chose to teach history: because I suddenly understood that it was tremendously fun. I remember how long and difficult however it was for me to understand that history could also be an art of thought. I remember the loneliness, and the way of escaping it, the desire to gather and to disperse. I remember that there are happy times when people cross the Mediterranean Sea from shore to shore, and other, darker times when it becomes a tomb. Therefore, when we face the sea, we do not see the same thing anymore. "To try, to brave, to persist": Here we are. There is certainly something to try. How can we reconcile ourselves to a future without surprises, to a history where nothing can appear on the horizon but the threat of more of the same? What will happen, no one knows. But everyone understands that to perceive and welcome the future, he or she will have to be calm, varied and overly free."

The author
Patrick Boucheron was born in Paris in 1965. He is a historian, specialized in medieval and Renaissance Italy. He is the author of Leonardo and Machiavelli (Verdier, 2008). Since 2015 he has been a professor at the Collège de France, where he holds the Chair of History of Western European powers, XIllth-XVth century. He edited, with Nicolas Delalande, Florian Mazel, Yann Potin and Pierre Singaravellou, The World History of France (Seuil, 2017).

The translator
Jalal El Hakmaoui was born in 1965 in Casablanca. He is a poet and translator. He translated Lorand Gaspard's Ab sol Sol, They came from the North by Françoise Lalande, Jidi Majia’s Word of Fire and Julien Blaine’s Calmar.

The author of the preface
Abdelahad Sebti is a historian and professor at Mohammed V University. He is the author of numerous works in social and daily life history, as well as works on the writing of history. One focus of his work has been the cultural history of tea. In 2007, he founded with Abdelhafid Moudden the electronic review Ribat al-Koutoub.
Abdelwahab Meddeb (1946-2014) was a writer and a poet. Born in Tunis, he taught comparative literature (Europa/ Islam) at Paris X University. He also led a seminar on Sufism at the University of Geneva. Founder and director of the cross-cultural and genre-spanning international journal Dédale, he also produced the weekly program Cultures of Islam on France-Culture.

In 2002, he won the Max Jacob Prize for his collection of poems, Matière des Oiseaux (The Substance of Birds)(Fata Morgana) and the Français Mauriac Prize for his essay La Maladie de l'Islam (The Illness of Islam) (Seuil), as well as the Benjamin Fondane prize for Contre-prêches (Counter-sermons) in 2007.

Moreover, he shares with Edouard Glissant the Doha Cultural Capital prize his entire work. He embodies one of the major voices of liberal Islam.

Mohamed Zernine, the translator, is the author of many notable works in sociology and in the translation of humanities (Négib Bouderbala, Abdellah Hammoudi ...). He also has significant experience in the field of teaching and pedagogy, which makes him attentive to the issues of transmission of knowledge.

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At the crossroads of Western Europe, Byzantium, China, and India, Islam has embraced and invigorated their contributions and, through this synthesis, further enriched the universal. In Islam, la part de l’universel, published in 2003 with a rich bibliography, Abdelwahab Meddeb, recalls the humanist dimension of this civilization and its major contribution to areas such as architecture, mathematics, political science, theology, etc.