

A Qui Appartient Le Maroc

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si les études sur les étudiants étrangers en France sont nombreuses très rares sont celles qui s'intéressent à leurs devenir lorsqu'ils ont quitté les bancs de l'université pour la vie professionnelle l'auteur a choisi d'analyser les processus d'installation des étudiants marocains arrivés en France entre le milieu des années 1970 et le début des années 1980 il a privilégié l'enquête qualitative en recueillant de nombreux récits de vie il montre que ces étudiants ne sont pas venus en France par hasard qu'ils ont été encouragés par leur pays et accueillis dans des conditions beaucoup plus ouvertes qu'elles ne le sont aujourd'hui Bruno Laffort s'attache à représenter les nombreux signes qui témoignent de l'installation progressive et durable de ces marocains en France il s'intéresse à leur manière de voir dans leur propre pays comme dans la société française qu'ils découvrent comme étant devenue leur pays d'adoption parmi ces signes d'installation durable il relève l'exercice d'une profession valorisée et valorisante la prédominance des mariages mixtes l'achat d'une maison en France dans des quartiers où se retrouve l'ensemble de la classe moyenne l'investissement dans la sphère publique et associative ou encore l'acquisition de la nationalité française ces franco-marocains ou marocains français nous invitent à dépasser le débat très monolithique autour de l'intégration tel qu'il est encore posé aujourd'hui en France on peut être à la fois français et marocain mais également français et musulman voire musulman et laïque que en d'autres termes ces anciens étudiants qui se revendiquent d'une identité mixte nous ouvrent le champ des possibles en nous proposant une troisième voie entre l'universalisme jacobin et le multiculturalisme anglo-saxon tous ces signes les distinguent fortement de l'immigration marocaine traditionnelle constituée par les primo-arrivants installés en France dans des conditions beaucoup plus difficiles

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