

NEW MENA COURSE

FOLA 4931. Topics in Foreign Language, Culture and Literature. 3 cr. hr. (In English)

Problems of integration
encountered today by North African Muslims
in French society

Date: Spring 2012.

This course is a course sponsored by the MENA, OIE and the Department of Foreign Languages and Literatures (and Cultures). It is a hybrid course (in class and online plus interaction with the instructor through Skype).

Instructor: Jean-Pierre Lafouge
Department of Foreign Languages and Literatures
Lalumière 450.
Email: jean-pierre.lafouge@marquette.edu

Office Hours: to be decided with students the first day

Class room: to be announced

Hours: Tuesdays and Thursdays 3:30 to 4:45 (for exams and special lectures or movies)

Objectives

The goal of this course is to introduce the complex relationship experienced by Muslim expatriates in Western cultures by studying the case of France as a prime example. Since the problem is also increasingly occurring in the United States, students will be able to have at the end of the course, a more nuanced and less stereotypical view of this complex issue.

This analysis will combine several **multidisciplinary** approaches.

1) The **historical** approach, first, because the North Africans who came to France were formerly part of the French colonies. After getting acquainted with some important facts, Dr. Phil Naylor will be invited to talk about the way to interpret these facts.

2) A **sociological and social** approach, as differences of culture and religion necessarily lead to misunderstandings, conflicts and the need for dialogue. Use of specific sociological and literary texts (works of Assia Djébar, Leïla Sebbar, Tahar Ben

Jelloun for example) will be used, as well as some very interesting movies and musical and artistic creations.

3) An **economic** approach because the financial situation of immigrants is often more limited and can cause frustration and even revolutions. This approach will be put into the context of the demographic movement of population from South to North. I will also mention some very good examples of integration into the social framework. Some Maghrebins are succeeding very well culturally and politically, with very high social positions.

4) A **moral** approach, since there is often justice and charity that are not addressed to everyone in a Western society such as France, despite its ideal of "Fraternité." There will be discussion about moralism versus morality, sentimentalism versus justice: this is an interesting part of the theme of this course because systems of values differ greatly from one civilization to another.

5) A **political** approach, insofar as the government feels responsible for the integration of all citizens in the nation, while remaining faithful to more rigid principles (the issue of "veiling" and secular republican values, etc...).

6) A **religious and finally spiritual** approach: I will make a general comparison of the similarities and differences between Islam and Christianity in general and in France. I will mention that a certain form of esoteric or exoteric Islam is attracting quite a number of nonimmigrant French men and women, who are often very educated and I will try to explain why.